2532 idpro5100/3756 pin2983 art,nn5092 rxpro1438 235 art,ppmp2564
4 And no man taketh this honor unto himself, but he*that*is*called
pre5259 art,nn2316 ad2509 (2532) 2
of God, as *was* Aaron. *(Ex. 28:1)*

ad3779 2532 art,nn5547 aina1392 3756 rxpro1438 arfp1096 pr/an,nn749 235
5 So also Christ glorified not himself to be made a high priest; but
art,apta2980 pre4314 ppro846 epn4771 pin1488 ppro3450 pr/an,nn5207 ad4594 epn1473 pfi1080 ppro4571
he*that*said unto him, Thou art my Son, today have I begotten thee.

(Ps. 2:7)

ad2531 pin3004 2532 pre1722 an,ajn2087 epn4771 pr/an,nn2409 pre1519/art,nn165 pre2596 art3588
6 As he saith also in another *place,* Thou *art* a priest forever after the
nn5010 3198
order of Melchizedek. *(Ps. 110:4)*

repro3739 pre1722 art3588 nn2250 ppro848 art,nn4561 apta4374 (5037) an,nn1162 2532
7 Who in the days of his flesh, when he had offered up prayers and
an,nn2428 pre3326 an,aj2478 an,nn2906 2532 an,nn1144 pre4314 art,ppmp1410 pinf4982 ppro846
supplications with strong crying and tears unto him*that*was*able to save him
pre1537 an,nn2288 2532 aptp1522 pre575/art,nn2124
from death, and was heard in*that*he*feared;

2539 pap5607 pr/an,nn5207 aina3129 art,nn5218 pre575 repro3739
8 Though he were a Son, yet learned he obedience by the things which
aina3958
he suffered;

2532 aptp5048 aom1096 pr/an,nn159 an,aj166 an,nn4991
9 And being made perfect, he became the author of eternal salvation unto
an,aj3956 art,pap5219 ppro846
all them*that*obey him; *(Is. 45:17)*

aptp4316 pre5259 art,nn2316 pr/an,nn749 pre2596 art3588 nn5010 3198
10 Called of God a high priest after the order of Melchizedek.

(Ps. 110:4)

pre4012 repro3739 ppro2254 pr/an,aj4183/art,nn3056 2532 pr/an,aj1421 pinf3004
11 Of whom we have*many*things*to*say, and hard to be uttered,
1893 pfi1096 pr/an,aj3576 art,nn189
seeing ye are dull of hearing.

1063 2532 pre1223 art3588 nn5550 pap3784 pinf1511 pr/an,nn1320 pin2192 an,nn5532
12 For when for the time ye ought to be teachers, ye have need that
imfg1321 ppro5209 ad3825 pr/inpro5101 art3588 nn746 an,nn4747 art3588 nn3051 art,nn2316 2532
one teach you again which *be* the first principles of the oracles of God; and
pfi1096 an,pap2192 an,nn5532 an,nn1051 2532 3756 an,aj4731/an,nn5160
are become such*as*have need of milk, and not of strong meat.

1063 an,aj3956 art,pap3348 an,nn1051 pr/an,aj552 an,nn3056
13 For every one that useth milk *is* unskillfull in the word of
an,nn1343 1063 pin2076 pr/an,ajn3516
righteousness: for he is a babe.

1161 art,nn4731/an,nn5160 pin2076 pr/an,ajn5046
14 But strong meat belongeth to them*that*are*of*full*age, *even* those who
pre1223 art,nn1838 art,pap2192 art,nn145 pr/pfpp1128 pre4314 an,nn1253 5037 an,ajn2570 2532
by*reason*of use have their senses exercised to discern both good and
an,ajn2556
evil.

pre,repro1352 apla863 art3588 nn746 art3588 nn3056 art,nn5547
6 Therefore leaving the principles of the doctrine of Christ, let us
psmp5342 pre1909 art,nn5047 3361 ppmp2598 ad3825 an,nn2310 an,nn3341
go on unto perfection; not laying again the foundation of repentance
pre575 an,aj3498 an,nn2041 2532 an,nn4102 pre1909 an,nn2316
from dead works, and of faith toward God,
an,nn1322 an,nn909 5037 an,nn1926 an,nn5495 5037
2 Of the doctrine of baptisms, and of laying on of hands, and of
an,nn386 an,ajn3498 2532 an,aj166 an,nn2917
resurrection of the dead, and of eternal judgment.
2532 depro5124 fi4160 1437/4007 art,nn2316 psa2010
3 And this will we do, if God permit.

6:1–6 The goal of the Christian is expressed fully by the Greek word *teleiótēta* (5047) which is translated "perfection" (v. 1). The idea being explained here is that the believer is to pursue a state of maturity, instead of going back to the initial rudiments of Christianity and basic faith (v. 2). The phrase "laying again a foundation" refers to the idea if that a Christian could lose his salvation, he would need to be regenerated again and again.

In laying the groundwork for this passage, there needs to be a proper understanding of the controversial section consisting of verses four through six. The key idea to consider is that the whole passage is hypothetical. For the sake of argument, one must accept the supposition that one can undergo the process of salvation, and then "fall away" (v. 6), or lose his salvation. The explanation in the following verses is designed to show the oddity of this idea (v. 4). The nature of the impossibility is tied directly to the infinitive in verse six "to renew" (*anakainí zein* [340]). In the Greek text, between this phrase, there are five participles between which must be explained thoroughly in order to properly understand the Holy Spirit's intent in this passage.

The first of these participles, which appears in verse four, and is the Greek word *phōtisthéntas* (5461). This term is translated "those who were once enlightened." However, it should be rendered "having been enlightened," noting the usage of the passive voice. The latter meaning reveals that the salvation process is initiated by God giving "light" to every man (John 1:9).

The next phrase to consider in this salvation process, also found in verse four, is "and have tasted of the heavenly gift." This too could be better expressed "having tasted" (the Greek word is *geusaménous* [1089]). In this case, the middle voice is used to reveal that a person is responding to the light God has given. The focus changes to man's responsibility in initiating a reaction to his "enlightened state." In this verse, the person involved exercises his choice to "taste" of God's free gift of salvation. This fact is always clear in the salvation process: God offers the gift, but man must take the initiative to receive it (John 1:12; 3:16). The gift must be understood as nothing that a person earns, rather, it is God's free offer of salvation. This "gift" is specified as having a heavenly origin.

The third participle is *genēthéntas* (v. 4, from *ginomai* [1096]) translated "were made." This also should be rendered in the passive voice as "having been made," indicating a result of man's receiving the gift of God. Connected with the phrase "partakers of the Holy Ghost," this participle expresses that by virtue of the receiving, one is made a partaker. Therefore, the Holy Spirit is involved in the process by coming to indwell the believer. The Holy Spirit not only works in the indwelling, but it is indicated that the divine revelation and conviction processes previous to salvation are based on the activity and energy of the Holy Spirit.

In examining the fourth Greek participle (found in verse five), *geusaménous* (cf. v. 4) one should consider that the same interpretation is intended by the middle voice in the phrase "having tasted." It appears in this form to reveal to man his responsibility to God's word. The believer is not merely accountable to simply follow the "good word of God," he is also urged to understand God's future plan to exercise His "power" (v. 5, *dúnameis* [1411]) to benefit the believer as well. The word for "power" here refers to miracles which God will perform in believers, not of the impending judgment and destruction to come.

Now one must turn his attention back to the phrase in verse four, "it is impossible," and combine it with the Greek infinitive *anakainízein* (340), meaning "to renew again" (v. 6). Applied to verse six, this word refers to a repentance which is qualitatively new and different. If a different form of repen-

(continued on next page)

1063 an,ajn102 art,aptp5461/nu,ad5030 5037
4 For *it is* impossible for those*who*were*once*enlightened, and have
aptm1089 art3588 aj2032 art,nn1431 2532 aptp1096 pr/an,ajn3353 an,aj40 an,nn4151
tasted of the heavenly gift, and were made partakers of the Holy Ghost,
2532 aptm1089 an,aj2570 an,nn4487 an,nn2316 5037 an,nn1411 an,nn165
5 And have tasted the good word of God, and the powers of the world
pap3195
to come,
(2532) apta3895 pinf340 ad3825 pre1519 an,nn3341
6 If they shall fall away, to renew them again unto repentance;
pap388/rxpro1438/art3588/nn5207/art,nn2316 2532
seeing they crucify*to*themselves*the*Son*of*God*afresh, and
pap3856
put*him*to*an*open*shame.
1063 an,nn1093 art,pap4095 art3588 nn5205 ppmp2064 ad4178 pre1909 ppro846 2532
7 For the earth which*drinketh*in the rain that cometh oft upon it, and
pap5088 an,nn1008 an,aj2111 depro1565 pre1223 repro3739 (2532) pinp1090 pin3335
bringeth forth herbs meet for them by whom it is dressed, receiveth
an,nn2129 pre575 art,nn2316
blessing from God:
1161 an,pap1627 an,nn173 2532 an,nn5146 pr/an,aj96 2532 pr/ad1451
8 But that*which*beareth thorns and briars *is* rejected, and *is* nigh unto
an,nn2671 repro3739 art,nn5056 pre1519/an,nn2740
cursing; whose end *is* to*be*burned. *(Gen. 3:17,18)*
1161 an,ajn27 plip3982 cd/art,ajn2909 pre4012 ppro5216 2532
9 But, beloved, we are persuaded better things of you, and
an,ppmp2192 an,nn4991 1499 ad3779 pin2980
things*that*accompany salvation, though we thus speak.
1063 art,nn2316 3756 pr/an,aj94 aifm1950 ppro5216 art,nn2041 2532 art,nn2873 art,nn26
10 For God *is* not unrighteous to forget your work and labor of love,
repro3739 aom1731 pre1519 ppro846 art,nn3686 apta1247 art3588
which ye have showed toward his name, in that ye have ministered to the
ajn40 2532 pap1247
saints, and do minister.
1161 pin1937 an,ajn1538 ppro5216 pifm1731 art3588 ppro846 nn4710 pre4314
11 And we desire that every one of you do show the same diligence to
art3588 nn4136 art,nn1680 ad891 an,nn5056
the full assurance of hope unto the end:

(continued from previous page)

tance was needed, Christ would also have to die on the cross a second time. This, however, is inconsistent with the context of the rest of Hebrews (cf. Heb. 9:28; 10:11, 12). The teaching is clear: Christ died once for man's sin. If His death was insufficient, there would be no security for believers. This is precisely why the writer of Hebrews uses this illustration. In philosophical language, this form of reasoning is called *reductio ad absurdum* (a reduction to an absurdity). From a false assumption one deduces absurd conclusions. It would be false to assume a believer could fall, because his repentance, based on Christ's death, would be invalidated. There would be no security, and Christ would need to be crucified again.

The difficulty in this controversy is in determining when the actual decision to follow Christ becomes true salvation. One is saved at the point of genuine acceptance of God's gift of "light," and then he is received by God (Eph. 1:6). God ultimately judges man's heart and knows those who are truly repentant. The decision for salvation is made ineffective when it is based on emotions and of his own abilities (2 Thess. 2:13). See note on 1 John 3:6–9.

2443 asbm1096 3361 pr/an,aj3576 1161 pr/an,nn3402 pre1223 an,nn4102 2532
12 That ye be not slothful, but followers of them who through faith and
an,nn3115 art,pap2816 art3588 nn1860
patience inherit the promises.

God Keeps His Promises

1063 art,nn2316 aptm1861 11 1893 ipf2192 ainf3660
13 For when God made promise to Abraham, because he could swear
pre2596 an,aj3762 cd/an,ajn3187 aina3660 pre2596 rxpro1438
by no greater, he sware by himself, *(Gen. 22:16)*
pap3004 2229/3375 pap2127 ft2127 ppro4571 2532 pap4129 ft4129
14 Saying, Surely blessing I will bless thee, and multiplying I will multiply
ppro4571
thee. *(Gen. 22:17)*
2532 ad3779 apta3114 aina2013 art3588 nn1860
15 And so, after he had patiently endured, he obtained the promise.
1063 art,nn444 3303 pin3660 pre2596 art3588 cd/ajn3187 2532 art,nn3727 pre1519 an,nn951
16 For men verily swear by the greater: and an oath for confirmation *is*
ppro846 pr/an,nn4009 an,aj3956 an,nn485
to them an end of all strife. *(Ex. 22:11)*
pre1722/repro3739 art,nn2316 ppmp1014 cd/an,ajn4054 ainf1925 art3588 nn2818
17 Wherein God, willing more abundantly to show unto the heirs of
art,nn1860 art3588 ajn276 ppro848 art,nn1012 aina3315 an,nn3727
promise the immutability of his counsel, confirmed *it* by an oath:
2443 pre1223 nu1417 an,aj276 an,nn4229 pre1722 repro3739 an,ajn102 an,nn2316
18 That by two immutable things, in which *it was* impossible for God to
aifm5574 psa2192 an,aj2478 an,nn3874 art,apta2703
lie, we might have a strong consolation, who*have*fled*for*refuge to
ainf2902 an,nn1680 art,ppmp4295
lay*hold*upon the hope set before us: *(Num. 23:19; 1 Sam. 15:29)*
repro3739 pin2192 ad5613 an,nn45 art3588 nn5590 5037 pr/an,aj804 2532
19 Which *hope* we have as an anchor of the soul, both sure and
pr/an,aj949 2532 pr/ppmp1525 pre1519 cd/art,ajn2082 art3588 nn2665
steadfast, and which entereth into that within the veil; *(Lev. 16:2,3,12,15)*
ad3699 an,ajn4274 pre5228 ppro2257 aina1525 art,nn2424 aptm1096
20 Whither the forerunner is for us entered, *even* Jesus, made a
pr/an,nn749 pre1519/art,nn165 pre2596 art3588 nn5010 3198
high priest forever after the order of Melchizedek. *(Ps. 110:4)*

Superior to Melchizedek

1063 depro3778 3198 an,nn935 4532 an,nn2409 art3588 pr/aj5310 art,nn2316
7 For this Melchizedek, king of Salem, priest of the most high God,
art,apta4875 11 pap5290 pre575 art3588 nn2871 art3588 nn935 2532 apta2127
who met Abraham returning from the slaughter of the kings, and blessed
ppro846
him;

7:1–28 This chapter describes the similarities in priestly ministries of Melchizedek and Christ. This
(continued on next page)

repro3739 2532 11 aina3307 nu,aj1181 pre575 an,ajn3956 nu,aj4412/3303
2 To whom also Abraham gave a tenth part of all; first
ppmp2059 an,nn935 an,nn1343 1161 ad1899 2532 an,nn935
being*by*interpretation King of righteousness, and after that also King of
4532 repro,pin3603 pr/an,nn935 an,nn1515
Salem, which is, King of peace; *(Gen. 14:17-20)*

an,ajn540 an,ajn282 an,ajn35 pap2192 3383
3 Without father, without mother, without descent, having neither
an,nn746 an,nn2250 3383 an,nn5056 an,nn2222 1161 pfpp871 art3588 nn5207 art,nn2316
beginning of days, nor end of life; but made*like*unto the Son of God;
pin3306 an,nn2409 pre1519/art,ajn1336
abideth a priest continually. *(Ps. 110:4)*

1161 pin2334 pr/an,aj4080 depro3778 repro3739 2532 art3588 nn3966
4 Now consider how great this man *was,* unto whom even the patriarch
11 aina1325 an,nu,ajn1181 pre1537 art3588 nn205
Abraham gave the tenth of the spoils.

2532 3303 art3588 pre1537 art3588 nn5207 3017 pap2983 art3588
5 And verily they that are of the sons of Levi, who receive the
nn2405 pin2192 an,nn1785 pinf586 art3588 nn2992
office*of*the*priesthood, have a commandment to take tithes of the people
pre2596 art3588 nn3551 depro,pin5123 ppro848 art,nn80 2539 pfp1831 pre1537 art3588
according to the law, that is, of their brethren, though they come out of the
nn3751 11
loins of Abraham: *(Num. 18:21)*

1161 art,ppmp1075/3361 pre1537 ppro846 pfi1183
6 But he*whose*descent*is*not*counted from them received tithes of
11 2532 pfi2127 art,pap2192 art3588 nn1860
Abraham, and blessed him*that*had the promises.

1161 ad*5565 an,aj3956 an,nn485 art3588 cd/ajn1640 pinp2127 pre5259 art3588 cd/ajn2909
7 And without all contradiction the less is blessed of the better.

2532 ad5602/3303 an,nn444 pap599 pin2983 nu,ajn1181 1161 ad1563
8 And here men that die receive tithes; but there he *receiveth them,* of
ppmp3140 3754 pin2198
whom it is witnessed that he liveth.

2532 ad5613/an,nn2031/ainf2036 3017 2532 art,pap2983 nu,ajn1181 pfip1183 pre1223
9 And as*I*may*so*say, Levi also, who receiveth tithes, paid tithes in
11
Abraham.

1063 ipf2258 ad2089 pre1722 art3588 nn3751 art,nn3962 ad3753 3198 aina4876
10 For he was yet in the loins of his father, when Melchizedek met
ppro846
him.

1487 (3303) 3767 an,nn5050 ipf2258 pre1223 art3588 aj3020 an,nn2420 1063
11 If therefore perfection were by the Levitical priesthood, (for
pre1909 ppro846 art3588 nn2992 plpf3549 inpro5101 ad2089 an,nn5532
under it the people received*the*law,) what further need *was there* that

---

(continued from previous page)
arises from an examination of verse eleven where the writer of Hebrews reveals that Christ, being after the priestly order of Melchizedek (v. 17), has a different ministry than those priests who followed the order of Aaron. Since the Law of Moses had not been established during Melchizedek's day, Christ's ministry, being separate from that of the Law, was in fact similar to Melchizedek's.

an,aj2087 an,nn2409 pifm450 pre2596 art3588 nn5010 3198 2532 3756 pifm3004
another priest should rise after the order of Melchizedek, and not be called
pre2596 art3588 nn5010 2
after the order of Aaron?

1063 art3588 nn2420 ppmp3346 pinm1096 pre1537 an,nn318
12 For the priesthood being changed, there is made of necessity a
an,nn3331 2532 an,nn3551
change also of the law.

1063 pre1909 repro3739 depro5023 pinm3004 pli3348 an,aj2087 an,nn5443
13 For he of whom these things are spoken pertaineth to another tribe,
pre575 repro3739 an,ajn3762 pfi4337 art3588 2379
of which no man gave attendance at the altar.

1063 an,ajn4271 3754 ppro2257 art,nn2962 pfi393 pre1537 2455 pre1519 repro3739 an,nn5443
14 For *it is* evident that our Lord sprang out of Judah; of which tribe
an,nn3475 aina2980 an,ajn3762 pre4012 an,nn2420
Moses spake nothing concerning priesthood. *(Gen. 49:10; Is. 11:1)*

2532 pin2076 ad2089 cd/an,ajn4054 an,ajn2612 1487 pre2596 art3588 nn3665
15 And it is yet far more evident: for that after the similitude of
3198 pinm450 an,aj2087 an,nn2409
Melchizedek there ariseth another priest,

repro3739 pfi1096 3756 pre2596 an,nn3551 an,aj4559 an,nn1785 235 pre2596
16 Who is made, not after the law of a carnal commandment, but after
an,nn1411 an,aj179 an,nn2222
the power of an endless life.

1063 pin3140 epn4771 pr/an,nn2409 pre1519/art,nn165 pre2596 art3588 nn5010
17 For he testifieth, Thou *art* a priest forever after the order of
3198
Melchizedek. *(Ps. 110:4)*

1063 pinm1096 3303 an,nn115 an,nn1785 pap4254
18 For there is verily a disannulling of the commandment going before
pre1223 art3588 ajn772 2532 an,ajn512 ppro846
for the weakness and unprofitableness thereof.

1063 art3588 nn3551 aina5048/an,ajn3762 1161 an,nn1898 cd/an,aj2909 an,nn1680
19 For the law made*nothing*perfect, but the bringing in of a better hope
pre1223 repro3739 pin1448 art,nn2316
did; by the which we draw nigh unto God.

2532 pre2596/an,ajn3745 3756 ad*5565 an,nn3728
20 And inasmuch as not without an oath *he was made priest*:

1063 pr/art,nn2409 (3303) pin1526 pfp1096 ad*5565 an,nn3728 1161 art3588 pre3326 an,nn3728
21 (For those priests were made without an oath; but this with an oath
pre1223 art,pap3004 pre4314 ppro846 an,nn2962 aina3660 2532 3756 fp3338 epn4771
by him*that*said unto him, The Lord sware and will not repent, Thou *art* a
pr/an,nn2409 pre1519/art,nn165 pre2596 art3588 nn5010 3198
priest forever after the order of Melchizedek:) *(Ps. 110:4)*

pre2596 an,ajn5117 an,nn2424 pfi1096 pr/an,ajn1450 cd/an,aj2909 an,nn1242
22 By so much was Jesus made a surety of a better testament.

2532 art3588 3303 pin1526 (pfp1096) cd/an,ajn4119 pr/an,nn2409 aid2967
23 And they truly were many priests, because they were not suffered
pinf3887 an,nn2288
to continue by reason of death:

1161 art3588 ppro846 aid3306 pre1519/art,nn165 pin2192 pr/an,aj531
24 But this *man,* because he continueth ever, hath an unchangeable
art,nn2420
priesthood.

ad3606 pinm1410 2532 pinf4982 pre1519 art3588 ajn3838 art,ppmp4334
25 Wherefore he is able also to save them to the uttermost that come
art,nn2316 pre1223 ppro846 ad3842 pap2198 aies1793 pre5228 ppro846
unto God by him, seeing he ever liveth to make intercession for them.

1063 an,aj5108 an,nn749 ipf4241 ppro2254 pr/an,aj3741 pr/an,aj172 pr/an,aj283
26 For such a high priest became us, *who is* holy, harmless, undefiled,
pr/ppmp5563 pre575 art,ajn268 2532 aptm1096 pr/cd/an,aj5308 art3588 nn3772
separate from sinners, and made higher than the heavens;

repro3739 pin2192/an,nn318 3756 pre2596/an,nn2250 ad5618 art,nn749 pinf399 an,nn2378
27 Who needeth not daily, as those high priests, to offer up sacrifice,
an,ajn4386 pre5228 art,aj2398 an,nn266 ad1899 (art3588) art3588 nn2992 1063 depro5124 aina4160 nu,ad2178
first for his own sins, and then for the people's: for this he did once,
apta399 nxpro1438
when he offered up himself. *(Lev. 9:7; 16:6,15)*

1063 art3588 nn3551 pin2525 an,nn444 pr/an,nn749 pap2192 an,nn769 1161 art3588
28 For the law maketh men high priests which have infirmity; but the
nn3056 art3588 nn3728 art3588 pre3326 art3588 nn3551 an,nn5207
word of the oath, which was since the law, *maketh* the Son, who is
pfpp5048 pre1519/art,nn165
consecrated forevermore.

Christ Supercedes the Levitical System

1161 pre1909 art,ppmp3004 an,nn2774 pin2192
8 Now of the*things*which*we*have*spoken *this is* the sum: We have
an,aj5108 an,nn749 repro3739 aina2523 pre1722 an,ajn1188 art3588 nn2362
such a high priest, who is set on the right hand of the throne
art3588 nn3172 pre1722 art3588 nn3772
of the Majesty in the heavens; *(Ps. 110:1)*

an,nn3011 art3588 ajn39 2532 art3588 aj228 art,nn4633 repro3739 art3588 nn2962
2 A minister of the sanctuary, and of the true tabernacle, which the Lord
aina4078 2532 3756 an,nn444
pitched, and not man. *(Num. 24:6 [Sept.])*

1063 an,aj3956 an,nn749 pinp2525 aies4374 (5037) an,nn1435 2532 an,nn2378
3 For every high priest is ordained to offer gifts and sacrifices:
ad3606 an,ajn316 depro5126 pinf2192 idpro5100/repro3739 2532 asba4374
wherefore *it is* of necessity that this man have somewhat also to offer.

1063 1487 (3303) ipf2258 pre1909 an,nn1093 ad3761 ipf2258/302 pr/an,nn2409
4 For if he were on earth, he should not be a priest, seeing that
pap5607 art,nn2409 art,pap4374 art,nn1435 pre2596 art3588 nn3551
there are priests that offer gifts according to the law:

repro3748 pin3000 an,nn5262 2532 an,nn4639 art,ajn2032 ad2531 an,nn3475
5 Who serve unto the example and shadow of heavenly things, as Moses
pfip5537 pap3195 pinf2005 art3588 nn4633 1063
was admonished*of*God when he was about to make the tabernacle: for,

pim3708 pin5346 asba4160 an,ajn3956 pre2596 art3588 nn5179 art,aptp1166
See, saith he, *that* thou make all things according to the pattern showed to
ppro4671 pre1722 art3588 nn3735
thee in the mount. *(Ex. 25:40)*

1161 ad3570 pfi5177 cd/an,aj1313 an,nn3009 repro3745 2532
6 But now hath he obtained a more excellent ministry, by how much also
pin2076 pr/an,nn3316 cd/an,aj2909 an,nn1242 repro3748 pfip3549 pre1909 cd/an,aj2909
he is the mediator of a better covenant, which was established upon better
an,nn1860
promises.

Better Promises

1063 1487 depro1565 art,nu,ajn4413 ipf2258 pr/an,aj273 3756 (302) an,nn5117
7 For if that first *covenant* had been faultless, then should no place
ipf2212 an,nu,aj1208
have been sought for the second.

1063 ppmp3201 ppro846 pin3004 2400 an,nn2250 pinm2064 pin3004
8 For finding fault with them, he saith, Behold, the days come, saith the
2962 2532 ft4931 an,aj2537 an,nn1242 pre1909 art3588 nn3624 2474 2532 pre1909 art3588
Lord, when I will make a new covenant with the house of Israel and with the
nn3624 an,nn2455
house of Judah:

3756 pre2596 art3588 nn1242 repro3739 aina4160 ppro846 art,nn3962 pre1722
9 Not according to the covenant that I made with their fathers in the
an,nn2250 ppro3450 aptm1949 ppro846 art3588 nn5495 ainf1806 ppro846 pre1537 an,nn1093
day when I took them by the hand to lead them out of the land of
an,nn125 3754 epn846 aina1696 3756 pre1722 ppro3450 art,nn1242 epn2504
Egypt; because they continued not in my covenant, and I
aina272/ppro846 pin3004 an,nn2962
regarded*them*not, saith the Lord.

3754 pr/depro3778 art3588 nn1242 repro3739 fm1303 art3588 nn3624 2474
10 For this *is* the covenant that I will make with the house of Israel
pre3326 depro1565 art,nn2250 pin3004 an,nn2962 pap1325 ppro3450 an,nn3551 pre1519 ppro846 art,nn1271 2532
after those days, saith the Lord; I will put my laws into their mind, and
ft1924 ppro846 pre1909 ppro846 an,nn2588 2532 fm2071 ppro846 (pre1519) an,nn2316 2532 epn846
write them in their hearts: and I will be to them a God, and they shall
fm2071 ppro3427 (pre1519) an,nn2992
be to me a people:

2532 efn3364 asba1321 an,ajn1538 ppro848 art,ad4139 2532 an,ajn1538 ppro848
11 And they shall not teach every man his neighbor, and every man his
art,nn80 pap3004 aima1097 art3588 nn2962 3754 an,ajn3956 ft1492 ppro3165 pre575 an,ajn3396 (ppro846)
brother, saying, Know the Lord: for all shall know me, from the least
ad2193 an,ajn3173 (ppro846)
to the greatest.

3754 fm2071 pr/an,aj2436 ppro846 art,nn93 2532 ppro846 art,nn266 2532
12 For I will be merciful to their unrighteousness, and their sins and
ppro846 art,nn458 asbp3415 efn3364/ad2089
their iniquities will I remember no more. *(Jer. 31:31-34)*

13 In that he saith, A new *covenant,* he hath made*the*first*old. Now that*which*decayeth and waxeth old *is* ready*to*vanish*away. *(Jer. 31:31-34)*

A New Covenant

9 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the showbread; which is called the sanctuary.

(Ex. 26:1-30; 25:23-40)

3 And after the second veil, the tabernacle which*is*called the holiest*of*all;

(Ex. 26:31-33)

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

(Ex. 30:1-6; 25:10-16; 16:33; Num. 17:8-10; Ex. 25:16; Deut. 10:3-5)

5 And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly.

(Ex. 25:18-22)

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God.*

(Num. 18:2-6)

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

(Ex. 30:10; Lev. 16:2,14,15)

8 The Holy Ghost this signifying, that the way into the holiest*of*all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were

pinp4374 5037 an,nn1435 2532 an,nn2378 ppmp1410 3361
offered both gifts and sacrifices, that could not
aint5048/art3588/pap3000 pre2596 an,nn4893
make*him*that*did*the*service*perfect, as pertaining to the conscience;
an,ajn3440 pre1909 an,nn1033 2532 an,nn4188 2532 an,aj1313 an,nn909 2532
10 *Which stood* only in meats and drinks, and divers washings, and
an,nn4561 an,nn1345 ppmp1945 ad3360 an,nn2540 an,nn1357
carnal ordinances, imposed *on them* until the time of reformation.

(Lev. 11:2; 11:25; 15:18; Num. 19:13)

The Blood of Christ

1161 an,nn5547 aptm3854 an,nn749 an,ajn18 art,pap3195 pre1223
11 But Christ being come a high priest of good things to come, by a
cd/art,aj3187 2532 cd/an,aj5046 an,nn4633 3756 pr/an,aj5499 depro,pin5123
greater and more perfect tabernacle, not made*with*hands, that*is*to*say,
3756 depro5026 art,nn2937
not of this building;
3761 pre1223 an,nn129 an,nn5131 2532 an,nn3448 1161 pre1223 art,aj2398 an,nn129
12 Neither by the blood of goats and calves, but by his own blood he
aina1525 nu,ad2178 pre1519 art3588 ajn39 aptm2147 an,aj166 an,nn3085
entered in once into the holy place, having obtained eternal redemption *for us.*
1063 1487 art3588 nn129 an,nn5022 2532 an,nn5131 2532 an,nn4700 an,nn1151
13 For if the blood of bulls and of goats, and the ashes of a heifer
pap4472 art3588 pfpp2840 pin37 pre4314 art3588 nn2514 art3588 nn4561
sprinkling the unclean, sanctifieth to the purifying of the flesh:

(Lev. 16:3,14,15; Num. 19:9,17-19)

an,aj4124 ad3123 art3588 nn129 art,nn5547 repro3739 pre1223 an,aj166
14 How much more shall the blood of Christ, who through the eternal
an,nn4151 aina4374 rxpro1438 pr/an,aj299 art,nn2316 ft2511 ppro5216 art,nn4893 pre575 an,aj3498
Spirit offered himself without spot to God, purge your conscience from dead
an,nn2041 aies3000 an,pap2198 an,nn2316
works to serve the living God?
2532 pre1223/depro5124 pin2076 pr/an,nn3316 an,aj2537 an,nn1242 3704
15 And for*this*cause he is the mediator of the new testament, that
an,nn2288/aptm1096 pre1519 an,nn629 art3588 nn3647 art,pre1909
by*means*of*death, for the redemption of the transgressions *that were* under
art3588 nu,aj4413 an,nn1242 art,pfpp2564 asba2983 art3588 nn1860
the first testament, they*which*are*called might receive the promise of
art,aj166 an,nn2817
eternal inheritance.
1063 ad3699 an,nn1242 an,nn318 pifm5342 an,nn2288
16 For where a testament *is,* there must also of necessity be the death
art3588 aptm1303
of the testator.
1063 an,nn1242 pr/an,aj949 pre1909/an,ajn3498 1893
17 For a testament *is* of force after*men*are*dead: otherwise
pin2480/ad3379 ad3753 art3588 aptm1303 pin2198
it*is*of*no*strength*at*all while the testator liveth.

ad3606 3761 art3588 nu,ajn4413 pfip1457 ad*5565 an,nn129
18 Whereupon neither the first *testament* was dedicated without blood.

1063 (pre5259) an,nn3475 aptp2980 an,aj3956 an,nn1785 an,aj3956 art3588 nn2992
19 For when Moses had spoken every precept to all the people
pre2596 an,nn3551 apta2983 art3588 nn129 art,nn3448 2532 an,nn5131 pre3326 an,nn5204
according to the law, he took the blood of calves and of goats, with water,
2532 an,aj2847 an,nn2053 2532 an,nn5301 aina4472 5037 art3588 nn975 (epn846) 2532 an,aj3956 art3588
and scarlet wool, and hyssop, and sprinkled both the book, and all the
nn2992
people, *(Ex. 24:3,6-8; Lev. 14:4; Num. 19:6)*

pap3004 depro5124 art3588 pr/nn129 art3588 nn1242 repro3739 art,nn2316 aom1781
20 Saying, This *is* the blood of the testament which God hath enjoined
pre4314 ppro5209
unto you. *(Ex. 24:8)*

ad3668 aina4472 art,nn129 1161 art3588 nn4633 2532 an,aj3956 art3588
21 Moreover he sprinkled with blood both the tabernacle, and all the
nn4632 art3588 nn3009
vessels of the ministry. *(Lev. 8:15,19)*

2532 ad4975 an,ajn3956 pre2596 art3588 nn3551 pinp2511 pre1722 an,nn129 2532 ad*5565
22 And almost all things are by the law purged with blood; and without
an,nn130 pinm1096 3756 an,nn859
shedding*of*blood is no remission. *(Lev. 17:11)*

A Better Sacrifice

3767 an,nn318 art3588 (3303) nn5260 art3588 pre1722 art3588
23 *It was* therefore necessary that the patterns of things in the
nn3772 pifp2511 depro5125 1161 art3588 ajn2032 epn846
heavens should be purified with these; but the heavenly things themselves with
cd/an,aj2909 an,nn2378 pre3844 depro5025
better sacrifices than these.

1063 art,nn5547 3756 aina1525 pre1519 an,ajn39 an,aj5499
24 For Christ is not entered into the holy places made* with*hands, *which*
an,nn499 art3588 ajn228 235 pre1519 art,nn3772 epn846 ad3568 aifp1718 art3588
are the figures of the true; but into heaven itself, now to appear in the
nn4383 art,nn2316 pre5228 ppro2257
presence of God for us:

3761 2443 psa4374 rxpro1438 ad4178 ad5618 art3588 nn749 pinm1525
25 Nor yet that he should offer himself often, as the high priest entereth
pre1519 art3588 ajn39 pre2596/an,nn1763 pre1722 an,nn129 an,aj245
into the holy place every year with blood of others;

1893 ipf1163 ppro846 ad4178 ainf3958 pre575 an,nn2602
26 For then must he often have suffered since the foundation of the
an,nn2889 1161 ad3568 nu,ad530 pre1909 an,nn4930 art3588 nn165 pfip5319
world: but now once in the end of the world hath he appeared
pre1519/an,nn115 an,nn266 pre1223 art3588 nn2378 ppro848
to*put*away sin by the sacrifice of himself.

2532 pre2596/an,ajn3745 pinm606 art,nn444 nu,ad530 ainf599 1161 pre3326 depro5124
27 And as it is appointed unto men once to die, but after this the
an,nn2920
judgment: *(Gen. 3:19)*

ad3779 art,nn5547 nu,ad530 aptp4374 aies399 an,nn266 an,ajn4183
28 So Christ was once offered to bear the sins of many; and unto
art,ppmp553 ppro846 fp3700 (pre1537) an,nu,ain1208 ad*5565 an,nn266 pre1519
them*that*look*for him shall he appear the second time without sin unto
an,nn4991
salvation. *(Is. 53:12)*

Christ's Sacrifice Is Once for All

1063 art3588 nn3551 pap2192 an,nn4639 an,nn18 art,pap3195 3756 art3588
10 For the law having a shadow of good things to come, *and* not the
epn846 nn1504 art3588 nn4229 pinm1410 ad3762 ppro846 art,nn2378 repro3739
very image of the things, can never with those sacrifices which
pin4374 pre2596/an,nn1763 pre1519/art,ajn1336 ainf5048/art3588/ppmp4334
they offered year*by*year continually make*the*comers*thereunto*perfect.

1893 3756 aom3973/302 ppmp4374 art3588
2 For then would they not have ceased to be offered? because that the
pap3000 nu,ad530 pfpp2508 aid2192 art2089/art,aj3367 an,nn4893 an,nn266
worshipers once purged should have had no more conscience of sins.

235 pre1722 ppro846 an,nn364 an,nn266
3 But in those *sacrifices there is* a remembrance again *made* of sins
pre2596/an,nn1763
every year.

1063 pr/an,ajn102 an,nn129 an,nn5022 2532 an,nn5131
4 For *it is* not possible that the blood of bulls and of goats should
pinf851 an,nn266
take away sins. *(Lev. 16:15,21)*

pre,repro1352 ppmp1525 pre1519 art3588 nn2889 pin3004 an,nn2378 2532
5 Wherefore when he cometh into the world, he saith, Sacrifice and
an,nn4376 aina2309 3756 1161 an,nn4983 aom2675 ppro3427
offering thou wouldest not, but a body hast thou prepared me:

an,nn3646 2532 pre4012 an,nn266 aina2106/3756
6 In burnt offerings and *sacrifices* for sin thou hast had*no*pleasure.

ad5119 aina2036 2400 pin2240 pre1722 an,nn2777 an,nn975 pfip1125 pre4012
7 Then said I, Lo, I come (in the volume of the book it is written of
ppro1700 infg4160 ppro4675 art,nn2307 art,nn2316
me,) to do thy will, O God. *(Ps. 40:6-8)*

cd/an,ajn511 pap3004 an,nn2378 2532 an,nn4374 2532 an,nn3646 2532
8 Above when he said, Sacrifice and offering and burnt offerings and *offering*
pre4012 an,nn266 aina2309 3756 3761 aina2106 repro3748 pinp4376
for sin thou wouldest not, neither hadst pleasure *therein*; which are offered
pre2596 art3588 nn3551
by the law; *(Ps. 40:6)*

ad5119 pfi2046 2400 pin2240 infg4160 ppro4675 art,nn2307 art,nn2316 pin337
9 Then said he, Lo, I come to do thy will, O God. He taketh away
art3588 nu,ajn4413 2443 asba2476 art3588 nu,ajn1208
the first, that he may establish the second. *(Ps. 40:7,8)*

9:28 See note on Hebrews 6:1–6.

pre1722 repro3739 an,nn2307 pin2070 pr pfpp37 pre1223 art3588 nn4376 art3588 nn4983
10 By the which will we are sanctified through the offering of the body
art,nn2424 an,nn5547 nu,ad2178
of Jesus Christ once *for all.*

2532 an,aj3956 (3303) an,nn2409 pli2476 pre2596 an,nn2250 pap3008 2532 pap4374
11 And every priest standeth daily ministering and offering
ad4178 art3588 ppro846 nn2378 repro3748 pinm1410 ad3762 ainf4014 an,nn266
oftentimes the same sacrifices, which can never take away sins: *(Ex. 29:38)*

1161 epn846 apta4374 nu3391 an,nn2378 pre5228 an,nn266pre1519/art,ajn1336
12 But this man, after he had offered one sacrifice for sins forever,
aina2523 pre1722 an,ajn1188 art,nn2316
sat down on the right hand of God; *(Ps. 110:1)*

art,ajn3063 ppmp1551 ad2193 ppro846 art,ajn2190 asbp5087 an,nn5286/ppro846 art,nn4228
13 From henceforth expecting till his enemies be made his footstool.

(Ps. 110:1)

1063 nu3391 an,nn4376 pli5048 pre1519/art,ajn1336
14 For by one offering he hath perfected forever
art,ppmp37
them*that*are*sanctified.

(1161) art3588 aj40 art,nn4151 2532 pin3140 ppro2554 1063 pre3326
15 *Whereof* the Holy Ghost also is*a*witness to us: for after
aime4280
that he had said before,

depro3778 art3588 pr,nn1242 repro3739 fm1303 pre4314 ppro846 pre3326 depro1565 art,nn2250
16 This *is* the covenant that I will make with them after those days,
pin3004 an,nn2962 pap1325 ppro3450 an,nn3551 pre1909 ppro846 an,nn2588 2532 pre1909 ppro846 art,nn1271
saith the Lord, I will put my laws into their hearts, and in their minds
ft1924 ppro846
will I write them;

2532 ppro846 art,nn266 2532 (ppro846) art,nn458 asbp3415 eln3364/ad2089
17 And their sins and iniquities will I remember no more. *(Jer. 31:33,34)*

1161 ad3699 an,nn859 depro5130 ad3765 an,nn4376 pre4012 an,nn266
18 Now where remission of these *is, there is* no more offering for sin.

The Believer's Access to God

pap2192 3767 an,nn80 an,nn3954 pre1519/art,nn1529 art3588 ajn39 pre1722 art3588
19 Having therefore, brethren, boldness to*enter*into the holiest by the
nn129 an,nn2424
blood of Jesus,

an,aj4372 2532 an,pap2198 an,nn3598 repro3739 aina1457 ppro2554 pre1223
20 By a new and living way, which he hath consecrated for us, through
art3588 nn2665 depro,pin5123 ppro848 pr/art,nn4561
the veil, that*is*to*say, his flesh;

2532 an,aj3173 an,nn2409 pre1909 art3588 nn3624 art,nn2316
21 And *having* a high priest over the house of God;

10:11, 12 See the introduction to Hebrews.

psa4334 pre3326 an,aj228 an,nn2588 pre1722 an,nn4136 an,nn4102
22 Let us draw near with a true heart in full assurance of faith, having
art,nn2588 pfpp4472 pre575 an,aj4190 an,nn4893 2532 art,nn4983 pfpp3068
our hearts sprinkled from an evil conscience, and our bodies washed with
an,aj2513 an,nn5204
pure water. *(Ezek. 36:25)*

psa2722 art3588 nn3671 art,nn1680 an,aj186 1063
23 Let us hold fast the profession of *our* faith without wavering; (for he
pr/an,aj4103 art,aptm1861
is faithful that promised;)

2532 psa2657 rcpro240 pre1519/an,nn3948 an,nn26 2532 an,aj2570
24 And let us consider one another to*provoke*unto love and to good
an,nn2041
works:

3361 pap1459 art3588 nn1997/rxpro1438 ad2531 pr/an,nn1485
25 Not forsaking the assembling*of*ourselves*together, as the manner of
idpro5100 235 pap3870 2532 an,ajn5118 ad3123 an,ajn3745 pin991 art3588
some *is*; but exhorting *one another*: and so much the more, as ye see the
nn2250 pap1448
day approaching.

1063 ppro2257 pap264 ad1596 aime2983 art3588 nn1922
26 For if we sin willfully after that we have received the knowledge of
art3588 nn225 pinm620 ad3765 an,nn2378 pre4012 an,nn266
the truth, there remaineth no more sacrifice for sins,

1161 idpro5100 an,aj5398 an,nn1561 an,nn2920 2532 an,nn4442 an,nn2205
27 But a certain fearful looking for of judgment and fiery indignation, which
pap3195 pinf2068 art3588 ajn5227
shall devour the adversaries. *(Is. 26:11)*

idpro5100 apta114 an,nn3475 an,nn3551 pin599 ad*5565 an,nn3628 pre1909 nu1417 2228
28 He that despised Moses' law died without mercy under two or
nu5140 an,nn3144
three witnesses: *(Deut. 17:6; 19:15)*

an,aj4214 pr/an,aj5501 an,nn5098 pin1380
29 Of how much sorer punishment, suppose ye, shall he
ip515 art,apta2662 art3588 nn5207 art,nn2316 2532
be*thought*worthy, who*hath*trodden*under*foot the Son of God, and hath
aptm2233 art3588 nn129 art3588 nn1242 pre1722/repro3739 ainp37
counted the blood of the covenant, wherewith he was sanctified, an
pr/an,aj2839 2532 apta1796 art3588 nn4151 art,nn5485
unholy thing, and hath done despite unto the Spirit of grace? *(Ex. 24:8)*

1063 pin1492 art,apta2036 an,nn1557 epn1698 epn1473
30 For we know him*that*hath*said, Vengeance *belongeth* unto me, I

10:26, 27 The key idea expressed in these verses is that there will be no restitution made for one who wilfully rejects Christ. The emphasis is seen in the Greek word *oukéti* (3765), which is translated "no more." Once Christ is rejected, there cannot be another sacrifice on the cross in order to forgive that individual (see notes on Mark 3:28, 29 and Heb. 6:1–6). The only consequence for such a person is "judgment and fiery indignation" reflection God's judgment for sin (v. 27).This refers to the ultimate punishment for the one who has received the knowledge of God's truth, but chose to forsake it (cf. Rom. 1:21, 25).

ft467 pin3004 an,nn2962 2532 ad3825 an,nn2962 ft2919 ppro848 art,nn2992
will recompense, saith the Lord. And again, The Lord shall judge his people.

(Deut. 32:35; 32:36; Ps. 135:14)

pr/an,aj5398 art,ainf1706 pre1519 an,nn5495 an,pap2198 an,nn2316
31 *It is* a fearful thing to fall into the hands of the living God.

1161 pim363 art3588 ajn4386 an,nn2250 pre1722 repro3739
32 But call*to*remembrance the former days, in which, after ye were
aptp5461 aina5278 an,aj4183 an,an119 an,nn3804
illuminated, ye endured a great fight of afflictions;

depro5124/3303 ppmp2301 5037 an,nn3680 2532
33 Partly, whilst ye were made*a*gazingstock both by reproaches and
an,nn2347 1161 depro5124 aptp1096 pr/an,ajn2844
afflictions; and partly, whilst ye became companions of
art,ppmp390/ad3779
them*that*were*so*used.

1063 aina4834 (2532) ppro3450 art,nn1199 2532 aom4327 pre3326/an,nn5479 art3588
34 For ye had compassion of me in my bonds, and took joyfully the
nn724 ppro5216 art,pap5224 pap1097 pre1722 rxpro1438 pinf2192 pre1722 an,nn3772
spoiling of your goods, knowing in yourselves that ye have in heaven a
cd/an,aj2909 2532 pap3306 an,nn5223
better and an enduring substance.

aosi577/3361 3767 ppro5216 art,nn3954 repro3748 pin2192 an,aj3173
35 Cast*not*away therefore your confidence, which hath great
an,nn3405
recompense*of*reward.

1063 pin2192 an,nn5532 an,nn5281 2443 apta4160 art3588 nn2307
36 For ye have need of patience, that, after ye have done the will of
art,nn2316 asbm2865 art3588 nn1860
God, ye might receive the promise.

1063 ad2089 an,aj3398/an,ajn3745/an,ajn3745 art,ppmp2064 ft2240 2532
37 For yet, a little while, and he*that*shall*come will come, and will
3756 ft5549
not tarry. *(Is. 26:20 [Sept.])*

1161 art3588 ajn1342 fm2198 pre1537 an,nn4102 2532 1437 asbm5228 ppro3450
38 Now the just shall live by faith: but if *any man* draw back, my
art,nn5590 pin2106/3756 pre1722 ppro846
soul shall have*no*pleasure in him. *(Hab. 2:3,4 [Sept.])*

1161 epn2249 pin2070 3756 pr/an,nn5289 pre1519 an,nn684 235
39 But we are not of them*who*draw*back unto perdition; but of
an,nn4102 pre1519/an,nn4047 an,nn5590
them*that*believe to*the*saving of the soul.

"By Faith"

1161 an,nn4102 pin2076 pr/an,nn5287 ppmp1679 pr/an,nn1650
11 Now faith is the substance of things*hoped*for, the evidence of
an,nn4229 3756 ppmp991
things not seen.

1063 pre1722 depro5026 art3588 ajn4245 ainp3140
2 For by it the elders obtained*a*good*report.
an,nn4102 pin3539 art3588 nn165 pfin2675 an,nn4487
3 Through faith we understand that the worlds were framed by the word
an,nn2316 art,ppmp991 3361 aies1096 pre1537
of God, so that things*which*are*seen were not made of
an,ppmp5316
things*which*do*appear. *(Gen. 1:1; Ps. 33:6,9).*
an,nn4102 6 aina4374 art,nn2316 cd/an,aj4119 an,nn2378 pre3844 2535
4 By faith Abel offered unto God a more excellent sacrifice than Cain,
pre1223 repro3739 ainp3140 pinf1511 pr/an,aj1342 art,nn2316 pap3140 pre1909 ppro846
by which he obtained witness that he was righteous, God testifying of his
art,nn1435 2532 pre1223 ppro846 apta599 ad2089 pin2980
gifts: and by it he being dead yet speaketh. *(Gen. 4:3-10)*
an,nn4102 1802 ainp3346 3361 infg1492 an,nn2288 2532
5 By faith Enoch was translated that he should not see death; and was
3756 ipf2147 1360 art,nn2316 aina3346 ppro846 1063 pre4253 ppro846 art,nn3346
not found, because God had translated him: for before his translation he
pfip3140 pfin2100 art,nn2316
had*this*testimony, that he pleased God. *(Gen. 5:24)*
1611 ad*5565 an,nn4102 pr/an,ajn102 ainf2100 1063 art,ppmp4334
6 But without faith *it is* impossible to please *him*: for he*that*cometh to
art,nn2316 pin1163 ainf4100 3754 pin2076 2532 pinm1096 pr/an,nn3406
God must believe that he is, and *that* he is a rewarder of
art,pap1567 ppro846
them*that*diligently*seek him.
an,nn4102 3575 aptp5537 pre4012 art,ad3369/ppmp991
7 By faith Noah, being warned*of*God of things*not*seen*as*yet,
aptp2125 aina2680 an,nn2787 pre1519/an,nn4991 ppro848 art,nn3624 pre1223 repro3739
moved*with*fear, prepared an ark to*the*saving of his house; by the which
aina2632 art3588 nn2889 2532 aom1096 pr/an,nn2818 art3588 nn1343
he condemned the world, and became heir of the righteousness which is
pre2596 an,nn4102
by faith. *(Gen. 6:13-22; 7:1)*
an,nn4102 11 ppmp2564 ainf1831 pre1519 art,nn5117 repro3739
8 By faith Abraham, when he was called to go out into a place which he
ipf3195 pinf2983 pre1519 an,nn2817 aina5219 2532 aina1831 3361
should after receive for an inheritance, obeyed; and he went out, not
ppmp1987 ad4226 pinm2064
knowing whither he went. *(Gen. 12:1-5)*
an,nn4102 aina3939 pre1519 art3588 nn1093 art,nn1860 ad5613 an,aj245
9 By faith he sojourned in the land of promise, as *in* a strange country,
apta2730 pre1722 an,nn4633 pre3326 2464 2352 2384 art3588 nn4789 art3588
dwelling in tabernacles with Isaac and Jacob, the heirs*with*him of the
ppro846 art,nn1860
same promise: *(Gen. 23:4; 26:3; 35:12,17)*
1063 ipf1551 art,nn4172 pap2192 art,nn2310 repro3739 pr/an,nn5079 2532
10 For he looked for a city which hath foundations, whose builder and
pr/an,nn1217 art,nn2316
maker *is* God.
an,nn4102 2532 an,nn4564 epn846 aina2983 an,nn1411 pre1519 an,nn2602 an,nn4690
11 Through faith also Sarah herself received strength to conceive seed,

2532 aina5088 pre3844/an,nn2244/an,nn2540 1893
and was delivered*of*a*child when she was past age, because she
aom2233 pr/an,aj4103 art,aptm1861
judged him faithful who*had*promised. *(Gen. 17:19; 18:11-14; 21:2)*

1352 aina1080 2532 pre575 nu,ajn1520 2532 depro5023 pfpp3499
12 Therefore sprang there even of one, and him as*good*as* dead, *so*
ad2531 art3588 nn798 art3588 nn3772 art,nn4128 2532 ad5616 an,nn285 art3588 pre3844
many as the stars of the sky in multitude, and as the sand which is by
art3588 nn5491/art,nn2281 art,aj382
the sea shore innumerable.

(Gen. 15:5,6; 22:17; 32:12; Ex. 32:13; Deut. 1:10; 10:22; Dan. 3:36 [Sept.])

depro3778 an,ajn3956 aina599 pre2596 an,nn4102 3361 apta2983 art3588 nn1860 235
13 These all died in faith, not having received the promises, but having
apta1492 ppro846 ad4207 2532 aptp3982 2532 aptm782 2532
seen them afar off, and were persuaded of *them,* and embraced *them,* and
apta3670 3754 pin1526 pr/an,ajn3581 2532 pr/an,ajn3927 pre1909 art3588 nn1093
confessed that they were strangers and pilgrims on the earth.

(Gen. 23:4; 47:9; 1 Chr. 29:15; Ps. 39:12)

1063 art,pap3004 an,ajn5108 pin1718 3754 pin1934
14 For they*that*say such things declare plainly that they seek a
an,nn3968
country.

2532 3303 1487 ipf3421 depro1565 pre575 repro3739
15 And truly, if they had been mindful of that *country* from whence they
aina1831 ipf2192/302 an,nn2540 ainf344
came out, they might have had opportunity to have returned.

1161 ad3570 pinm3713 cd/an,ajn2909 depro,pin5123 pr/an,aj2032 pre,repro1352
16 But now they desire a better *country,* that is, a heavenly: wherefore
art,nn2316 3756 pinm1870 pifm1941 ppro846 am,mm2316 1063 aina2090 ppro846
God is not ashamed to be called their God: for he hath prepared for them a
an,nn4172
city. *(Ex. 3:6,15; 4:5)*

an,nn4102 11 ppmp3985 pfi4374 2464 2532
17 By faith Abraham, when he was tried, offered up Isaac: and
art,aptm324 art3588 nn1860 aina4374 art,ajn3439
he*that*had*received the promises offered up his only begotten *son,*

(Gen. 22:1-10)

pre4314 repro3739 ainp2980 3754 pre1722 2464 ppro4671 an,nn4690 fp2564
18 Of whom it was said, That in Isaac shall thy seed be called:

(Gen. 21:12)

aptm3049 3754 art,nn2316 pr/an,aj1415 pinf1453 2532 pre1537 an,ajn3498
19 Accounting that God *was* able to raise*him*up, even from the dead;
ad3606 2532 aom2865 ppro846 pre1722 an,nn3850
from whence also he received him in a figure.

an,nn4102 2464 aina2127 2384 2532 2269 pre4012 pap3195
20 By faith Isaac blessed Jacob and Esau concerning things*to*come.

(Gen. 27:27-29,39,40)

an,nn4102 2384 pap599 aina2127 an,ajn1538 art3588 nn5207 2501
21 By faith Jacob, when he was a dying, blessed both the sons of Joseph;
2532 aina4352 pre1909 art3588 ajn206 ppro848 art,nn4464
and worshiped, *leaning* upon the top of his staff.

(Gen. 48:15,16; 47:31 [Sept.])

an,nn4102 2501 pap5053 aina3421 pre4012 art3588 nn1841
22 By faith Joseph, when he died, made mention of the departing of
art3588 nn5207 2474 2532 aom1781 pre4012 ppro848 art,nn3747
the children of Israel; and gave commandment concerning his bones.

(Gen. 50:24,25; Ex. 13:19)

an,nn4102 an,nn3475 aptp1080 ainp2926 an,ajn5150 pre5259 ppro848
23 By faith Moses, when he was born, was hid three months of his
art,nn3962 1360 aina1492 pr/an,aj791 art,nn3813 2532 ainp5399/3756
parents, because they saw *he was* a proper child; and they were*not*afraid of
art3588 nn935 art,nn1297
the king's commandment. *(Ex. 1:22; 2:2)*

an,nn4102 an,nn3475 aptm1096/pr/an,aj3173 aina720 pifm3004
24 By faith Moses, when he was come*to*years, refused to be called the
an,nn5207 5328 an,nn2364
son of Pharaoh's daughter; *(Ex. 2:10-12)*

aptm138 ad3123 pifm4778 art3588 nn2992 art,nn2316 2228
25 Choosing rather to suffer*affliction*with the people of God, than to
pinf2192/an,nn619 an,nn266 an,aj4340
enjoy*the*pleasures of sin for*a*season;

aptm2233 art3588 nn3680 art,nn5547 cd/an,aj3187 pr/an,nn4149 art3588 nn2344
26 Esteeming the reproach of Christ greater riches than the treasures
pre1722 an,nn125 1063 ipf578 pre1519 art3588 nn3405
in Egypt: for he had respect unto the recompense*of*the*reward.

an,nn4102 aina2641 an,nn125 3361 aptp5399 art3588 nn2372 art3588 nn935 1063
27 By faith he forsook Egypt, not fearing the wrath of the king: for he
aina2594 ad5613 pap3708 art,ajn517
endured, as seeing him*who*is*invisible. *(Ex. 2:15; 12:51)*

an,nn4102 pli4160 art3588 3957 2532 art3588 nn4378 art,nn129 3363
28 Through faith he kept the passover, and the sprinkling of blood, lest
art,pap3645 art3588 ajn4416 asba2345 ppro846
he*that*destroyed the firstborn should touch them. *(Ex. 12:21-30)*

an,nn4102 aina1224 art3588 aj2063 an,nn2281 ad5613 pre1223 an,ajn3584 repro3739
29 By faith they passed through the Red sea as by dry *land*: which
art3588 nn124 apta2983/an,nn3984 ainp2666
the Egyptians attempting*to*do were drowned. *(Ex. 14:21-31)*

an,nn4102 art3588 nn5038 2410 ainp4098
30 By faith the walls of Jericho fell down, after they were
aptp2944 (pre1909) nu2033 an,nn2550
compassed about seven days. *(Josh. 6:12-21)*

an,nn4102 3588 nn4204 4460 aom4881 3756 art,apta544
31 By faith the harlot Rahab perished not with them*that*believed*not, when
aptm1209 art3588 nn2685 pre3326 an,nn1515
she had received the spies with peace. *(Josh. 2:11,12; 6:21-25)*

2532 inpro5101 ad2089 pin3004 1063 art3588 nn5550 ft1952 ppro3165 ppmp1334 pre4012
32 And what shall I more say? for the time would fail me to tell of
1066 5037 913 2532 4546 2532 2422 1138 5037 2532
Gideon, and *of* Barak, and *of* Samson, and *of* Jephthah; *of* David also, and
4545 2532 art3588 nn4396
Samuel, and *of* the prophets:

repro3739 pre1223 an,nn4102 aom2610 an,nn932 aom2038 an,nn1343
33 Who through faith subdued kingdoms, wrought righteousness,
aina2013 an,nn1860 aina5420 an,nn4750 an,nn3023
obtained promises, stopped the mouths of lions,

(Judg. 14:6,7; 1 Sam. 17:34-36; Dan. 6:1-27)

aina4570 an,nn1411 an,nn4442 aina5343 an,nn4750 an,nn3162 pre575
34 Quenched the violence of fire, escaped the edge of the sword, out of
an,nn769 ainp1743 ainp1096 pr/an,aj2478 pre1722 an,nn4171 aina2827
weakness were made strong, waxed valiant in fight, turned*to*flight the
an,nn3925 an,ajn245
armies of the aliens. *(Dan. 3:23-25)*

an,nn1135 aina2983 ppro848 art,ajn3498 pre1537/an,nn386 1161 an,ajn243
35 Women received their dead raised*to*life*again: and others were
ainp5178 3756 aptm4327 art,nn629 2443 asba5177 cd/an,aj2909
tortured, not accepting deliverance; that they might obtain a better
an,nn386
resurrection: *(1 Kgs. 17:17-24; 2 Kgs. 4:25-37)*

1161 an,ajn2087 aina2983 an,nn3984 an,nn1701 2532 an,nn3148 1161 ad2089
36 And others had trial of *cruel* mockings and scourgings, yea, moreover
an,nn1199 2532 an,nn5438
of bonds and imprisonment:

(1 Kgs. 22:26,27; 2 Chr. 18:25,26; Jer. 20:2; 37:15; 38:6)

ainp3034 ainp4249 ainp3985 aina599
37 They were stoned, they were sawn asunder, were tempted, were slain
pre1722 (an,nn5408) an,nn3162 aina4022 pre1722 an,nn3374 2532 (pre1722) an,aj122/an,nn1192
with the sword: they wandered about in sheepskins and goatskins;
ppmp5302 ppmp2346 ppmp2558
being destitute, afflicted, tormented; *(2 Chr. 24:21)*

repro3739 art3588 nn2889 ipf2258 3756 pr/an,aj514 ppmp4105 pre1722 an,nn2047 2532
38 (Of whom the world was not worthy:) they wandered in deserts, and
an,nn3735 2532 an,nn4693 2532 art,nn3692 art3588 nn1093
in mountains, and *in* dens and caves of the earth.

2532 depro3778 an,aj3956 aptp3140 pre1223 art,nn4102 aom2865
39 And these all, having obtained*a*good*report through faith, received
3756 art3588 nn1860
not the promise:

art,nn2316 aptm4265 idpro5100 cd/an,ajn2909 pre4012 ppro2257 2443 ad*5565
40 God having provided some better thing for us, that they without
ppro2257 3361 asbp5048
us should not be made perfect.

Exhortations to Follow Christ

5105 epn2249 2532 (pap2192) ppmp4029 (ppro2254) an,aj5118
12 Wherefore seeing we also are compassed about with so great a
an,nn3509 an,nn3144 aptm659 an,aj3956 an,nn3591 2532
cloud of witnesses, let us lay aside every weight, and the
an,nn266 art,aj2139 2532 psa5143 pre1223 an,nn5281 art3588 nn73
sin which*doth*so*easily*beset *us,* and let us run with patience the race
ppmp4295 ppro2254
that is set before us,

pap872 pre1519 an,nn2424 art3588 nn747 2532 an,nn5051 art,nn4102 repro3739 pre473 art3588
2 Looking unto Jesus the author and finisher of *our* faith; who for the
nn5479 ppmp4295 ppro848 aina5278 an,nn4716 apta2706 an,nn152 5037
joy that was set before him endured the cross, despising the shame, and is
ama2523 pre1722 an,ajn1188 art3588 nn2362 art,nn2316
set down at the right hand of the throne of God. *(Ps. 110:1)*

1063 aipm357 art,pfp5278 an,aj5108 an,nn485 pre5259 art,nn268 pre1519
3 For consider him*that*endured such contradiction of sinners against
ppro848 3363 asba2577 ppmp1590 ppro5216 art,nn5590
himself, lest ye be wearied and faint in your minds.

ad3768 aoma478 ad3360 an,nn129 ppmp464 pre4314 art,nn266
4 Ye have not yet resisted unto blood, striving against sin.

2532 pfip1585 art3588 nn3874 repro3748 pinm1256 ppro5213 ad5613
5 And ye have forgotten the exhortation which speaketh unto you as unto
an,nn5207 ppro3450 an,nn5207 pim3643 3361 an,nn3809 an,nn2962 3366 pinf1590
children, My son, despise not thou the chastening of the Lord, nor faint when
ppmp1651 pre5259 ppro846
thou art rebuked of him:

1063 repro3739 an,nn2962 pin25 pin3811 1161 pin3146 an,aj3956 an,nn5207
6 For whom the Lord loveth he chasteneth, and scourgeth every son
repro3739 pinm3858
whom he receiveth. *(Prov. 3:11,12)*

1487 pin5278 an,nn3809 art,nn2316 pinm4374 ppro5213 ad5613 an,nn5207 1063
7 If ye endure chastening, God dealeth with you as with sons; for
inpro5101 pr/an,nn5207 pn2076 repro3739 an,nn3962 pin3811 3756
what son is he whom the father chasteneth not? *(Deut. 8:5; 2 Sam. 7:14)*

1161 1487 pin2075 ad*5565 an,nn3809 repro3739 an,ajn3956 pfi1096 pr/an,ajn3353 686
8 But if ye be without chastisement, whereof all are partakers, then
pin2075 pr/an,ajn3541 2532 3756 pr/an,nn5207
are ye bastards, and not sons.

1534 ipf2192 art,nn3962 ppro2257 art,nn4561 (3303) an,nn3810 2532
9 Furthermore we have had fathers of our flesh which corrected *us,* and
ipf1788 3756 an,aj4183 ad3123 fm5293 art3588
we gave*them*reverence: shall we not much rather be*in*subjection unto the
nn3962 art,nn4151 2532 ft2198
Father of spirits, and live? *(Num. 16:22; 27:16)*

1063 art3588 3303 pre4314 an,aj3641 an,nn2250 ipf3811 pre2596 ppro848 art,pap1380
10 For they verily for a few days chastened *us* after their own pleasure;
1161 art3588 pre1909 art,ajn4851 aies3335 ppro846 art,nn41
but he for *our* profit, that *we* might be partakers of his holiness.

1161 an,aj3956/3756 an,nn3809 pre4314 art3588 ajn3918 pin1380 pinf1511 pr/an,nn5479 235
11 Now no chastening for the present seemeth to be joyous, but

pr/an,nn3077 1161 ad5305 pin591 an,aj1516 an,nn2590
grievous: nevertheless afterward it yieldeth the peaceable fruit of
an,nn1343 art,pfpp1128 pre1223/ppro846
righteousness unto them*which*are*exercised thereby.

Exhortations to Holiness

pre,repro1352 aima461 an,nn5495 art3588 pfpp3935 2532 art3588 pfpp3686 nn1119
12 Wherefore lift up the hands which hang down, and the feeble knees;

(Is. 35:3)

2532 aima4160 an,aj3717 an,nn5163 ppro5216 art,nn4228 3363 art,ajn5560
13 And make straight paths for your feet, lest that*which*is*lame be
asbp1624 1161 ad3123 asbp2390
turned*out*of*the*way; but let it rather be healed. *(Prov. 4:26 [Sept.])*

pim1377 an,nn1515 pre3326 an,ajn3956 2532 art,nn38 ad*5565 repro3739 an,ajn3762
14 Follow peace with all *men,* and holiness, without which no man shall
fm3700 art3588 nn2962
see the Lord: *(Ps. 34:14)*

pap1983 3361 idpro5100 pap5302 pre575 art3588 nn5485 art,nn2316 3361 idpro5100
15 Looking diligently lest any man fail of the grace of God; lest any
an,nn4491 an,nn4088 pap5453 ad507 psa1776 2532 pre1223/depro5026 an,ajn4183 asbp3392
root of bitterness springing up trouble *you,* and thereby many be defiled;

(Deut. 29:18 [Sept.])

3361 idpro5100 an,nn4205 2228 an,ajn952 ad5613 2269 repro3739 pre473
16 Lest there *be* any fornicator, or profane person, as Esau, who for
nu3391 an,nn1035 aom591 ppro848 art,nn4415
one morsel*of*meat sold his birthright. *(Gen. 25:33,34)*

1063 pin2467 3754 ad3347 pap2309 ainf2816 art3588
17 For ye know how that afterward, when he would have inherited the
nn2129 ainp593 1063 aina2147 3756 an,nn5117 an,nn3341 2539
blessing, he was rejected: for he found no place of repentance, though he
apta1567/ppro846 pre3326 an,nn1144
sought*it*carefully with tears. *(Gen. 27:30-40)*

1063 3756 pfi4334 an,nn3735 ppmp5584 2532
18 For ye are not come unto the mount that might be touched, and that
pfpp2545 an,nn4442 2532 an,nn1105 2532 an,nn4655 2532 an,nn2366
burned with fire, nor unto blackness, and darkness, and tempest,

2532 an,nn2279 an,nn4536 2532 an,nn5456 an,nn4487 repro3739
19 And the sound of a trumpet, and the voice of words; which *voice*
art,apta191 aom3868 an,nn3056 3361
they*that*heard entreated that the word should not be
pfin4369/ppro846
spoken*to*them*any*more: *(Ex. 19:16-22; 20:18-21; Deut. 4:11,12; 5:22-27)*

1063 3756 ipf5342 art,ppmp1291
20 (For they could not endure that*which*was*commanded,
2579 an,nn2342 asba2345 art3588 nn3735 fp3036
And*if*so*much*as a beast touch the mountain, it shall be stoned, or
fp2700 an,nn1002
thrust through with a dart: *(Ex. 19:13)*

2532 ad3779 pr/an,aj5398 ipf2258 art3588 ppmp5324 an,nn3475 aina2036 (pin1510) pr/an,aj1630 2532
21 And so terrible was the sight, *that* Moses said, I exceedingly fear and
pr/an,aj1790
quake:) *(Deut. 9:19)*

235 pfi4334 an,nn3735 4622 2532 an,nn4172 an,pap2198
22 But ye are come unto mount Zion, and unto the city of the living
an,nn2316 an,aj2032 2419 2532 an,nn3461 an,nn32
God, the heavenly Jerusalem, and to an innumerable company of angels,

an,nn3831 2532 an,nn1577 an,ajn4416 pfpp583
23 To the general assembly and church of the firstborn, which are written
pre1722 an,nn3772 2532 an,nn2316 an,nn2923 an,ajn3956 2532 an,nn4151 an,ajn1342
in heaven, and to God the Judge of all, and to the spirits of just men
pfpp5048
made perfect, *(Gen. 18:25; Ps. 50:6)*

2532 an,nn2424 an,nn3316 an,aj3501 an,nn1242 2532 an,nn129
24 And to Jesus the mediator of the new covenant, and to the blood of
an,nn4473 pap2980 cd/an,ajn2909 pre3844 6
sprinkling, that speaketh better things than *that of* Abel. *(Gen. 4:10)*

pim991 asbm3868 3361 art,pap2980 1063 1487 depro1565 aina5343 3756
25 See that ye refuse not him*that*speaketh. For if they escaped not who
aptm3868 art,pap5537 pre1909 art,nn1093 cd/an,aj4183 ad3123 ppro2249
refused him*that*spake on earth, much more *shall not* we *escape,* if we
art,ppmp654 art3588 pre575 an,nn3772
turn*away*from him that *speaketh* from heaven:

repro3739 art,nn5456 ad5119 aina4531 art3588 nn1093 1161 ad3568 pfip1861 pap3004
26 Whose voice then shook the earth: but now he hath promised, saying,
ad2089 nu,ad530 epn1473 pin4579 3756 art3588 nn1093 an,ajn3440 235 2532 art,nn3772
Yet once more I shake not the earth only, but also heaven.

(Ex. 19:18; Judg. 5:4; Ps. 68:8; Hag. 2:6)

1161 art3588 ad2089 nu,ad530 pin1213 art3588 nn3331
27 And this *word,* Yet once more, signifieth the removing of
art,ppmp4531 ad5613 pfpp4160 2443
those*things*that*are*shaken, as of things*that*are*made, that
art,ppmp4531/3361 asba3306
those*things*which*cannot*be*shaken may remain. *(Hag. 2:6)*

pre,repro1352 pap3880 an,nn932 an,aj761
28 Wherefore we receiving a kingdom which*cannot*be*moved, let us
psi2192 an,nn5485 pre1223/repro3739 psa3000 art,nn2316 ad2102 pre3326 an,nn127 2532
have grace, whereby we may serve God acceptably with reverence and
an,nn2124
godly fear:

1063 (2532) ppro2257 art,nn2316 pap2654 pr/an,nn4442
29 For our God *is* a consuming fire. *(Deut. 4:24; 9:3; Is. 33:14)*

Social and Religious Duties

art,nn5360 pim3306
13 Let brotherly love continue.
pim1950/3361 art,nn5381 1063 pre1223/depro5026
2 Be*not*forgetful to entertain strangers: for thereby

idpro5100 apta3579 an,nn32 aina2990
some have entertained angels unawares. *(Gen. 18:1-8; 19:1-3)*

pim3403 art,nn1198 ad5613 pfpp4887
3 Remember them*that*are*in*bonds, as bound with them; *and*
art,ppmp2558 ad5613 pap5607 epn848 2532 pre1722 an,nn4983
them*which*suffer*adversity, as being yourselves also in the body.

art,nn1062 pr/an,aj5093 pre1722 an,ajn3956 2532 art3588 nn2845 pr/an,aj283 1161
4 Marriage *is* honorable in all, and the bed undefiled: but
an,nn4205 2532 an,nn3432 art,nn2316 ft2919
whoremongers and adulterers God will judge.

art,nn5158 pr/an,aj866 ppmp714
5 *Let your* conversation *be* without covetousness; *and be* content with
art,pap3918 1063 epn846 pfi2046 efn3364 asba447 ppro4571 3761
such*things*as*ye*have: for he hath said, I will never leave thee, nor
(efn3364) asba1459 ppro4571
forsake thee. *(Deut. 31:6-8; Josh 1:5)*

5620 ppro2248 pap2292 pinf3004 an,nn2962 ppro1698 pr/an,nn998 2532 3756 fp5399
6 So that we may boldly say, The Lord *is* my helper, and I will not fear
inpro5101 an,nn444 ft4160 ppro3427
what man shall do unto me. *(Ps. 118:6)*

pim3421 art,ppmp2233 ppro5216 repro3748 aina2980
7 Remember them*which*have*the*rule*over you, who have spoken unto
ppro5213 art3588 nn3056 art,nn2316 repro3739 art,nn4102 pim3401 pap333 art3588 nn1545
you the word of God: whose faith follow, considering the end of *their*
art,nn391
conversation.

an,nn2424 an,nn5547 art3588 pr/ppro846 ad5504 2532 ad4594 2532 pre1519/art,nn165
8 Jesus Christ the same yesterday, and today, and forever.

3361 pim4064 an,aj4164 2532 an,aj3581 an,nn1322 1063
9 Be not carried about with divers and strange doctrines. For *it is* a
an,ajn2570 art3588 nn2588 pifm950 an,nn5485 3756 an,nn1033 (pre1722) repro3739
good thing that the heart be established with grace; not with meats, which
3756 ainp5623 art,apta4043
have not profited them*that*have*been*occupied*therein.

pin2192 an,nn2379 pre1537/repro3739 pin2192 3756 an,nn1849 ainf5315 art,pap3000 art3588
10 We have an altar, whereof they have no right to eat which serve the
nn4633
tabernacle.

1063 art3588 nn4983 depro5130 an,nn2226 repro3739 art,nn129 pinp1533 pre1519 art3588
11 For the bodies of those beasts, whose blood is brought into the
ajn39 pre1223 art3588 nn749 pre4012 an,nn266 pinp2618 ad1854 art3588 nn3925
sanctuary by the high priest for sin, are burned without the camp.

(Lev. 16:27)

1352 an,nn2424 2532 2443 asba37 art3588 nn2992 pre1223 art,aj2398
12 Wherefore Jesus also, that he might sanctify the people with his own
an,nn129 aina3958 ad1854 art3588 nn4439
blood, suffered without the gate.

psi1831 5106 pre4314 ppro846 ad1854 art3588 nn3925 pap5342 ppro846
13 Let us go forth therefore unto him without the camp, bearing his
art,nn3680
reproach.

1063 ad5602 pin2192 3756 pap3306 an,nn4172 235 pin1934 art,pap3195
14 For here have we no continuing city, but we seek one*to*come.
pre1223 ppro846 3767 psa399 an,nn2378 an,nn133 art,nn2316
15 By him therefore let us offer the sacrifice of praise to God
pre,an,ajn1275 depro,pin5123 an,nn2590 an,nn5491 pap3670 ppro846 art,nn3686
continually, that is, the fruit of *our* lips giving thanks to his name.

(Ps. 50:14,23; Hos. 14:2)

1161 art,nn2140 2532 an,nn2842 pim1950 3361 1063 an,aj5108 an,nn2378
16 But to*do*good and to communicate forget not: for with such sacrifices
art,nn2316 pinm2100
God is*well*pleased.
pim3982 art,ppmp2233 ppro5216 2532 pim5226 1063
17 Obey them*that*have*the*rule*over you, and submit yourselves: for
epn846 pin69 pre5228 ppro5216 art,nn5590 ad5613 an,fpta591 an,nn3056 2443
they watch for your souls, as they*that*must*give account, that they may
psa4160 depro5124 pre3326 an,nn5479 2532 3361 pap4727 1063 depro5124 pr/an,ajn255 ppro5213
do it with joy, and not with grief: for that *is* unprofitable for you.

(Is. 62:6; Ezek. 3:17)

pim4336 pre4012 ppro2257 1063 pli3982 (3754) pin2192 an,aj2570 an,nn4893 pre1722 an,ajn3956
18 Pray for us: for we trust we have a good conscience, in all things
pap2309 pifm390/ad2573
willing to live honestly.
1161 pin3870 ad4056 ainf4160 depro5124 2443 asbp600
19 But I beseech *you* the rather to do this, that I may be restored to
ppro5213 cd/an,ajn5032
you the sooner.

"Jesus, the Great Shepherd"

1161 art3588 nn2316 art,nn1515 art,apta321 pre1537 an,ajn3498 ppro2257 art,nn2962
20 Now the God of peace, that*brought*again from the dead our Lord
an,nn2424 art,aj3173 art,nn4166 art3588 nn4263 pre1722 an,nn129 an,nn166
Jesus, that great shepherd of the sheep, through the blood of the everlasting
an,nn1242
covenant, *(Is. 55:3; Jer. 32:40; Zech. 9-11)*
opt2675/ppro5209 pre1722 an,aj3956 an,aj18 an,nn2041 aies4160 ppro848 art,nn2307 pap4160
21 Make*you*perfect in every good work to do his will, working
pre1722 ppro5213 art,ajn2101 ad*1799/ppro848 pre1223 an,nn2424 an,nn5547
in you that*which*is*wellpleasing in*his*sight, through Jesus Christ; to
repro3739 art,nn1391 pre1519/art,nn165/art,nn165 281
whom *be* glory forever*and*ever. Amen.
1161 pin3870 ppro5209 an,nn80 pin430 art3588 nn3056 art,nn3874 1063
22 And I beseech you, brethren, suffer the word of exhortation: for I
(2532) aina1989 ppro5213 pre1223 an,ajn1024
have written*a*letter unto you in few words.

pim1097 art,nn80 an,nn5095 pfpp630 pre3326 repro3739 1437
23 Know ye that *our* brother Timothy is set*at*liberty; with whom, if he
psa2064 cd/an,ajn5032 fm3700 ppro5209
come shortly, I will see you.

aipm782 an,aj3956 art,ppmp2233 ppro5216 2532 an,aj3956 art3588 ajn40
24 Salute all them*that*have*the*rule*over you, and all the saints.
art3588 pre575 art,nn2482 pinm782 ppro5209
They of Italy salute you.

art,nn5485 pre3326 ppro5216 an,aj3956 281
25 Grace *be* with you all. Amen.

The Epistle of

JAMES

James was the oldest half-brother of the Lord Jesus (Matt. 13:55). He witnessed Christ's appearance following His resurrection (1 Cor. 15:7), and he was among those who assembled together following the Ascension (Acts 1:14), to await the coming of the Holy Spirit. Later, James became a leader of the believers in Jerusalem (Acts 12:17; Gal. 1:18, 19). Even Paul took his advice on how to deal with the new Gentile converts (Acts 21:18–26). James kept the potentially explosive situation concerning Gentile evangelism under control. In addition, he helped draft a very tolerant letter to the Gentile Christians in Antioch regarding their status (Acts 15:13–19). James was cognizant of Paul's ministry to the Gentiles, but concentrated his own efforts on winning his Jewish brethren to Jesus.

The phrase "to the twelve tribes which are scattered abroad" (James 1:1) is a symbolic reference to the Jews in general (cf. James 1:2, 18). The phrase "scattered abroad" denotes those Jews who were living outside of Palestine due in great part to the intense persecution of Christians living in Jerusalem (Acts 8:1). Since the letter was written in the Greek language, it is logical to assume that these Jews had been scattered far enough north to have ended up in a locale chiefly populated by Greek speaking peoples (Acts 11:19).

Most scholars suggest that this book was written shortly before James' martyrdom in A.D. 62. There are some, however, who place the time of writing close to the time of the Jerusalem council in A.D. 46. Nevertheless, it seems likely that the Book of James was the first New Testament book that was written.

The Book of James is a simple yet organized and logical treatise on the ethical aspects of the Christian life. This fact, along with the realization that the book is largely composed of general exhortations and admonitions, has led some to call the Book of James the "New Testament Book of Proverbs." The major theme of the book is James' appeal to the believer that it is necessary to put outward actions with inward faith or else that kind of faith will accomplish nothing (James 1:22).

an,nn2385 an,ajn1401 an,nn2316 2532 an,nn2962 an,nn2424 an,nn5547 art3588 nu1427
1 James, a servant of God and of the Lord Jesus Christ, to the twelve
an,nn5443 art3588 pre1722/art,nn1290 pinf5463
tribes which are scattered abroad, greeting.

The Prayer of Faith

ppro3450 an,nn80 aipm2233 an,aj3956 pr/an,nn5479 ad3752 asba4045 an,aj4164
2 My brethren, count it all joy when ye fall into divers
an,nn3986
temptations;

pap1097 3754 art3588 nn1383 ppro5216 art,nn4102 pinm2716 an,nn5281
3 Knowing *this,* that the trying of your faith worketh patience.
1161 art,nn5281 pim2192 an,aj5046 an,nn2041 2443 psa5600 pr/an,aj5046 2532
4 But let patience have *her* perfect work, that ye may be perfect and
pr/an,aj3648 ppmp3007 (pre1722) an,ajn3367
entire, wanting nothing.
(1161) 1487 idpro5100 ppro5216 pinm3007 an,nn4678 pim154 pre3844 an,nn2316 art,pap1325
5 If any of you lack wisdom, let him ask of God, that giveth to
an,ajn3956 ad574 2532 pap3679 3361 2532 fp1325 ppro846
all *men* liberally, and upbraideth not; and it shall be given him. *(Prov. 2:3-6)*
1161 pim154 pre1722 an,nn4102 an,ajn3367 ppmp1252 1063 art,ppmp1252
6 But let him ask in faith, nothing wavering. For he*that*wavereth
pfi1503 an,nn2830 an,nn2281 ppmp416 2532 ppmp4494
is like a wave of the sea driven*with*the*wind and tossed.
1063 3361 depro1565 art,nn444 pim3633 3754 fm2983 idpro5100 pre3844 art3588
7 For let not that man think that he shall receive any thing of the
nn2962
Lord.
an,aj1374 pr/an,nn435 pr/an,aj182 pre1722 an,aj3956 ppro848 art,nn3598
8 A double minded man *is* unstable in all his ways.
(1161) art3588 nn80 art,aj5011 pim2744 pre1722 ppro846 art,nn5311
9 Let the brother of low degree rejoice in that he is exalted:
1161 art3588 ajn4145 pre1722 ppro848 art,nn5014 3754 ad5613 an,nn438
10 But the rich, in that he is*made*low: because as the flower of the
an,nn5528 fm3928
grass he shall pass away.
1063 art3588 nn2246 aina393 pre4862 art,nn2742 2532 aina3583
11 For the sun is no sooner risen with a burning heat, but it withereth
art3588 nn5528 2532 art3588 nn438 ppro846 aina1601 2532 art3588 nn2143 art3588 nn4383 ppro846
the grass, and the flower thereof falleth, and the grace of the fashion of it
aom622 ad3779 2532 art3588 ajn4145 fp3133 pre1722 ppro848 art,nn4197
perisheth: so also shall the rich man fade away in his ways.

(Ps. 102:4,11; Is. 40:6,7)

Enduring Tests

pr/an,aj3107 an,nn435 repro3739 pin5278 an,nn3986 3754 aptm1096 pr/an,aj1384
12 Blessed *is* the man that endureth temptation: for when he is tried,
fm2983 art3588 nn4735 art,nn2222 repro3739 art3588 nn2962 aom1861
he shall receive the crown of life, which the Lord hath promised to
art,pap25 ppro846
them*that*love him.
an,ajn3367 pim3004 ppmp3985 ppmp3985 pre575 art,nn2316 1063 art,nn2316
13 Let no man say when he is tempted, I am tempted of God: for God
pin2076/pr/an,aj551 an,ajn2556 1161 pin3985 epn848 an,ajn3762
cannot*be*tempted with evil, neither tempteth he any man:
1161 an,ajn1538 pinp3985 ppmp1828 pre5259 art,aj2398 an,nn1939
14 But every man is tempted, when he is drawn away of his own lust,
2532 ppmp1185
and enticed.

ad1534 art,nn1939 apta4815 pin5088 pin616 1161 art,nn266
15 Then when lust hath conceived, it bringeth forth sin: and sin, when it
aptp658 pin616 an,nn2288
is finished, bringeth forth death.
3361 pim4105 ppro3450 an,aj27 an,nn80
16 Do not err, my beloved brethren.
an,aj3956 an,aj18 an,nn1394 2532 an,aj3956 an,aj5046 an,nn1434 pin2076 ad509
17 Every good gift and every perfect gift is from above, and
pap2597 pre575 art3588 nn3962 art,nn5457 pre3844 repro3739 pin1762 3756 an,nn3883
cometh down from the Father of lights, with whom is no variableness,
2228 an,nn644 an,nn5157
neither shadow of turning.
aptp1014 aina616 ppro2248 an,nn3056 an,nn225 ppro2248
18 Of*his*own*will begat he us with the word of truth, that we
aies1511 idpro5100 pr/an,nn536 ppro848 art,nn2938
should be a kind of firstfruits of his creatures.

Be a Doer of the Word

5620 ppro3450 an,aj27 an,nn80 an,aj3956 an,nn444 pim2077 pr/an,aj5036 aies191
19 Wherefore, my beloved brethren, let every man be swift to hear,
pr/an,aj1021 aies2980 pr/an,aj1021 pre1519 an,nn3709
slow to speak, slow to wrath: *(Eccl. 7:9)*
1063 an,nn3709 an,nn435 pnm2716 3756 an,nn1343 an,nn2316
20 For the wrath of man worketh not the righteousness of God.
pre,repro1352 aptm659 an,aj3956 an,nn4507 2532 an,nn4050 an,nn2549
21 Wherefore lay apart all filthiness and superfluity of naughtiness, and
aipm1209 pre1722 an,nn4240 art3588 an,aj1721 nn3056 art,ppmp1410 ainf4982 ppro5216 art,nn5590
receive with meekness the engrafted word, which*is*able to save your souls.
1161 pim1096 pr/an,nn4163 an,nn3056 2532 3361 pr/an,nn202 an,ajn3440 ppmp3884
22 But be ye doers of the word, and not hearers only, deceiving
rxpro1438
your*own*selves.
3754 idpro1536 pin2076 pr/an,nn202 an,nn3056 2532 3756 pr/an,nn4163 depro3778 pfi1503
23 For if any be a hearer of the word, and not a doer, he is*like*unto
an,nn435 pap2657 ppro846 art,nn1078 art,nn4383 pre1722 an,nn2072
a man beholding his natural face in a glass:
1063 aina2657 rxpro1438 2532 pfi565 2532 ad2112
24 For he beholdeth himself, and goeth*his*way, and straightway
aom1950 pr/an,aj3697 ipf2258
forgetteth what*manner*of*man he was.
1161 art,apta3879 pre1519 an,aj5046 an,nn3551 (art3588) art,nn1657 2532 apta3887
25 But whoso looketh into the perfect law of liberty, and continueth
depro3778 aptm1096 3756 an,nn1953 pr/an,nn202 235 pr/an,nn4163 an,nn2041 depro3778
therein, he being not a forgetful hearer, but a doer of the work, this man
fm2071 pr/an,aj3107 pre1722 ppro848 art,nn4162
shall be blessed in his deed.
idpro1536 pre1722 ppro5213 pin1380 pinf1511 pr/an,nn2357 pap5468 3361 ppro848
26 If*any*man among you seem to be religious, and bridleth not his

an,nn1100 235 pap538 ppro848 an,nn2588 depro5127 art,nn2356 pr/an,aj3152
tongue, but deceiveth his own heart, this man's religion *is* vain.

(Ps. 34:13; 39:1; 141:3)

an,an2513 an,nn2356 2532 an,aj283 pre3844 art,nn2316 2532 an,nn3962 pin2076 pr/depro3778
27 Pure religion and undefiled before God and the Father is this, To
prfm1980 an,ajn3737 2532 an,nn5503 pre1722 ppro846 art,nn2347 pinf5083 rxpro1438
visit the fatherless and widows in their affliction, *and* to keep himself
pr/an,aj784 pre575 art3588 nn2889
unspotted from the world.

Respect for Others

ppro3450 an,nn80 pin2192 3361 art3588 nn4102 ppro2257 art,nn2962 an,nn2424 an,nn5547
2 My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of
art,nn1391 pre1722 an,nn4382
glory, with respect*of*persons. *(Job 34:19)*

1063 1437 asba1525 pre1519 ppro5216 art,nn4864 an,nn435 pl/an,aj5554 pre1722
2 For if there come unto your assembly a man with a gold ring, in
an,aj2986 an,nn2066 1161 asba1525 2532 an,ajn4434 pre1722 an,aj4508 an,nn2066
goodly apparel, and there come in also a poor man in vile raiment;

2532 asba1914 pre1909 art,pap5409 art3588 aj2986 art,nn2066 2532 asba2036
3 And ye have respect to him*that*weareth the gay clothing, and say
ppro846 pim2521 epn4771 ad5602 ad2573 2532 asba2036 art3588 ajn4434 pim2476 epn4771
unto him, Sit thou here in*a*good*place; and say to the poor, Stand thou
ad1563 2228 pim2521 ad5602 pre5259 ppro3450 art,nn5286
there, or sit here under my footstool:

ainp1252/3756/2532 pre1722 rxpro1438 2532 aom1096 pr/an,nn2923 an,aj4190
4 Are*ye*not*then*partial in yourselves, and are become judges of evil
an,nn1261
thoughts?

aima191 ppro3450 an,aj27 an,nn80 3756 art,nn2316 aom1586 art3588 ajn4434
5 Hearken, my beloved brethren, Hath not God chosen the poor of
depro5127 art,nn2889 pr/an,aj4145 pre1722 an,nn4102 2532 pr/an,nn2818 art3588 nn932 repro3739
this world rich in faith, and heirs of the kingdom which he hath
aom1861 art,pap25 ppro846
promised to them*that*love him?

1161 epn5210 aina818 art3588 ajn4434 3756 art,ajn4145 pin2616 ppro5216 2532
6 But ye have despised the poor. Do not rich men oppress you, and
pin1670 ppro5209 pre1519 an,nn2922
draw you before the judgment seats?

3756 epn846 pin987 art,aj2570 an,nn3686 art3588 (pre1909) ppro5209 aptp1941
7 Do not they blaspheme that worthy name by the which ye are called?

1487 (3305) pin5055 an,aj937 an,nn3551 pre2596 art3588 nn1124 ft25
8 If ye fulfill the royal law according to the Scripture, Thou shalt love
ppro4675 art,ad4139 ad5613 rxpro4572 pin4160 ad2573
thy neighbor as thyself, ye do well: *(Lev. 19:18)*

2:5 See note on Ephesians 1:4, 5.

1161 1487 pin4380 pinm2038 an,nn266 ppmp1651
9 But if ye have*respect*to*persons, ye commit sin, and are convinced
pre5259 art3588 nn3551 ad5613 an,nn3848
of the law as transgressors.
1063 repro3748 ft5038 art3588 an,aj3650 nn3551 1161 ft4417 pre1722 nu,ajn1520
10 For whosoever shall keep the whole law, and yet offend in one *point,*
pli1096 pr/an,aj1777 an,ajn3956
he is guilty of all.
1063 art,apta2036 3361 aosi3431 aina2036 2532 3361 aosi5407 1161
11 For he*that*said, Do not commit adultery, said also, Do not kill. Now
1487 ft3431/3756 1161 ft5407 pli1096 pr/an,nn3848
if thou commit*no*adultery, yet if thou kill, thou art become a transgressor of
an,nn3551
the law. *(Ex. 20:14; Deut. 5:18; Ex. 20:13; Deut. 5:17)*
ad3779 pim2980 2532 ad3779 pim4160 ad5613 art,pap3195 pip2919 pre1223 an,nn3551
12 So speak ye, and so do, as they*that*shall*be judged by the law
an,nn1657
of liberty.
1063 art,nn2920 pr/an,aj448 art,apta4160 3361
13 For he shall have judgment without mercy, that*hath*showed no
an,nn1656 2532 an,nn1656 pinm2620 an,nn2920
mercy; and mercy rejoiceth against judgment.

"Faith Without Works Is Dead"

inpro5101 art,nn3786 ppro3450 an,nn80 1437 idpro5100 psa3004 pinf2192 an,nn4102
14 What *doth it* profit, my brethren, though a man say he hath faith,
1161 psa2192 3361 an,nn2041 (3361) pinm1410 art,nn4102 ainf4982 ppro846
and have not works? can faith save him?

2:12, 13 The more correct literal translation of these two verses is "Thus speak and thus do, as if you are going to be judged by a law of freedom or liberality." James tells us here that the believer is going to be judged (2 Cor. 5:10). The Judge, of course, is Jesus Christ. However, He is not going to be absolutely rigid, but He is going to exercise liberality or generosity in many cases toward those who are judged. In verse thirteen, James explains how this judgment is going to be determined: "For judgment will be merciless to one who has shown no mercy." This explains the fifth Beatitude in Matthew 5:7, "Blessed are the merciful, for they shall receive mercy." The Judge's generosity toward the believer will be in proportion to the amount of mercy that the believer showed while on earth. If he showed no mercy, he will receive no mercy. The entrance into heaven is a result of the work which Christ alone did, yet one's enjoyment of heaven and its rewards will be reflected in what the believer did for Christ in his life of faith on earth. Then follows the last part of James 2:13 which literally translated says, "Mercy or mercifulness boasts against judgment." This means that the believer whose life has been full of mercifulness will face the Judge unafraid because the Judge in His liberality will take into account the mercy that the believer demonstrated on earth.

2:14–19 In Romans 3:20, Paul says, "By the works of the law no flesh will be justified." On the other hand, James 2:21–24 apparently states that man is not justified by faith only but also by works. The difficulty of the seeming contradiction is accentuated by the statement of Paul himself in Romans 2:13, "The doers of the law will be justified." How can these two statements be reconciled?

James 2:14 does not say, "What doth it profit . . . though a man have faith?" rather, "What use is it, my brethren, if a man says he has faith." A mere profession of faith does not mean the possession of faith or the natural accompaniments of faith. Faith that is not accompanied by its inevitable and expectant fruits of faith is no faith at all. It is a mockery, and James calls such a faith "dead."

(continued on next page)

(1161) 1437 an,nn80 2228 an,nn79 psa5225 pr/an,aj1131 2532 psa5600/ppmp3007 art,aj2184 an,nn5160
15 If a brother or sister be naked, and destitute of daily food,
1161 idpro5100 pre1537 ppro5216 asba2036 ppro846 pim5217 pre1722 an,nn1515
16 And one of you say unto them, Depart in peace, be
pim2328 2532 pim5526 1161 asba1325 ppro846 3361
ye warmed and filled; notwithstanding ye give them not
art,ajn2006 art3588 nn4983 inpro5101 art,nn3786
those*things*which*are*needful to the body; what *doth it* profit?
2532 ad3779 art,nn4102 1437 psa2192 3361 an,nn2041 pin2076 pr/an,aj3498 pre1596/ rxpro1438
17 Even so faith, if it hath not works, is dead, being alone.
235 idpro5100 ft2046 epn4771 pin2192 an,nn4102 epn2504 pin2192 an,nn2041 ama1166
18 Yea, a man may say, Thou hast faith, and I have works: show
ppro3427 ppro4675 art,nn4102 ad*5565 ppro4675 art,nn2041 epn2504 ft1166 ppro4671 ppro3450 art,nn4102 pre1537 ppro3450
me thy faith without thy works, and I will show thee my faith by my
art,nn2041
works.
epn4771 pin4100 3754 pin2076 pr/nu,ajn1520 art,nn2316 pin4160 ad2573 art3588 nn1140
19 Thou believest that there is one God; thou doest well: the devils
2532 pin4100 2532 pin5425
also believe, and tremble.
1161 pin2309 ainf1097 5599 an,aj2756 an,nn444 3754 art,nn4102 ad*5565 art,nn2041 pin2076
20 But wilt thou know, O vain man, that faith without works is
pr/ an,aj3498
dead?
3756 11 ppro2257 art,nn3962 ainp1344 pre1537 an,nn2041 apta399
21 Was not Abraham our father justified by works, when he had offered
2464 ppro848 art,nn5207 pre1909 art3588 nn2379
Isaac his son upon the altar? *(Gen. 22:9,12)*
pin991 3754 art,nn4102 ipf4903 ppro846 art,nn2041 2532 pre1537 art,nn2041
22 Seest thou how faith wrought with his works, and by works
art,nn4102 ainp5048
was faith made perfect?
2532 art3588 nn1124 ainp4137 art,pap3004 (1161) 11 aina4100
23 And the Scripture was fulfilled which saith, Abraham believed

---

(continued from previous page)

Moreover, Paul speaks of a true, living faith which purifies the heart and works by love (Gal. 5:6). James in this instance speaks of a profession or presumption of faith, barren and destitute of good fruit. Such a faith is dead (v. 17); it is a "faith" like the devils may have (v. 19). It consists only of an intellectual belief of God's being or existence, not consenting to His offer of salvation through repentance and turning from sin nor a reliance on His promises. When Paul speaks of faith, he speaks of it as including the works of faith. When James speaks of faith in this instance, he speaks of false faith that does not result in the works of faith. When any Apostle speaks of works resulting from faith as saving any one, inherent in those works is included the faith that is the only way whereby those works can be produced. When they speak of fruit, the whole process of the development of the fruit is included. When works, however, are spoken about as the works not resulting from faith, they are meant to be false works or fruits, fruits of a nonexistent faith. One cannot have the fruits of faith that are true and real without true and real faith, no more than oranges can come from pine trees.

This sort of reasoning would shed light upon a statement concerning baptism which results from the exercise of living faith in Jesus Christ (see 1 Pet. 3:21). It is not actually the baptism that saves, because the act of physical baptism without the antecedent of living, spiritual faith in Christ is nothing but an empty and ineffective act (see note on Mark 16:16).

art,nn2316 2532 ainp3049 ppro846 pre1519 an,nn1343 2532 ainp2564
God, and it was imputed unto him for righteousness: and he was called the
an,ajn5384 an,nn2316
Friend of God. *(Gen. 15:6; 2 Chr. 20:7; Is. 41:8)*

pin3708 5106 3754 pre1537 an,nn2041 an,nn444 pinp1344 2532 3756 pre1537 an,nn4102
24 Ye see then how that by works a man is justified, and not by faith
an,ajn3440
only.

ad3668 2532 3756 4460 art3588 nn4204 ainp1344 pre1537 an,nn2041
25 Likewise also was not Rahab the harlot justified by works, when she
aptm5264 art3588 nn32 2532 apta1544 an,aj2087 an,nn3598
had received the messengers, and had sent*_them_*out another way?

(Josh. 2:4,15; 6:7)

1063 ad5618 art3588 nn4983 ad*5565 an,nn4151 pin2076 pr/an,aj3498 ad3779 art,nn4102 ad*5565 art,nn2041
26 For as the body without the spirit is dead, so faith without works
pin2076 pr/an,aj3498 2532
is dead also.

Control the Tongue

ppro3450 an,nn80 pim1096 3361 an,aj4183 pr/an,nn1320 pfp1492 3754 fm2983
3 My brethren, be not many masters, knowing that we shall receive the
cd/an,aj3187 an,nn2917
greater condemnation.

1063 an,aj4183 pin4417 an,aj537 idpro1536 pin4417 3756 pre1722 an,nn3056
2 For in many things we offend all. If*any*man offend not in word,
depro3778 pr/an,aj5046 an,nn435 pr/an,aj1415 2532 ainf5468 art3588 an,aj3650 nn4983
the same *is* a perfect man, *and* able also to bridle the whole body.

2400 pin906 art,nn5469 pre1519 art3588 nn2462 art,nn4750 ppro846 aipr3982 ppro2254
3 Behold, we put bits in the horses' mouths, that they may obey us;
2532 pin3329 ppro846 an,aj3650 art,nn4983
and we turn about their whole body.

2400 2532 art3588 nn4143 (pap5607) pr/an,aj5082 2532 ppmp1643
4 Behold also the ships, which though *they be* so great, and *are* driven
pre5259 an,aj4642 an,nn417 pinp3329 pre5259 cd/an,aj1646 an,nn4079
of fierce winds, yet are they turned about with a very small helm,
ad3699/302 art3588 nn3730/art,pap2116 psmp1014
whithersoever the governor listeth.

2532 ad3779 art3588 nn1100 pin2076 an,aj3398 pr/an,nn3196 2532 pin3166
5 Even so the tongue is a little member, and boasteth*great*things.
2400 an,aj2245 an,nn5208 an,aj3641 an,nn4442 pin381
Behold, how great a matter a little fire kindleth!

2532 art3588 nn1100 pr/an,nn4442 pr/art,nn2889 art,nn93 ad3779 pinm2525 art3588 nn1100
6 And the tongue *is* a fire, a world of iniquity; so is the tongue
pre1722 ppro2257 art,nn3196 art,pap4696 art3588 an,aj3650 nn4983 2532 pap5394
among our members, that it defileth the whole body, and setteth*on*fire
art3588 nn5164 art,nn1078 2532 pap5394 pre5259 art,nn1067
the course of nature; and it is set* on*fire of hell.

1063 an,aj3956 an,nn5449 an,nn2342 2532 an,nn4071 5037 an,nn2062 2532
7 For every kind of beasts, and of birds, and of serpents, and of
an,ajn1724 pinp1150 2532 pfip1150 art,aj442/nn5449
things*in*the*sea, is tamed, and hath been tamed of mankind:
1161 art3588 nn1100 pinm1410 an,ajn3762 an,nn444 ainf1150 an,aj183 pr/an,nn2556 pr/an,aj3324
8 But the tongue can no man tame; *it is* an unruly evil, full of
an,aj2287 an,nn2447
deadly poison. *(Ps. 140:3)*
pre1722/ppro846 pin2127 art,nn2316 2532 an,nn3962 2532 pre1722/ppro846 pinm2672
9 Therewith bless we God, even the Father; and therewith curse we
art,nn444 art,pfpp1096 pre2596 an,nn3669 an,nn2316
men, which*are*made after the similitude of God. *(Gen. 1:26,27)*
pre1537 art3588 ppro846 an,nn4750 pinm1831 an,nn2129 2532 an,nn2671 ppro3450
10 Out of the same mouth proceedeth blessing and cursing. My
an,nn80 depro5023 pin5334 3756 ad3779 pifm1096
brethren, these things ought not so to be.
(3385) art,nn4077 pin1032 pre1537 art3588 ppro846 an,nn3692 art,ajn1099 2532
11 Doth a fountain send forth at the same place sweet *water* and
art,ajn4089
bitter?
(3361) pinm1410 an,nn4608 ppro3450 an,nn80 ainf4160 an,nn1636 2228 an,nn288
12 Can the fig tree, my brethren, bear olive berries? either a vine,
an,nn4810 ad3779 an,aj3762 an,nn4077 ainf4160 an,aj252 an,nn5204 2532 an,aj1099
figs? so *can* no fountain both yield salt water and fresh.

True Wisdom Comes from God

inpro5101 pr/an,ajn4680 2532 pr/an,ajn1990 pre1722 ppro5213
13 Who *is* a wise man and endued*with*knowledge among you? let him
aima1166 pre1537 art,aj2570 an,nn391 ppro848 art,nn2041 pre1722 an,nn4240 an,nn4678
show out of a good conversation his works with meekness of wisdom.
1161 1487 pin2192 an,aj4089 an,nn2205 2532 an,nn2052 pre1722 ppro5216 art,nn2588 pim2620 3361
14 But if ye have bitter envying and strife in your hearts, glory not,
2532 pim5574 pre2596 art3588 nn225
and lie not against the truth.
depro3778 art,nn4678 (pin2076) pr/ppmp2718 3756 ad509 235 pr/an,aj1919 pr/an,aj5591
15 This wisdom descendeth not from above, but *is* earthly, sensual,
pr/an,aj1141
devilish.
1063 ad3699 an,nn2205 2532 an,nn2052 ad1563 an,nn181 2532 an,aj3956 an,aj5337
16 For where envying and strife *is*, there *is* confusion and every evil
an,nn4229
work.
1161 art3588 nn4678 ad509 pin2076 nu,aj4412/3303 pr/an,aj53 ad1899 pr/an,aj1516
17 But the wisdom that is from above is first pure, then peaceable,
pr/an,aj1933 pr/an,aj2138 pr/an,aj3324 an,nn1656 2532 an,aj18 an,nn2590
gentle, *and* easy*to*be*entreated, full of mercy and good fruits,
pr/an,aj87 2532 pr/an,aj505
without partiality, and without hypocrisy.

1161 an,nn2590 art,nn1343 pinp4687 pre1722 an,nn1515 art3588 pap4160
18 And the fruit of righteousness is sown in peace of them that make
an,nn1515
peace. *(Is. 32:7)*

Warnings Against Loving the World

ad4159 an,nn4171 2532 an,nn3163 pre1722 ppro5213 3756 ad1782
4 From whence *come* wars and fightings among you? *come they* not hence,
pre1537 ppro5216 art,nn2237 art,ppmp4754 pre1722 ppro5216 art,nn3196
even of your lusts that war in your members?
pin1937 2532 pin2192 3756 pin5407 2532 pin2206 2532 pinm1410/3756 ainf2013
2 Ye lust, and have not: ye kill, and desire*to*have, and cannot obtain: ye
pinm3164 2532 pin4170 1161 pin2192 3756 ppro5209 aid154 3361
fight and war, yet ye have not, because ye ask not.
pin154 2532 pin2983 3756 1360 pinm154 ad2560 2443 asba1159
3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it*
pre1722 ppro5216 art,nn2237
upon your lusts.
an,nn3432 2532 an,nn3428 pin1492 3756 3754 art3588 nn5373 art3588
4 Ye adulterers and adulteresses, know ye not that the friendship of the
nn2889 pin2076 pr/an,nn2189 art,nn2316 repro3739/302 3767 asbp1014 pinf1511 pr/an,ajn5384 art3588
world is enmity with God? whosoever therefore will be a friend of the
nn2889 pinm2525 pr/an,ajn2190 art,nn2316
world is the enemy of God.
(2228) pin1380 3754 art3588 nn1124 pin3004 ad2761 art3588 nn4151 repro3739 aina2730
5 Do ye think that the Scripture saith in vain, The spirit that dwelleth
pre1722 ppro2554 pin1971 pre4314 an,nn5355
in us lusteth to envy? *(Ex. 20:5)*
1161 pin1325 cd/an,aj3187 an,nn5485 pre,repro1352 pin3004 art,nn2316 pinm498
6 But he giveth more grace. Wherefore he saith, God resisteth the
an,ajn5244 1161 pin1325 an,nn5485 an,ajn5011
proud, but giveth grace unto the humble. *(Prov. 3:34 [Sept.])*
aipp5293 3767 art,nn2316 aima436 art3588 ajn1228 2532 fm5343
7 Submit yourselves therefore to God. Resist the devil, and he will flee
pre575 ppro5216
from you.
aima1448 art,nn2316 2532 ft1448 ppro5213 aima2511 art,nn5495
8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye*
an,nn268 2532 aima48 an,nn2588 an,ajn1374
sinners; and purify *your* hearts, *ye* double minded. *(Zech. 1:3; Is. 1:16)*

4:5 The best solution to this difficult verse is to interpret the word "spirit" not as referring to the Holy Spirit, but to the fallen spirit of man (that which is responsible for man's propensity to sin; cf. Rom 5:12). The fallen spirit in man "lusteth" (*epipothei* [1971]) toward envy. This envy manifests itself in selfishness and malice.

aima5003 2532 aina3996 2532 aima2799 ppro5216 art,nn1071 aipp3344 pre1519
9 Be afflicted, and mourn, and weep: let your laughter be turned to
an,nn3997 2532 art,nn5479 pre1519 an,nn2726
mourning, and *your* joy to heaviness.
aipp5013 ad°1799 art3588 nn2962 2532 ft5312/ppro5209
10 Humble yourselves in*the*sight of the Lord, and he shall lift*you*up.

(Job 5:11)

Cautions Concerning Criticism

pim2635/3361 rcpro240 an,nn80 art,pap2635
11 Speak*not*evil one*of*another, brethren. He*that*speaketh*evil of *his*
an,nn80 2532 pap2919 ppro848 art,nn80 pin2635 an,nn3551 2532 pin2919
brother, and judgeth his brother, speaketh evil of the law, and judgeth the
an,nn3551 1161 1487 pin2919 an,nn3551 pin1488 3756 pr/an,nn4163 an,nn3551 235
law: but if thou judge the law, thou art not a doer of the law, but a
pr/an,nn2923
judge.
pin2076 pr/nu,ajn1520 art,nn3550 art,ppmp1410 ainf4982 2532 ainf622 pr/inpro5101
12 There is one lawgiver, who*is*able to save and to destroy: who
pin1488 epn4771 repro3739 pin2919 art,ajn2087
art thou that judgest another?

"If the Lord Will"

pim33 ad3568 art,pap3004 ad4594 2532 ad839 fm4198 pre1519 depro3592
13 Go to now, ye*that*say, Today or tomorrow we will go into such a
art,nn4172 2532 ft4160 ad1563 nu1520 an,nn1763 2532 fm1710 2532 ft2770
city, and continue there a year, and buy*and*sell, and get gain:
repro3748 pinm1987 3756 art3588 art3588 ad839 1063 an,aj4169 ppro5216
14 Whereas ye know not what *shall be* on the morrow. For what *is* your
art,nn2222 pin2076 1063 pr/an,nn822 art,ppmp5316 pre4314 an,ajn3641 1161 ad1899
life? It is even a vapor, that appeareth for a little time, and then
ppmp853
vanisheth away. *(Prov. 27:1)*
pre473 ppro5209 infg3004 1437 art3588 nn2962 asba2309 (2532) ft2198 2532 ft4160
15 For that ye *ought* to say, If the Lord will, we shall live, and do
depro5124 2228 depro1565
this, or that.
1611 ad3568 pinm2744 pre1722 ppro5216 art,nn212 an,aj3956 an,aj5108 an,nn2746 pin2076 pr/an,aj4190
16 But now ye rejoice in your boastings: all such rejoicing is evil.
3767 art,pfp1492 pinf4160 an,ajn2570 2532 pap4160 3361 epn846
17 Therefore to him*that*knoweth to do good, and doeth *it* not, to him it
pin2076 an,nn266
is sin.

4:17 See note on 1 John 3:6–9.

Warnings to the Rich

pin33 ad3568 art,ajn4145 aima2799 pap3649 pre1909 pro5216 art,nn5004
5 Go to now, *ye* rich men, weep and howl for your miseries
art,ppmp1904
that*shall*come*upon *you*.
ppro5216 art,nn4149 pfi4595 2532 ppro5216 art,nn2440 pfi1096 pr/an,aj4598
2 Your riches are corrupted, and your garments are motheaten.
ppro5216 art,nn5557 2532 art,nn696 pfip2728 2532 art3588 nn2447 ppro846 fm2071
3 Your gold and silver is cankered; and the rust of them shall be
(pre1519) an,nn3142 ppro5213 2532 ft5315 ppro5216 art,nn4561 ad5613 an,nn4442
a witness against you, and shall eat your flesh as*it*were fire. Ye
aina2343 pre1722 an,aj2078 an,nn2250
have heaped*treasure*together for the last days. *(Ps. 21:9)*
2400 art3588 nn3408 art3588 nn2040 art,apta270 ppro5216 art,nn5561
4 Behold, the hire of the laborers who*have*reaped*down your fields,
pre575 ppro5216 art,aptp650 pin2896 2532 art3588 nn994
which is of you kept*back*by*fraud, crieth: and the cries of
art,apta2325 pfi1525 pre1519 art3588 nn3775 an,nn2962 4519
them*which*have*reaped are entered into the ears of the Lord of Sabaoth.

(Lev. 19:13; Deut. 24:14,15; Mal. 3:5; Gen. 4:10; Ps. 18:6; Is. 5:9)

aina5171 pre1909 art3588 nn1093 2532 aina4684
5 Ye have lived*in*pleasure on the earth, and been wanton; ye have
aina5142 ppro5216 art,nn2588 pre1722 an,nn2250 an,nn4967
nourished your hearts, as in a day of slaughter. *(Jer. 12:3; 25:34)*
aina2613 aina5407 art3588 ajn1342 3756 pinm498 ppro5213
6 Ye have condemned *and* killed the just; *and* he doth not resist you.

Patience Exhorted

aima3114 3767 an,nn80 ad2193 art3588 nn3952 art3588 nn2962 2400
7 Be patient therefore, brethren, unto the coming of the Lord. Behold,
art3588 nn1092 pinm1551 art3588 an,aj5093 nn2590 art3588 nn1093 2532
the husbandman waiteth for the precious fruit of the earth, and
pap3114 pre1909 ppro846 ad2193/302 asba2983 an,aj4406 2532 an,aj3797 an,nn5205
hath*long*patience for it, until he receive the early and latter rain.

(Deut. 11:14; Jer. 2:23)

aima3114/epn5210/2532 aima4741 ppro5216 art,nn2588 3754 art3588 nn3952 art3588 nn2962
8 Be*ye*also*patient; establish your hearts: for the coming of the Lord
pfi1448
draweth nigh.

5:7, 8 The phrase "the early and latter rain" in some important texts exclude the noun "rain," while most Greek manuscripts include it. Since numerous references to rain in the OT are accompanied by the expression "early" or "latter" (Deut. 11:14; Job 29:23; Prov. 16:15; Jer. 3:3; Hos. 6:3; Joel 2:23), it stands to reason that the analogy James is making in this passage relates to the severe weather patterns that existed in early Palestine.

pim4727 3361 rcpro240 pre2596 an,nn80 3363 asbp2632
9 Grudge not one*against*another, brethren, lest ye be condemned:
2400 art3588 nn2923 ph2476 pre4253 art3588 nn2374
behold, the judge standeth before the door.

aima2983 ppro3450 an,nn80 art3588 nn4396 repro3739 aina2980 art3588 nn3686
10 Take, my brethren, the prophets, who have spoken in the name of
an,nn2962 an,nn5262 art,nn2552 2532 art,nn3115
the Lord, for an example of suffering affliction, and of patience.

2400 pin3106 art,pap5278 aina191 art3588
11 Behold, we count*them*happy which endure. Ye have heard of the
nn5281 2492 2532 aina1492 art3588 nn5056 an,nn2962 3754 art3588 nn2962 pin2076
patience of Job, and have seen the end of the Lord; that the Lord is
pr an,aj4184 2532 pr an,aj3629
very pitiful, and of*tender*mercy. *(Ex. 34:6; Ps. 103:8; 111:4)*

1161 pre4253 an,ajn3956 ppro3450 an,nn80 pim3660 3361 3383 art,nn3772
12 But above all things, my brethren, swear not, neither by heaven,
3383 art3588 nn1093 3383 an,aj243 idpro5100 an,nn3727 1161 ppro5216 (art3588) 3483 pim2277
neither by the earth, neither by any other oath: but let your yea be
3483 2532 (art3588) 3756 3756 3363 asba4098 pre1519 an,nn5272
yea; and *your* nay, nay; lest ye fall into condemnation.

pin2553 idpro5100 pre1722 ppro5213 pim4336 pin2114 idpro5100
13 Is*any*among*you*afflicted? let him pray. Is*any*merry? let him
pim5567
sing psalms.

pin770 idpro5100 pre1722 ppro5213 aipm4341 art3588 ajn4245 art3588 nn1577 2532
14 Is*any*sick among you? let him call for the elders of the church; and let
aipm4336 pre1909 ppro846 apta218 ppro846 an,nn1637 pre1722 art3588 nn3686 art3588 nn2962
them pray over him, anointing him with oil in the name of the Lord:

5:14, 15 The key question that arises from this passage is to determine whether Christianity prohibits the use of medicine. In the original Greek text, verse fourteen began with a statement rather than a question, and should be rendered "Someone among you is sick." James begins the discussion with the fact that there is sickness in the world and the Christian is not exempt. In the examination of this verse, one can conclude that the initiative to call the elders of the church to the sick believer's bedside must come from the believer himself. At the time of the apostolic church, its elders performed many duties. One such task was treating sick people in whatever manner possible. This verse reads: ". . . let them pray over him, anointing him with oil in the name of the Lord . . . ." There are qualifying statements to be understood in regard to the application of medicine as opposed to offering of prayer for a sick believer. Before prayer is to be offered, the elders were to provide any medical assistance necessary. The specific order these two things were to be performed is clarified in the Greek text. The word translated "anointing him" is the aorist participle, *alei psantes* (from *aleiphō* [218]). This term describes an act which preceded the prayer and should be translated "having anointed." Therefore, this instance denotes the application of medicine first, then the elders are commanded to pray for the sick person.

In addition to this, prayer is to be made "in the name of the Lord," not necessarily the anointing act. This is explained by the aorist imperative verb, *proseuxásthōsan* (from *proseúchomai* [4336]) translated "let them pray." Also the verb *proskalesásthō* (from *proskaléomai* [4341]), meaning "let him call," denotes the aorist tense. In both cases reference is made to one action at one point in the past, not a repetitive connotation. The participle, *aleípsantes*, does not refer back to the main verb or the main action in the clause. The application of medicine can be rendered by both believers and unbelievers, but prayer as an exercise of faith is the key to seeking God's will in regard to healing. Furthermore, the phrase "in the name of the Lord" does not refer to a matter of habit by which one must close his prayers. Rather, it indicates a willingness to place prayer into the sovereign will and purpose of God. In John 14:13, the

(continued on next page)

2532 art3588 nn2171 art,nn4102 ft4982 art3588 pap2577 2532 art3588 nn2962
15 And the prayer of faith shall save the sick, and the Lord shall
ft1453/ppro846 2579 psa5600 pfp4160 an,nn266 fp863 ppro846
raise*him*up; and if he have committed sins, they shall be forgiven him.

pim1843 art,nn3900 rcpro240 2532 pim2172 rcpro240/pre5228 3704
16 Confess *your* faults one*to*another, and pray one*for*another, that ye
asbp2390 ppmp1754 an,nn1162 an,ajn1342 pin2480 an,ajn4183
may be healed. The effectual fervent prayer of a righteous man availeth much.

an,nn2243 ipf2258 pr/an,nn444 an,ajn3663 ppro2254 2532
17 Elijah was a man subject*to*like*passions as we are, and he
aom4336/an,nn4335 3361 infg1026 2532 aina1026 3756 pre1909 art3588 nn1093
prayed earnestly that it might not rain: and it rained not on the earth by the
nu5140 an,nn1763 2532 nu1803 an,nn3376
space of three years and six months. *(1 Kgs. 17:1)*

2532 aom4336 ad3625 2532 art3588 nn3772 aina1325 an,nn5205 2532 art3588 nn1093
18 And he prayed again, and the heaven gave rain, and the earth
aina985 ppro848 art,nn2590
brought forth her fruit. *(1 Kgs. 18:42-45)*

an,nn80 1437 idpro5100 pre1722 ppro5213 asbp4105 pre575 art3588 nn225 2532 idpro5100 asba1994
19 Brethren, if any of you do err from the truth, and one convert
ppro846
him;

pim1097 3754 art,apta1994 an,ajn268 pre1537 an,nn4106
20 Let him know, that he*which*converteth the sinner from the error of
ppro846 an,nn3598 ft4982 an,nn5590 pre1537 an,nn2288 2532 ft2572 an,nn4128 an,nn266
his way shall save a soul from death, and shall hide a multitude of sins.

(Prov. 10:12)

(continued from previous page)

Lord said, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." It is true that believers do not always receive the things for which they ask, even perfect health. However, there is coming a time when the bodies of Christians are going to be redeemed (Rom. 8:23), and they will be given glorified, resurrected ones (1 Cor. 15:51–54). Also, the "name of the Lord" indicates His character and purpose. For instance, if a parent were to say to a child, "Respect my name," he is requiring obedience to do what he commands. In the same way, the Lord gives His children the freedom to pray for all that they would wish the Heavenly Father to grant to them. However, He knows and gives the best according to His will. God's best may be sickness and privation, instead of health and wealth, but it is designed to bring the believer into a closer walk with Him (Rom. 8:28).

Ultimately, it is God that does the healing for both believers and unbelievers, with or without the use of medicine. Often times, God heals even when prayer is not offered. In the case of the believer there must be the realization that the prayer of faith to God has power. While He is a sovereign God, He is also a prayer-hearing and prayer-answering God. In verse fifteen, James explains the believer's assurance: "And the prayer of faith save the sick, and the Lord shall raise him up."

The First Epistle of

PETER

The Apostle Peter was the most prominent disciple during the ministry of Jesus and had a tremendous impact on the early church. The first twelve chapters of Acts are devoted to his ministry and to the development of the church in the East where he was the dominant figure. Paul mentioned him in 1 Corinthians (1 Cor. 1:12; 3:22; 9:5; 15:5) and Galatians (Gal. 1:18; 2:7–9, 11, 14), and he wrote two New Testament books. This first letter is addressed to the five Roman provinces in Asia Minor (modern-day Turkey) north of the Taurus Mountains (1 Pet. 1:1).

This letter was written to encourage the believers to endure the intense persecution that was prevalent in the area and to prepare the readers for the difficult times ahead them. The first empire-wide persecution of Christians did not come until A.D. 249 under the brutal emperor Decius, but local persecutions many times were quite severe. One in particular took place early in the second century in Bithynia, one of the provinces to which Peter wrote (1 Pet. 1:1). A letter was sent from Pliny, governor of Bithynia, to the Roman emperor Trajan, in A.D. 112. He explained that he had been executing people who confessed that they were Christians. Trajan's reply expressed his approval of Pliny's policy but instructed him to set free those Christians who would renounce their faith and worship the Roman gods. Since 1 Peter was most likely written in the A.D. 60's, persecution of the severest kind was yet to come. Peter used Jesus' own suffering as the cornerstone of his exhortation. Likewise, Peter admonished believers to suffer as "Christians," not as lawbreakers.

an,nn4074 an,nn652 an,nn2424 an,nn5547 an,ajn3927 an,nn1290
1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout
an,nn4195 an,nn1053 an,nn2587 an,nn773 2532 an,nn978
Pontus, Galatia, Cappadocia, Asia, and Bithynia,
an,aj1588 pre2596 an,nn4268 an,nn2316 an,nn3962 pre1722
2 Elect according to the foreknowledge of God the Father, through
an,nn38 an,nn4151 pre1519 an,nn5218 2532 an,nn4473 an,nn129 an,nn2424
sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus
an,nn5547 an,nn5485 ppro5213 2532 an,nn1515 opt4129
Christ: Grace unto you, and peace, be multiplied.

Heaven Is Worth Suffering For

pr/an,aj2128 art3588 nn2316 2532 an,nn3962 ppro2257 art,nn2962 an,nn2424 an,nn5547
3 Blessed *be* the God and Father of our Lord Jesus Christ, which

---

1:2 See note on Ephesians 1:4, 5.

pre2596 ppro848 art,aj4183 an,nn1656 art,apta313/ppro2248 pre1519 pap2198 an,nn1680
according to his abundant mercy hath begotten*us*again unto a lively hope
pre1223 an,nn386 an,nn2424 an,nn5547 pre1537 an,ajn3498
by the resurrection of Jesus Christ from the dead,

pre1519 an,nn2817 an,aj862 2532 an,aj283 2532
4 To an inheritance incorruptible, and undefiled, and
an,aj263 pfpp5083 pre1722 an,nn3772 pre1519 ppro2248
that*fadeth*not*away, reserved in heaven for you,

art,ppmp5432 pre1722 an,nn1411 an,nn2316 pre1223 an,nn4102 pre1519 an,nn4991 an,aj2092
🔑 5 Who*are*kept by the power of God through faith unto salvation ready
afp601 pre1722 an,aj2078 an,nn2540
to be revealed in the last time.

pre1722/repro3739 pinm21 ad737 an,ajn3641 1487 pap1163/pin2076
6 Wherein ye greatly rejoice, though now for a season, if need be, ye
aptp3076 pre1722 an,aj4164 an,nn3986
are*in*heaviness through manifold temptations:

2443 art3588 nn1383 ppro5216 art,nn4102 an,ajn4183 pr/cd/an,aj5093 an,nn5553
🔑 7 That the trial of your faith, being much more precious than of gold
art,ppmp622 1161 ppmp1381 pre1223 an,nn4442 asbp2147 pre1519 an,nn1868 2532
that perisheth, though it be tried with fire, might be found unto praise and
an,nn5092 2532 an,nn1391 pre1722 an,nn602 an,nn2424 an,nn5547
honor and glory at the appearing of Jesus Christ:

(Job 23:10; Ps. 66:10; Prov. 17:3; Is. 48:10; Zech. 13:9; Mal. 3:3)

repro3739 3756 apta1492 pin25 pre1519 repro3739 ad737 pap3708
8 Whom having not seen, ye love; in whom, though now ye see *him*
3361 1161 pap4100 pinm21 an,nn5479 an,aj412 2532 pfpp1392
not, yet believing, ye rejoice with joy unspeakable and full*of*glory:

ppmp2865 art3588 nn5056 ppro5216 art,nn4102 an,nn4991 an,nn5590
9 Receiving the end of your faith, *even* the salvation of *your* souls.

pre4012 repro3739 an,nn4991 an,nn4396 aina1567 2532 aina1830
10 Of which salvation the prophets have inquired and searched diligently,
art,apta4395 pre4012 art3588 nn5485 pre1519 ppro5209
who prophesied of the grace *that should come* unto you:

pap2045 (pre1519) inpro5101 2228 an,aj4169 an,nn2540 art3588 nn4151 an,nn5547
11 Searching what, or what manner of time the Spirit of Christ
pre1722 ppro846 ipf1213 ppmp4303 art3588 nn3804 pre1519
which was in them did signify, when it testified beforehand the sufferings of
an,nn5547 2532 art3588 nn1391 pre3326/depro5023
Christ, and the glory that*should* follow. *(Ps. 22:1-31; Is. 53:1-12)*

repro3739 ainp601 3754 3756 rxpro1438 1161 ppro2254
12 Unto whom it was revealed, that not unto themselves, but unto us

---

🔑 **1:5** The phrase "who are kept by the power of God" refers to believers (1 Pet. 1:3). These also have become heirs of a resurrection body (1 Pet. 1:4), and their inheritance is reserved in heaven. The sense in which the perfect participle, *tetērēménēn* (meaning "reserved," and derived from *teréō* [5083]), is used denotes that the act was made possible by Christ sometime in the past and is now being kept by Him until the proper time of delivery. Also, the purpose of the protection indicated in verse five is related to the believer's future liberation noted in the phrase, "kept by the power of God . . . unto salvation" (Rom. 8:23; 13:11).

🔑 **1:7, 13** See note on 1 Thessalonians 2:19.

ipf1247 ppro846 repro3739 ad3568 aina312 ppro5213 pre1223
they did minister the things, which are now reported unto you by
art,aptm2097 ppro5209 pre1722 an,aj40 an,nn4151 apta649
them*that* have*preached*the*gospel unto you with the Holy Ghost sent down
pre575 an,nn3772 repro3739 an,nn32 pin1937 ainf3879 pre1519
from heaven; which things the angels desire to look into.

Exhortation to Holiness

pre,repro1352 aptm328 art3588 nn3751 ppro5216 art,nn1271 pap3525 aima1679
13 Wherefore gird up the loins of your mind, be sober, and hope
ad5049 pre1909 art3588 nn5485 ppmp5342 ppro5213 pre1722 an,nn602
to*the*end for the grace that is to be brought unto you at the revelation of
an,nn2424 an,nn5547
Jesus Christ;

ad5613 an,nn5218 an,nn5043 3361 ppmp4964 art3588
14 As obedient children, not fashioning yourselves according to the
aj4386 an,nn1939 pre1722 ppro5216 art,nn52
former lusts in your ignorance:

235 pre2596 art,apta2564 ppro5209 pr/an,ajn40 2532 aipp1096 epn846 pr/an,aj40 pre1722
15 But as he*which*hath*called you is holy, so be ye holy in
an,aj3956 an,nn391
all manner of conversation;

1360 pfip1125 aipm1096 pr/an,aj40 3754 epn1473 pin1510 pr/an,aj40
16 Because it is written, Be ye holy; for I am holy.

(Lev. 11:44,45; 19:2; 20:7)

2532 1487 pinm1941 an,nn3962 art,pap2919/ad678
17 And if ye call on the Father, who*without*respect*of*persons*judgeth
pre2596 an,ajn1538 art,nn2041 aipp390 art3588 nn5550 ppro5216 art,nn3940 pre1722
according to every man's work, pass the time of your sojourning *here* in
an,nn5401
fear: *(Ps. 89:26; Is. 64:8; Jer. 3:19; Ps. 28:4; 62:12; Prov. 24:12; Is. 59:18;*

Jer. 17:10)

pfp1492 3754 3756 ainp3084
18 Forasmuch as ye know that ye were not redeemed with
an,ajn5349 an,nn694 2228 an,nn5553 pre1537 ppro5216 art,aj3152 an,nn391
corruptible things, *as* silver and gold, from your vain conversation *received* by
an,aj3970
tradition*from*your*fathers;

235 an,aj5093 an,nn129 an,nn5547 ad5613 an,nn286 an,aj299
19 But with the precious blood of Christ, as of a lamb without blemish
2532 an,aj784
and without spot: *(Ex. 12:5)*

3303 pfpp4267 pre4253 an,nn2602 an,nn2889 1161
20 Who verily was foreordained before the foundation of the world, but was
aptp5319 pre1909 an,aj2078 art,nn5550 pre1223 ppro5209
manifest in these last times for you,

1:20 See note on Ephesians 1:4, 5.

pre1223 ppro846 art,pap4100 pre1519 an,nn2316 art,apta1453/ppro846 pre1537 an,ajn3498
21 Who by him do believe in God, that*raised*him*up from the dead,
2532 apta1325 ppro846 an,nn1391 5620 ppro5216 art,nn4102 2532 an,nn1680 pinf1511 pre1519 an,nn2316
and gave him glory; that your faith and hope might be in God.

pfp48 ppro5216 art,nn5590 pre1722 art,nn5218 art3588 nn225 pre1223
22 Seeing ye have purified your souls in obeying the truth through the
an,nn4151 pre1519 an,aj505 an,nn5360 aima25 rcpro240 pre1537
Spirit unto unfeigned love*of*the*brethren, *see that ye* love one another with a
an,aj2513 an,nn2588 ad1619
pure heart fervently:

pfpp313 3756 pre1537 an,aj5349 an,nn4701 235 an,aj862 pre1223
23 Being*born*again, not of corruptible seed, but of incorruptible, by
an,nn3056 an,nn2316 pap2198 2532 pap3306 pre1519/art,nn165
the word of God, which liveth and abideth forever.

1360 an,aj3956 an,nn4561 ad5613 pr/an,nn5528 2532 an,aj3956 an,nn1391 an,nn444 ad5613
24 For all flesh *is* as grass, and all the glory of man as
pr/an,nn438 an,nn5528 art3588 nn5528 ainp3683 2532 art3588 nn438 ppro846
the flower of grass. The grass withereth, and the flower thereof
aina1601
falleth away:

1611 art3588 nn4487 an,nn2962 pin3306 pre1519/art,nn165 1161 pr/depro5124 pin2076 art3588 nn4487
25 But the word of the Lord endureth forever. And this is the word
art,aptp2097 pre1519 ppro5209
which*by*the*gospel*is*preached unto you. *(Is. 40:6-8)*

The People of God

3767 aplm659 an,aj3956 an,nn2549 2532 an,aj3956 an,nn1388 2532 an,nn5272 2532
2 Wherefore laying aside all malice, and all guile, and hypocrisies, and
an,nn5355 2532 an,aj3956 an,nn2636
envies, and all evil speakings,

ad5613 an,aj738 an,nn1025 aima1971 art3588 an,aj97 nn1051 an,aj3050 2443
2 As newborn babes, desire the sincere milk of the word, that ye may
asbp837 pre1722/ppro846
grow thereby:

1512 aom1089 3754 art3588 nn2962 pr/an,aj5543
3 If*so*be ye have tasted that the Lord *is* gracious. *(Ps. 34:8)*

pre4314 repro3739 ppmp4334 pap2198 an,nn3037 plpp593 3303 pre5259 an,nn444
4 To whom coming, *as unto* a living stone, disallowed indeed of men,
1161 an,aj1588 pre3844 an,nn2316 an,aj1784
but chosen of God, *and* precious, *(Ps. 118:22; Is. 28:16)*

epn846 2532 ad5613 pap2198 an,nn3037 pinm3618 an,aj4152 an,nn3624 an,aj40
5 Ye also, as lively stones, are built up a spiritual house, an holy
an,nn2406 aifm399 an,aj4152 an,nn2378 an,aj2144 art,nn2316 pre1223 an,nn2424
priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus
an,nn5547
Christ. *(Ex. 19:6; Is. 61:6)*

pre,repro1352 2532 pin4023 pre1722 art3588 nn1124 2400 pin5087 pre1722
6 Wherefore also it is contained in the scripture, Behold, I lay in
4622 an,aj204/an,nn3037 an,aj1588 an,aj1784 2532 art,pap4100 pre1909
Zion a chief corner stone, elect, precious: and he*that*believeth on

ppro846 efn3364 asbp2617
him shall not be confounded. *(Is. 28:16)*

epn5213 3767 art,pap4100 art,nn5092 1161
7 Unto you therefore which believe *he is* precious: but unto
an,pap544 an,nn3037 repro3739 art3588 pap3618 aina593
them*which*be*disobedient, the stone which the builders disallowed,
depro3778 ainp1096 (pre1519) an,nn2776 an,nn1137
the same is made the head of the corner, *(Ps. 118:22)*

2532 pr/an,nn3037 an,nn4348 2532 pr/an,nn4073 an,nn4625 repro3739
8 And a stone of stumbling, and a rock of offense, *even to them* which
pin4350 art3588 nn3056 pap544 pre1519/repro3739 2532 ainp5087
stumble at the word, being disobedient: whereunto also they were appointed.
(Is. 8:14)

1161 epn5210 an,aj40 pr/an,nn1085 an,aj934 pr/an,nn2406 an,aj40 pr/an,nn1484
9 But ye *are* a chosen generation, a royal priesthood, a holy nation, a
pre1519/an,nn4047 pr/an,nn2992 3704 asbp1804 art3588 nn703 art3588 apta2564
peculiar people; that ye should show forth the praises of him who hath called
ppro5209 pre1537 an,nn4655 pre1519 art,aj2298 an,nn5457
you out of darkness into marvelous light: *(Deut. 7:6; 10:15; Is. 43:20;*

Ex. 19:6; 23:22 [Sept.]; Is. 61:6; Ex. 19:6; 23:22 [Sept.]; Deut. 4:20; 7:6; 14:2;

Ex. 19:5; 23:22 [Sept.] Is. 9:2; 42:12; 43:21)

art3588 ad4218 3756 pr/an,nn2992 1161 ad3568 pr/an,nn2992 an,nn2316
10 Which in*time*past *were* not a people, but *are* now the people of God:
art,pfpp1653/3756 1161 ad3568 aptp1653
which*had*not*obtained*mercy, but now have obtained mercy.
(Hos. 1:6,9; 2:1,23)

an,ajn27 pin3870 ad5613 an,ajn3941 2532 an,ajn3927 pifm567
11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from
art,aj4559 an,nn1939 repro3748 pinm4754 pre2596 art3588 nn5590
fleshly lusts, which war against the soul; *(Ps. 39:12)*

pap2192 ppro5216 art,nn391 pr/an,aj2570 pre1722 art3588 nn1484 2443 pre1722/repro3739
12 Having your conversation honest among the Gentiles: that, whereas they
pin2635 ppro5216 ad5613 an,ajn2555 pre1537 art,aj2570 an,nn2041
speak against you as evildoers, they may by *your* good works, which they
apta2029 asba1392 art,nn2316 pre1722 an,nn2250 an,nn1984
shall behold, glorify God in the day of visitation. *(Is. 10:3)*

aipp5293 (3767) an,aj3956 an,nn2937 an,aj442 pre1223/art3588/nn2962
13 Submit yourselves to every ordinance of man for*the*Lord's*sake:
1535 an,nn935 ad5613 pap5242
whether it be to the king, as supreme;

1535 an,nn2232 ad5613 an,ppmp3992 pre1223 ppro846 pre1519
14 Or unto governors, as unto them*that*are*sent by him for the
an,nn1557 (3303) an,ajn2555 1161 an,nn1868 an,ajn17
punishment of evildoers, and for the praise of them*that*do*well.

3754 ad3779 pin2076 art3588 nn2307 art,nn2316 pap15
15 For so is the will of God, that with well doing ye may
pinf5392 art3588 nn56 art,aj878 an,nn444
put*to*silence the ignorance of foolish men:

ad5613 an,aj1658 2532 3361 pap2192 art,nn1657 ad5613 an,nn1942 art,nn2549 235
16 As free, and not using *your* liberty for a cloak of maliciousness, but
ad5613 an,ajn1401 an,nn2316
as the servants of God.
aima5091 an,ajn3956 pim25 art3588 nn81 pin5399 art,nn2316 pim5091 art3588
17 Honor all *men.* Love the brotherhood. Fear God. Honor the
nn935
king. *(Prov. 24:21)*

Subjection to Authority

art,nn3610 ppmp5293 art,nn1203 pre1722 an,aj3956 an,nn5401 3756 an,ajn3440 art3588
18 Servants, *be* subject to *your* masters with all fear; not only to the
ajn18 2532 an,ajn1933 235 2532 art3588 ajn4646
good and gentle, but also to the froward.
1063 depro5124 pr/an,nn5485 1487 idpro5100 pre1223 an,nn4893 an,nn2316
19 For this *is* thankworthy, if a man for conscience toward God
pin5297 an,nn3077 pap3958 ad95
endure grief, suffering wrongfully.
1063 an,aj4169 an,nn2811 1487 ppmp2852 (2532) pap264
20 For what glory *is it,* if, when ye be buffeted for*your*faults, ye shall
ft5278 235 1487 pap15 2532 pap3958
take*it*patiently? but if, when ye do well, and suffer *for it,* ye
ft5278 depro5124 pr/an,nn5485 pre3844 an,nn2316
take*it*patiently, this *is* acceptable with God.
1063 pre1519/depro5124 ainp2564 3754 an,nn5547 2532 ainp3958 pre5228
21 For even hereunto were ye called: because Christ also suffered for
ppro2257 pap5277 ppro2254 an,nn5261 2443 asba1872 ppro846 art,nn2487
us, leaving us an example, that ye should follow his steps:
repro3739 aina4160 3756 an,nn266 3761 an,nn1388 ainp2147 pre1722 ppro846 art,nn4750
22 Who did no sin, neither was guile found in his mouth: *(Is. 53:9)*
repro3739 ppmp3058 ipf486/3756 pap3958
23 Who, when he was reviled, reviled*not*again; when he suffered, he
ipf546 3756 1161 ipf3860 art,pap2919 ad1346
threatened not; but committed *himself* to him*that*judgeth righteously:
repro3739 epn848 aina399 ppro2257 art,nn266 pre1722 ppro848 art,nn4983 pre1909 art3588 nn3586 2443
24 Who his*own*self bare our sins in his own body on the tree, that

---

2:17 The Christian's submission to higher powers is the theme of this verse. People normally object to those whose rule is tyrannical, oppressive, and ungodly. While the Bible does not condone tyranny or oppression, it is taught, as evidenced by this verse, that believers should respect the established authorities.

At the time Peter was writing these words, there was not one king that professed Christianity. Hence, the recipients of Peter's first epistle were governed by a pagan king. No doubt Peter had fully explained to them that Christ had abolished forever the ideas of kingship and lordship among His followers. Peter's advice to them was not to be rebellious with regard to the governing powers under which they lived. Rather, they were to submit quietly to their rulers, giving due honor and respect to them. The result would be that they would not have the reputation of being rebels, whereby shame might be brought on Christ's name. Furthermore, they would be able to receive the protection and privileges of the kingdom if they needed them. See note on Titus 3:1.

aptm581 art,nn266 asba2198 art,nn1343 repro3739 (ppro848) art,nn3468
we, being dead to sins, should live unto righteousness: by whose stripes
ainp2390
ye were healed. *(Is. 53:5)*

1063 ipf2258 ad5613 pr/an,nn4263 ppmp4105 235 ad3568 ainp1994 pre1909 art3588
25 For ye were as sheep going astray; but are now returned unto the
nn4166 2532 an,nn1985 ppro5216 art,nn5590
Shepherd and Bishop of your souls. *(Is. 53:6; Ezek. 34:5,6)*

Advice to Wives and Husbands

ad3668 art,nn1135 ppmp5293 art,aj2398 an,nn435 2443 idpro1536
3 Likewise, ye wives, *be* in subjection to your own husbands; that, if any
pin544 art3588 nn3056 2532 ad*427 an,nn3056 fp2770 pre1223 art3588
obey not the word, they also may without the word be won by the
nn391 art3588 nn1135
conversation of the wives;

apta2029 ppro5216 art,aj53 an,nn391 pre1722 an,nn5401
2 While they behold your chaste conversation *coupled* with fear.

repro3739 an,nn2869 3756 pim2077 art3588 ad1855 an,nn1708
3 Whose adorning let it not be that outward *adorning* of plaiting the
an,nn2359 2532 an,nn4025 an,nn5553 2228 an,nn1745 an,nn2440
hair, and of wearing of gold, or of putting on of apparel;

235 art3588 aj2927 an,nn444 art3588 nn2588 pre1722
4 But *let it be* the hidden man of the heart, in
art,ajn862 art,aj4239 2532 an,aj2272 an,nn4151
that*which*is*not*corruptible, *even the ornament* of a meek and quiet spirit,
repro3739 pin2076 ad*1799 art,nn2316 pr/an,aj4185
which is in*the*sight of God of*great*price.

1063 ad3779 ad4218 art3588 aj40 an,nn1135 2532
5 For after*this*manner in*the*old*time the holy women also,
art,pap1679 pre1909 art,nn2316 ipf2885 rxpro1438 ppmp5293 art,aj2398
who trusted in God, adorned themselves, being*in*subjection unto their own
an,nn435
husbands:

ad5613 an,nn4564 aina5219 11 pap2564 ppro846 an,nn2962 repro3739 pr/an,nn5043
6 Even as Sarah obeyed Abraham, calling him lord: whose daughters ye
ainp1096 pap15 2532 ppmp5399/3361 an,aj3367 an,nn4423
are, as long as ye do well, and are*not*afraid with any amazement.

(Gen. 18:12)

ad3668 art,nn435 pap4924 pre2596 an,nn1108 pap632
7 Likewise, ye husbands, dwell with *them* according to knowledge, giving
an,nn5092 art3588 ajn1134 ad5613 cd/an,aj772 an,nn4632 2532 ad5613
honor unto the wife, as unto the weaker vessel, and as being
pr/an,nn4789 an,nn5485 an,nn2222 ppro5216 art,nn4335 3361 aies1581
heirs together of the grace of life; that your prayers be not hindered.

3:1–4 See note on 1 Timothy 2:9–15 concerning the conduct of women.

The Blessedness of Suffering for Righteousness' Sake

(1161) art,nn5056 an,ajn3956 pr/an,aj3675 pr/an,aj4835
8 Finally, *be ye* all of*one*mind, having*compassion*one*of*another,
pr/an,aj5361 pr/an,aj2155 pr/an,aj5391
love*as*brethren, *be* pitiful, *be* courteous:
3361 pap591 an,ajn2556 pre473 an,ajn2556 2228 an,nn3059 pre473 an,nn3059 1161 art,ajn5121
9 Not rendering evil for evil, or railing for railing: but contrariwise
pap2127 pfp1492 3754 pre1519/depro5124 ainp2564 2443 asba2816
blessing; knowing that ye are thereunto called, that ye should inherit a
an,nn2129
blessing.
1063 art,pap2309 pinf25 an,nn2222 2532 ainf1492 an,aj18 an,nn2250 aima3973 ppro848
10 For he*that*will love life, and see good days, let him refrain his
art,nn1100 pre575 an,ajn2556 2532 ppro848 an,nn5491 infg2980 3361 an,nn1388
tongue from evil, and his lips that they speak no guile:
aima1578 (pre575) an,ajn2556 2532 aima4160 an,ajn18 aima2212 an,nn1515
11 Let him eschew evil, and do good; let him seek peace,
2532 aima1377 ppro846
and ensue it.
3754 art3588 nn3788 an,nn2962 pre1909 an,ajn1342 2532 ppro846 an,nn3775
12 For the eyes of the Lord *are* over the righteous, and his ears *are*
pre1519 ppro846 an,nn1162 1161 an,nn4383 an,nn2962 pre1909 an,pap4160 an,ajn2556
open unto their prayers: but the face of the Lord *is* against them*that*do evil.

(Ps. 34:12-16)

2532 pr/inpro5101 art,fpta2559 ppro5209 1437 asbm1096 pr/an,nn3402
13 And who *is* he*that*will*harm you, if ye be followers of
art,ajn18
that*which*is*good?
235 2532 1487 opt3958 pre1223/an,nn1343 pr/an,aj3107 1161
14 But and if ye suffer for*righteousness'*sake, happy *are ye:* and
aosi5399/3361 ppro846 art,nn5401 33b6 aosi5015
be*not*afraid of their terror, neither be troubled;
1161 aima37 an,nn2962 art,nn2316 pre1722 ppro5216 art,nn2588 1161 pr/an,ajn2092 ad104
15 But sanctify the Lord God in your hearts: and *be* ready always
pre4314/an,nn627 an,aj3956 art,pap154 ppro5209 an,nn3056 pre4012 art3588 nn1680
to*give*an*answer to every man that asketh you a reason of the hope that
pre1722 ppro5213 pre3326 an,nn4240 2532 an,nn5401
is in you with meekness and fear: *(Is. 8:12,13)*
pap2192 an,aj18 an,nn4893 2443 pre1722/repro3739 psa2635 ppro5216 ad5613
16 Having a good conscience; that, whereas they speak*evil*of you, as of
an,ajn2555 asbp2617 art,pap1908 ppro5216 art,aj18 an,nn391
evildoers, they may be ashamed that*falsely*accuse your good conversation
pre1722 an,nn5547
in Christ.
1063 pr/cd/an,ajn2909 1487 art3588 nn2307 art,nn2316 pin2309 pinf3958
17 For *it is* better, if the will of God be so, that ye suffer for
pap15 2228 pap2554
well doing, than for evil doing.
3754 an,nn5547 2532 nu,ad530 aina3958 pre4012 an,nn266 an,ajn1342 pre5228 an,ajn94
18 For Christ also hath once suffered for sins, the just for the unjust,

2443 asba4317 ppro2248 art,nn2316 aptp2289 (3303) an,nn4561 1161
that he might bring us to God, being put*to*death in the flesh, but
aptp2227 art3588 nn4151
quickened by the Spirit:
pre1722 repro3739 2532 aptp4198 aina2784 art3588 nn4151 pre1722
19 By which also he went and preached unto the spirits in
an,nn5438
prison;
ad4218 apta544 ad3753 nu,ad530 art3588 nn3115
20 Which sometime were disobedient, when once the longsuffering of
art,nn2316 ipf1551 pre1722 an,nn2250 3575 an,nn2787 ppmp2680 pre1519/repro3739
God waited in the days of Noah, while the ark was a preparing, wherein
an,aj3641 depro,pin5123 nu3638 an,nn5590 ainp1295 pre1223 an,nn5204
few, that is, eight souls were saved by water. *(Gen. 6:1-7:24)*
an,nn499 repro3739 an,nn908 2532 ad3568 pin4982 epn2248 3756
21 The like figure whereunto *even* baptism doth also now save us (not the
an,nn595 an,nn4509 an,nn4561 235 an,nn1906 an,aj18 an,nn4893
putting away of the filth of the flesh, but the answer of a good conscience
pre1519 an,nn2316 pre1223 an,nn386 an,nn2424 an,nn5547
toward God,) by the resurrection of Jesus Christ:
repro3739 aptp4198 pre1519 an,nn3772 pin2076 pre1722 an,ajn1188 art,nn2316 an,nn32
22 Who is gone into heaven, and is on the right hand of God; angels
2532 an,nn1849 2532 an,nn1411 aptp5293 ppro846
and authorities and powers being made*subject*unto him.

3:19 One common interpretation of this passage is that subsequent to Christ's death, possibly before His resurrection, His disembodied spirit went to the unseen world and there preached to the disobedient dead. This interpretation is based on the reference to the dead during the days of Noah. However, there is no justification at all that such a small number of people who lived during the span of about 120 years should be singled out from the great mass of mankind for so singular and great a blessing. Those who hold such a theory of interpretation extend it to include the theory of the doctrine of probation after death, meaning that the impenitent dead have a second chance. Nowhere in Scripture is there any indication that those who die unrepentant have a second chance.

In this verse, it is simply stated that Christ preached. It does not describe what message He might have preached. Every time the word *kērússō* (2784) "preach," occurs it does not necessarily mean "to preach the Gospel." Even the word *euaggelízō* (2097), "to proclaim good news," does not always refer to preaching salvation. The same verb is used in Ephesians 2:17, but the object of the verb is peace, "He came and preached [*euēggelísato*] peace to you." The glorious result of Christ being put to death, "the just for the unjust," was not merely the attainment of a resurrection body; for Peter goes on to say, "By which also he went and preached unto spirits in prison." Whatever the nature of this preaching may have been, it had to take place between His death and resurrection. There is certainly no need to put an arbitrary interpretation on the words "spirits in prison," as referring simply to those who had passed to the unseen world, because the ungodly are constantly spoken of in Scripture as being in a state of imprisonment, bondage or captivity. If, therefore, this passage does not refer to certain individuals but to the declaration of Christ's victory over death and hell, then the meaning of the phrase "preached unto spirits in prison" is clarified. See note on Ephesians 4:8–10.

3:21 The expression "baptism doth also now save" should be understood in light of verse twenty: "eight souls were saved by water." Noah and his family, being in the ark, were able to pass safely "through" the waters (seen in the Greek word *diá* [1223]). In the same way, the term "baptism" (v. 21) should be understood as the visible representation of deliverance through Christ, just as the ark represented deliverance from the waters of the Flood. When a person accepts Christ, he is saved; when the believer is baptized, he is identified with the One who has delivered him (i.e., Jesus Christ). See note on Mark 16:16.

3767 an,nn5547 aptp3958 pre5228 ppro2257 an,nn4561 aipm3695
4 Forasmuch then as Christ hath suffered for us in the flesh, arm
epn5210 2532 art3588 ppro846 nn1771 3754 art,aptp3958 pre1722
yourselves likewise with the same mind: for he*that*hath*suffered in
an,nn4561 pfip3973 an,nn266
the flesh hath ceased from sin;
ad3371 aies980 art3588 aj1954 an,nn5550 pre1722 an,nn4561
2 That he no longer should live the rest of *his* time in the flesh to the
an,nn1939 an,nn444 235 an,nn2307 an,nn2316
lusts of men, but to the will of God.
1063 an,nn5550 art,pfp3928 art,nn979 pr/an,aj713 ppro2254 aifm2716
3 For the time past of *our* life may suffice us to have wrought
art3588 nn2307 art3588 nn1484 pfpp4198 pre1722 pl/an,nn766
the will of the Gentiles, when we walked in lasciviousness,
an,nn1939 pl/an,nn3632 an,nn2970 an,nn4224 2532 an,aj111
lusts, excess*of*wine, revellings, banquetings, and abominable
an,nn1495
idolatries:
pre1722/repro3739 pinm3579 ppro5216 pap4936/3361 pre1519 art3588
4 Wherein they think*it*strange that ye run*not*with *them* to the
ppro846 nn401 art,nn810 pap987
same excess of riot, speaking*evil*of *you*:
repro3739 ft591 an,nn3056 art,pap2192 pr/ad2093 ainf2919 an,pap2198 2532
5 Who shall give account to him*that*is ready to judge the quick and the
an,ajn3498
dead.
1063 pre1519 depro5124 ainp2097 2532
6 For for this cause was*the*gospel*preached also to
an,ajn3498 2443 asbp2919 (3303) pre2596 an,nn444
them*that*are*dead, that they might be judged according to men in the
an,nn4561 1161 psa2198 pre2596 an,nn2316 an,nn4151
flesh, but live according to God in the spirit.
1161 art3588 nn5056 an,ajn3956 pfi1448 aima4993/3767 2532 aima3525
7 But the end of all things is*at*hand: be*ye*therefore*sober, and watch
pre1519 art,nn4335
unto prayer.
1161 pre4253 an,ajn3956 pap2192 an,aj1618 art,nn26 pre1519 rxpro1438 3754 art,nn26
8 And above all things have fervent charity among yourselves: for charity
ft2572 an,nn4128 an,nn266
shall cover the multitude of sins. *(Prov. 20:12)*
an,ajn5382 rcpro240/pre1519 ad*427 an,nn1112
9 Use hospitality one*to*another without grudging.
ad2531 an,ajn1538 aina2983 an,nn5486 pap1247
10 As every man hath received the gift, *even so* minister
ppro846 pre1519/rxpro1438 ad5613 an,aj2570 an,nn3623 an,aj4164 an,nn5485
the same one*to*another, as good stewards of the manifold grace of
an,nn2316
God.
idpro1536 pin2980 ad5613 an,nn3051 an,nn2316 idpro1536
11 If*any*man speak, *let him speak* as the oracles of God; if*any*man
pin1247 ad5613 pre1537 an,nn2479 repro3739 art,nn2316 pin5524 2443 art,nn2316 pre1722
minister, *let him do it* as of the ability which God giveth: that God in

an,ajn3956 psmp1392 pre1223 an,nn2424 an,nn5547 repro3739 pln2076 art,nn1391 2532
all things may be glorified through Jesus Christ, to whom be praise and
art,nn2904 pre1519/art,nn165/art,nn165 281
dominion forever*and*ever. Amen.

Believers Should Not Be Ashamed

an,ajn27 pim3579/3361 art3588 nn4451 (pre1722 ppro5213) ppmp1096
12 Beloved, think*it*not*strange concerning the fiery trial which is
pre4314/an,nn3986 ppro5213 ad5613 an,ajn3581 pap4819 ppro5213
to try you, as though some*strange*thing happened unto you:
235 pin5463 ad2526 pin2841 art,nn5547 art,nn3804
13 But rejoice, inasmuch as ye are partakers of Christ's sufferings;
2443 pre1722 ppro846 art,nn1391 art,nn602 asba5463 2532
that, when his glory shall be revealed, ye may be glad also with
ppmp21
exceeding joy.
1487 pinp3679 pre1722 an,nn3686 an,nn5547 pr/an,aj3107 3754 art3588
14 If ye be reproached for the name of Christ, happy *are ye*; for the
nn4151 art,nn1391 2532 art,nn2316 pinm373 pre1909 ppro5209 pre2596/ppro846 (3303)
Spirit of glory and of God resteth upon you: on*their*part he is
pinp987 1161 pre2596/ppro5209 pinp1392
evil*spoken*of, but on*your*part he is glorified. *(Is. 11:2)*
1063 idpro5100/3361 ppro5216 pim3958 ad5613 an,nn5406 2228 an,nn2812 2228
15 But let none of you suffer as a murderer, or *as* a thief, or *as* an
an,ajn2555 2228 ad5613 an,nn244
evildoer, or as a busybody*in*other*men's*matters.
1161 1487 ad5613 an,nn5546 3361 pim153 1161
16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let
pim1392 art,nn2316 pre1722 depro5129 art,nn3313
him glorify God on this behalf.
3754 art3588 nn2540 art,nn2917 art,ailm756 pre575 art3588 nn3624 art,nn2316
17 For the time *is come* that judgment must begin at the house of God:
1161 1487 nu,ajn4412 pre575 ppro2257 inpro5101 art3588 nn5056 art,pap544 art3588
and if *it* first *begin* at us, what shall the end *be* of them*that*obey*not the
nn2098 art,nn2316
gospel of God? *(Jer. 25:29; Ezek. 9:6)*
2532 1487 art3588 ajn1342 ad3433 pinp4982 ad4226 art3588 ajn765 2532
18 And if the righteous scarcely be saved, where shall the ungodly and
an,ajn268 fm5316
the sinner appear? *(Prov. 11:31 [Sept.])*
5620 (2532) art,pap3958 pre2596 art3588 nn2307 art,nn2316
19 Wherefore let them*that*suffer according to the will of God
pim3908 rxpro1438 art,nn5590 pre1722 an,nn16 ad5613 an,aj4103
commit*the*keeping*of their souls *to him* in well doing, as unto a faithful
an,nn2939
Creator. *(Ps. 31:5)*

4:13 See note on 1 Thessalonians 2:19.

Exhortations to Elders

an,ajn4245 art3588 pre1722 ppro5213 pin3870 art,nn4850 2532
5 The elders which are among you I exhort, who*am*also*an*elder, and a
an,nn3144 art3588 nn3804 art,nn5547 2532 art,nn2844 an,nn1391
witness of the sufferings of Christ, and also a partaker of the glory
art,pap3195 pifm601
that shall be revealed:

aima4165 art3588 nn4168 art,nn2316 pre1722 ppro5213 pap1983
2 Feed the flock of God which is among you, taking*the*oversight *thereof,*
3361 ad317 235 ad1596 3366 ad147 235 ad4290
not by constraint, but willingly; not for*filthy*lucre, but of*a*ready*mind;

3366 ad5613 pap2634 art,nn2819 235 ppmp1096 pr/an,nn5179 art3588
3 Neither as being*lords*over *God's* heritage, but being examples to the
nn4168
flock.

2532 art3588 nn750 aptp5319 fm2865 an,nn4735
4 And when the chief Shepherd shall appear, ye shall receive a crown of
art,nn1391 art,aj262
glory that*fadeth*not*away.

Concluding Injunctions

ad3668 an,ajn3501 aima5293 an,ajn4245 1161 an,ajn3956
5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of*
ppmp5293 rcpro240 2532 aipm1463 art,nn5012 3754 art,nn2316
you be subject one*to*another, and be*clothed*with humility: for God
pinm498 an,ajn5244 1161 pin1325 an,nn5485 an,ajn5011
resisteth the proud, and giveth grace to the humble. *(Prov. 3:34 [Sept.])*

aipp5013 3767 pre5259 art3588 an,aj2900 nn5495 art,nn2316 2443
6 Humble yourselves therefore under the mighty hand of God, that he may
asba5312 ppro5209 pre1722 an,nn2540
exalt you in due time:

apta1977 an,aj3956 ppro5216 art,nn3308 pre1909 ppro846 3754 ppro846 pin3199 pre4012 ppro5216
7 Casting all your care upon him; for he careth for you. *(Ps. 55:22)*

aima3525 aima1127 3754 ppro5216 art,ajn476 an,ajn1228 ad5613 ppmp5612
8 Be sober, be vigilant; because your adversary the devil, as a roaring
an,nn3023 pin4043 pap2212 inpro5101 asba2666
lion, walketh about, seeking whom he may devour:

repro3739 aima436 an,ajn4731 art3588 nn4102 pfp1492 art3588 ppro846 art,nn3804
9 Whom resist steadfast in the faith, knowing that the same afflictions are
pifm2005 ppro5216 art,nn81 pre1722 an,nn2889
accomplished in your brethren that are in the world.

1161 art3588 nn2316 an,aj3956 an,nn5485 art,apta2564 ppro2248 pre1519 ppro848 art,aj166
10 But the God of all grace, who*hath*called us unto his eternal
an,nn1391 pre1722 an,nn5547 an,nn2424 apta3958 an,ajn3641 (epn846)
glory by Christ Jesus, after that ye have suffered a while,
opt2675/ppro5209 opt4741 opt4599 opt2311
make*you*perfect, establish, strengthen, settle *you.*

epn846 art,nn1391 2532 art,nn2904 pre1519/art,nn165/art,nn165 281
11 To him *be* glory and dominion forever*and*ever. Amen.

pre1223 an,nn4610 art,aj4103 an,nn80 ppro5213 ad5613 pinm3049 aina1125
12 By Silvanus, a faithful brother unto you, as I suppose, I have written
pre1223/an,ajn3641 pap3870 2532 pap1957 depro5026 pinf1511 an,aj227 pr/an,nn5485 art,nn2316
briefly, exhorting, and testifying that this is the true grace of God
pre1519/repro3739 pfi2476
wherein ye stand.

art3588 pre1722 an,nn897 an,ajn4899 pinm782
13 The *church that is* at Babylon, elected*together*with *you,* saluteth
ppro5209 2532 an,nn3138 ppro3450 art,nn5207
you; and *so doth* Mark my son.

aipm782 rcpro240 pre1722 an,nn5370 an,nn26 an,nn1515 ppro5213 an,aj3956
14 Greet ye one another with a kiss of charity. Peace *be* with you all
art3588 pre1722 an,nn5547 an,nn2424 281
that are in Christ Jesus. Amen.

The Second Epistle of

PETER

The Book of 2 Peter is similar in both order and content to the Book of Jude (2 Pet. 2:1—3:3, cf. Jude 1:3–18). Peter, however, issues a warning concerning the false teachers that eventually would come, while Jude states that they were already present. It is reasonable to conclude from the phrase, "to them that have obtained like precious faith with us" (2 Pet. 1:1), that Peter was writing to Gentile believers. Though it is possible that Peter was addressing the same group of believers to whom the Book of 1 Peter (1 Pet. 3:1), some believe that it was addressed to an entirely different group. This second letter of Peter was particularly directed against the gnostic and antinomian philosophies. Gnostics taught that in addition to believing in Christ, one must also receive the "*gnōsis*" or esoteric knowledge (see note on Col. 2:8–23). Peter refuted this idea by stressing the fact that they had already received the true knowledge (2 Pet. 1:16–21).

Antinomians believe that since salvation was by grace alone, the requirements of the moral law were irrelevant. Peter devotes the second chapter to attacking the licentious lifestyle that naturally resulted among those who held this belief. Paul also addressed this philosophy (Rom. 6) and denied the accusation that he himself held this view (Rom. 3:8). In the third chapter, Peter reproves them for their skepticism about Christ's return. Included within the discussion in which he corrects of their faulty perception of this event, he gives one of the most detailed descriptions of end-time events in all of Scripture. The delay of Jesus' return is only apparent, he explains, because God does not exist within the concept of time (2 Pet. 3:8). Peter also tells them that when the Day of the Lord comes, it will be accompanied by the total destruction of the physical universe (2 Pet. 3:10–12).

an,nn4826 an,nn4074 an,ajn1401 2532 an,nn652 an,nn2424 an,nn5547
1 Simon Peter, a servant and an apostle of Jesus Christ, to
art,apla2975 an,aj2472 an,nn4102 ppro2254 pre1722
them*that*have*obtained like precious faith with us through the
an,nn1343 art,nn2316 2532 ppro2257 an,nn4990 an,nn2424 an,nn5547
righteousness of God and our Savior Jesus Christ:
an,nn5485 2532 an,nn1515 opt4129 ppro5213 pre1722 an,nn1922 art,nn2316
2 Grace and peace be multiplied unto you through the knowledge of God,
2532 an,nn2424 ppro2257 art,nn2962
and of Jesus our Lord,

"Great and Precious Promises"

ad5613 ppro846 art,aj2304 an,nn1411 pfpp1433 ppro2254 an,ajn3956 art3588
3 According as his divine power hath given unto us all things that *pertain*
pre4314 an,nn2222 2532 an,nn2150 pre1223 art3588 nn1922 art,apta2564 ppro2248
unto life and godliness, through the knowledge of him*that*hath*called us
pre1223 an,nn1391 2532 an,nn703
to glory and virtue:
pre1223/repro3739 pfip1433 ppro2254 cd/art,aj3176 2532 an,aj5093 an,nn1862
4 Whereby are given unto us exceeding great and precious promises:
2443 pre1223 depro5130 asbm1096 pr/an,ajn2644 an,aj2304 an,nn5449 apta668
that by these ye might be partakers of the divine nature, having escaped
art3588 nn5356 pre1722 an,nn2889 pre1722 an,nn1939
the corruption that is in the world through lust.
1161 ppro846/depro5124 (2532) apta3923 an,aj3956 an,nn4710 aima2023 pre1722 ppro5216 art,nn4102 art,nn703 1161
5 And beside this, giving all diligence, add to your faith virtue; and
pre1722 art,nn703 art,nn1108
to virtue knowledge;
1161 pre1722 art,nn1108 art,nn1466 1161 pre1722 art,nn1466 art,nn5281 1161 pre1722
6 And to knowledge temperance; and to temperance patience; and to
art,nn5281 art,nn2150
patience godliness;
1161 pre1722 art,nn2150 art,nn5360 1161 pre1722 art,nn5360
7 And to godliness brotherly kindness; and to brotherly kindness
art,nn26
charity.
1063 depro5023 pap5225 ppro5213 2532 pap4121 pin2525
8 For if these things be in you, and abound, they make *you that ye shall*
3756 pr/an,aj692 3761 pr/an,aj175 pre1519 art3588 nn1922 ppro2257 art,nn2962 an,nn2424
neither *be* barren nor unfruitful in the knowledge of our Lord Jesus
an,nn5547
Christ.
1063 repro3739 pin3918/3361 depro5023 pin2076 pr/an,aj5185 pr/pap3467
9 But he that lacketh these things is blind, and cannot*see*afar*off,
apta2983/an,nn3024 art,nn2512 ppro848 art,ad3819 art,nn266
and hath forgotten that he was purged from his old sins.
pre,repro1352 ad3123 an,nn80 aima4704 pifm4160 ppro5216
10 Wherefore the rather, brethren, give diligence to make your
art,nn2821 2532 an,nn1589 an,aj949 1063 pap4160 depro5023 efn3364/ad4218
calling and election sure: for if ye do these things, ye shall never
asba4417
fall:
1063 ad3779 art,nn1529 ainp2023 ppro5213 ad4146 pre1519 art3588
11 For so an entrance shall be ministered unto you abundantly into the
an,aj166 nn932 ppro2257 art,nn2962 2532 an,nn4990 an,nn2424 an,nn5547
everlasting kingdom of our Lord and Savior Jesus Christ.
pre,repro1352 3756 ft272 pinf5279/ppro5209/ad104
12 Wherefore I will not be negligent to put*you*always*in*remembrance
pre4012 depro5130 2539 pfp1492 2532 pfpp4741 pre1722 art3588 pap3918
of these things, though ye know *them,* and be established in the present
nn225
truth.

1161 pinm2233 pr/an,ajn1342 pre1909/an,ajn3745 pin1510 pre1722 depro5129 art,nn4638
13 Yea, I think it meet, as*long*as I am in this tabernacle, to
pinf1326/ppro5209 pre1722/an,nn5280
stir*you*up by*putting*_you_*in*remembrance;
pfp1492 3754 pr/an,ajs031 pin2076 art,nn595 ppro3450 art,nn4638 2532 ad2531 ppro2257
14 Knowing that shortly I must put off _this_ my tabernacle, even as our
art,nn2962 an,nn2424 an,nn5547 aina1213 ppro3427
Lord Jesus Christ hath showed me.
1161 ft4704 (2532) ppro5209 pre3326 art,popro1699 an,nn1841
15 Moreover I will endeavor that ye may be able after my decease to
pinf2192 art,depro5130 ad1539 pifm4160/an,nn3420
have these things always in remembrance.

A More Sure Word of Prophecy

1063 3756 apta1811 pfpp4679 an,nn3454
16 For we have not followed cunningly devised fables, when we
aina1107 ppro5213 art3588 nn1411 2532 an,nn3952 ppro2257 art,n2962 an,nn2424 an,nn5547 235
made known unto you the power and coming of our Lord Jesus Christ, but
aptp1096 pr/an,nn2030 depro1565 art,nn3168
were eyewitnesses of his majesty.
1063 apta2983 pre3844 an,nn2316 an,nn3962 an,nn5092 2532 an,nn1391
17 For he received from God the Father honor and glory, when there
aptp5342 an,aj5107 an,nn5456 ppro846 pre5259 art3588 an,aj3169 nn1391 depro3778 pin2076 ppro3450 art,aj27
came such a voice to him from the excellent glory, This is my beloved
pr/art,nn5207 pre1519 repro3739 epn1473 aina2106
Son, in whom I am*well*pleased.
2532 depro5026 art,nn5456 aptp5342 pre1537 an,nn3772 epn2249 aina191 pap5607
18 And this voice which came from heaven we heard, when we were
pre4862 ppro846 pre1722 art3588 aj40 art,nn3735
with him in the holy mount.
pin2192 2532 cd/an,aj949 an,nn3056 art,aj4397 repro3739 pin4160 ad2573
19 We have also a more sure word of prophecy; whereunto ye do well
pap4337 ad5613 an,nn3088 pap5316 pre1722 an,aj850 an,nn5117 ad2193 (repro3739)
that ye take heed, as unto a light that shineth in a dark place, until the
an,nn2250 asba1306 2532 an,ajn5459 asba393 pre1722 ppro5216 art,nn2588
day dawn, and the day star arise in your hearts:
pap1097 depro5124 nu,ajn4412 3754 an,aj3956/3756 an,nn4394 an,nn1124 pinm1096
20 Knowing this first, that no prophecy of the Scripture is of any
an,aj2398 an,nn1955
private interpretation.
1063 an,nn4394 ainp5342 3756 ad4218 an,nn2307 an,nn444 235 an,aj40
21 For the prophecy came not in*old*time by the will of man: but holy
an,nn444 an,nn2316 aina2980 ppmp5342 pre5259 an,aj40 an,nn4151
men of God spake _as they were_ moved by the Holy Ghost.

1:16 See note on 1 Thessalonians 2:19.

Warnings Against False Teachers

1161 aom1096 an,nn5578 2532 pre1722 art3588 nn2992 2532 ad5613
2 But there were false prophets also among the people, even as there
fm2071 an,nn5572 pre1722 epn5213 repro3748 ft3919 an,nn684
shall be false teachers among you, who privily*shall* bring*in damnable
an,nn139 2532 ppmp720 art3588 nn1203 apta59 ppro846 pap1863
heresies, even denying the Lord that bought them, and bring upon
rxpro1438 an,aj5031 an,nn684
themselves swift destruction.

2532 an,ajn4183 ft1811 ppro846 art,nn684 pre1223 repro3739 art3588
2 And many shall follow their pernicious ways; by*reason*of whom the
nn3598 art,nn225 fp987
way of truth shall be evil*spoken*of. *(Is. 52:5)*

2532 pre1722 an,nn4124 an,aj4112 an,nn3056
3 And through covetousness shall they with feigned words
fm1710 ppro5209 repro3739 art,nn2917 ad1597 pin691 3756
make merchandise of you: whose judgment now*of*a*long*time lingereth not,
2532 ppro846 art,nn684 pin3573 3756
and their damnation slumbereth not.

1063 1487 art,nn2316 aom5339 3756 an,nn32 apta264 235
4 For if God spared not the angels that sinned, but
apta5020 aina3860 an,nn4577 an,nn2217
cast*_them_*down*to*hell, and delivered *them* into chains of darkness, to be
pfpp5083 pre1519 an,nn2920
reserved unto judgment;

2532 aom5339 3756 an,aj744 an,nn2889 235 aina5442 3575 an,nu,ajn3590
5 And spared not the old world, but saved Noah the eighth *person,* a
an,nn2783 an,nn1343 apta1863 an,nn2627 an,nn2889
preacher of righteousness, bringing in the flood upon the world of the
an,ajn765
ungodly; *(Gen. 8:18)*

2532 apta5077/an,nn4172/an,nn4670/2532/an,nn1116 aina2632
6 And turning*the*cities*of*Sodom*and*Gomorrah*into*ashes condemned
an,nn2692 pfp5087 an,nn5262
them with an overthrow, making *them* an example unto
an,pap3195 pinf764
those*that*after*should live ungodly; *(Gen. 19:24)*

2532 aom4506 an,aj1342 3091 ppmp2669 pre5259 art3588 pre1722/an,nn766/nn391 art3588
7 And delivered just Lot, vexed with the filthy conversation of the
ajn113
wicked: *(Gen. 19:1-16)*

1063 art,ajn1342 pap1460 pre1722 ppro846 an,nn990 2532 an,nn189
8 (For that righteous man dwelling among them, in seeing and hearing,
ipf928 an,aj1342 an,nn5590 an,nn2250 pre1537 an,nn2250 an,aj459 an,nn2041
vexed *his* righteous soul from day to day with *their* unlawful deeds);

an,nn2962 pin1492 pifm4506 an,ajn2152 pre1537 an,nn3986 1161
9 The Lord knoweth how to deliver the godly out of temptations, and to
pinf5083 an,ajn94 pre1519 an,nn2250 an,nn2920 ppmp2849
reserve the unjust unto the day of judgment to be punished:

1161 ad3122 art,ppmp4198 ad*3694 an,nn4561 pre1722 an,nn1939
10 But chiefly them*that*walk after the flesh in the lust of

an,nn3394 2532 pap2706 an,nn2963 an,nn5113 an,ajn829
uncleanness, and despise government. Presumptuous *are they,* self-willed, they
3756 pin5141 ppmp987 an,nn1391
are not afraid to speak evil of dignities.
ad3699 an,nn32 pap5607 pr/cd/an,aj3187 an,nn2479 2532 an,nn1411 pin5342 3756
11 Whereas angels, which are greater in power and might, bring not
an,aj989 an,nn2920 pre2596 ppro846 pre3844 an,nn2962
railing accusation against them before the Lord.
1161 depro3778 ad5613 an,aj5446 an,aj249 an,nn2226 ppmp1080 pre1519/an,nn259 2532 an,nn5336
12 But these, as natural brute beasts, made to*be*taken and destroyed,
pap987 pre1722 repro3739 pin50 fp2704
speak evil of the things that they understand not; and shall utterly perish
pre1722 ppro848 art,nn5356
in their own corruption;
ppmp2665 an,nn3408 an,nn93 an,ppmp2233
13 And shall receive the reward of unrighteousness, *as* they*that*count it
pr/an,nn2237 art,nn5172 pre1722 an,nn2250 an,nn4695 2532 an,nn3470
pleasure to riot in the day time. Spots *they are* and blemishes,
pap1792 pre1722 ppro848 art,nn539 ppmp4190 ppro5213
sporting themselves with their own deceivings while they feast with you;
pap2192 an,nn3788 an,aj3324 an,nn3428 2532 an,aj180 an,nn266
14 Having eyes full of adultery, and that cannot cease from sin;
pap1185 an,aj793 an,nn5590 an,nn2588 pap2192 pfpp1128 an,nn4124
beguiling unstable souls: a heart they have exercised with covetous practices;
an,nn2671 an,nn5043
cursed children:
apta2641 art3588 an,aj2117 nn3598 ainp4105 apta1811 art3588
15 Which have forsaken the right way, and are gone astray, following the
nn3598 903 1007 repro3739 aina25 an,nn3408 an,nn93
way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;
1161 aina2192/an,nn1649 an,aj2398 an,nn3892 an,aj880 an,nn5268 aptm5350 pre1722 an,nn444
16 But was rebuked for his iniquity: the dumb ass speaking with man's
an,nn5456 aina2967 art3588 nn3913 art3588 nn4396
voice forbade the madness of the prophet. *(Num. 22:28-35)*
depro3778 pin1526 pr/an,nn4077 an,aj504 pr/an,nn3507 ppmp1643 pre5259
17 These are wells without water, clouds that are carried with a
an,nn2978 repro3739 art3588 nn2217 art,nn4655 pfip5083 pre1519/an,nn165
tempest: to whom the mist of darkness is reserved forever.
1063 ppmp5350 an,ajn5246 an,nn3153 pin1185
18 For when they speak great swelling *words* of vanity, they allure
pre1722 an,nn1939 an,nn4561 an,nn766
through the lusts of the flesh, *through much* wantonness,
art,apta668/ad3689 art,ppmp390 pre1722 an,nn4106
those*that*were*clean*escaped from them*who*live in error.
ppmp1861 ppro846 an,nn1657 epn846 pap5225 pr/an,ajn1401
19 While they promise them liberty, they themselves are the servants of
art,nn5356 1063 repro3739 idpro5100 pfip2274 depro5129 (2532)
corruption: for of whom a man is overcome, of the same is he
plip1402
brought*in*bondage.
1063 1487 apta668 art3588 nn3393 art3588 nn2889 pre1722
20 For if after they have escaped the pollutions of the world through the

an,nn1922 art3588 nn2962 2532 an,nn4990 an,nn2424 an,nn5547 (1161) ad3825 aptp1707
knowledge of the Lord and Savior Jesus Christ, they are again entangled
depro5125 2532 pnp2274 art3588 ajn2078 pfi1096 pr/an,aj5501 ppro846 art3588
therein, and overcome, the latter end is worse with them than the
nu,ajn4413
beginning.

1063 vpf2258 cd/an,ajn2909 ppro846 3361 pfin1921 art3588 nn3598
21 For it had been better for them not to have known the way of
art,nn1343 2228 apta1921 ainf1994 pre1537 art3588 an,aj40
righteousness, than, after they have known *it,* to turn from the holy
nn1785 aptp3860 ppro846
commandment delivered unto them.

1161 pfi4819 ppro846 (art3588) art3588 an,aj227 nn3942 an,nn2965
22 But it is happened unto them according to the true proverb, The dog
apta1994/pre1909/art,aj2398/an,nn1829 2532 an,nn5300 aptm3068 pre1519
is turned*to*his*own*vomit*again; and the sow that was washed to her
an,nn2946 an,nn1004
wallowing in the mire. *(Prov. 26:11)*

Exhortations to Steadfastness

depro5026 nu,aj1208 an,nn1992 an,ajn27 ad2235 pin1125 ppro5213 pre1722 repro3739
3 This second epistle, beloved, I now write unto you; in *both* which I
pxn1326 ppro5216 art,aj1506 an,nn1271 pre1722 an,nn5280
stir up your pure minds by*way*of remembrance:

aifp3415 art3588 nn4487 pfpp4280 pre5259
2 That ye may be mindful of the words which were spoken before by
art3588 an,aj40 nn4396 2532 art3588 nn1785 ppro2257 art3588 nn652 art3588 nn2962
the holy prophets, and of the commandment of us the apostles of the Lord
2532 an,nn4990
and Savior:

pap1097 depro5124 nu,aj4412 3754 fm2064 pre1909 an,ajn2078 art,nn2250 an,nn1703
3 Knowing this first, that there shall come in the last days scoffers,
ppmp4198 pre2596 ppro848 art,aj2398 an,nn1939
walking after their own lusts,

2532 pap3004 ad4226 pin2076 art3588 nn1860 ppro846 art,nn3952 1063 pre575/repro3739 art3588
4 And saying, Where is the promise of his coming? for since the
nn3962 ainp2837 an,ajn3956 pin1265 ad3779 pre575 an,nn746
fathers fell asleep, all things continue as *they were* from the beginning of the
an,nn2937
creation.

1063 depro5124 ppro846 pap2309 pin2990 3754 art3588 nn3056 art,nn2316
5 For this they willingly are*ignorant*of, that by the word of God the

---

2:22 The dog and pig mentioned in this verse may symbolize temporary external changes resulting from conformity to a false profession of faith. Contrastly, a sheep is designated as the one representing a true believer with a living faith in Jesus Christ (John 10:1–21). This faith is indicated by the fruits of his faith. See note on James 2:14–19.

an,nn3772 ipf2258 ad1597 2532 an,nn1093 pfp4921 pre1537 an,nn5204 2532 pre1223
heavens were of old, and the earth standing out of the water and in the
an,nn5204
water: *(Gen. 1:6-9)*

pre1223/repro3739 art3588 nn2889 ad5119 aptp2626 an,nn5204
6 Whereby the world that then was, being overflowed with water,
aom622
perished. *(Gen. 7:11-21)*

1161 art3588 nn3772 2532 art3588 nn1093 ad3568 art3588 ppro846 nn3056 pin1526
7 But the heavens and the earth, which are now, by the same word are
pr/plpp2343 ppmp5083 an,nn4442 pre1519 an,nn2250 an,nn2920 2532 an,nn684
kept*in*store, reserved unto fire against the day of judgment and perdition
art,aj765 an,nn444
of ungodly men.

1161 an,ajn27 pim2990/3361 (ppro5209) depro5124 nu,ajn1520 3754 nu3391 an,nn2250
8 But, beloved, be*not*ignorant of this one thing, that one day *is*
pre3844 an,nn2962 ad5613 nu5507 an,nn2094 2532 nu5507 an,nn2094 ad5613 nu3391 an,nn2250
with the Lord as a thousand years, and a thousand years as one day.

(Ps. 90:4)

art3588 nn2962 pin1019/3756 art,nn1860 ad5613 idpro5100 pinm2233
9 The Lord is*not*slack concerning his promise, as some men count
an,nn1022 235 pin3114 pre1519 ppro2248 3361 ppmp1014 idpro5100
slackness; but is longsuffering to us-ward, not willing that any should
aifm622 235 an,ajn3956 ainf5562 pre1519 an,nn3341
perish, but that all should come to repentance. *(Hab. 2:3)*

1161 art3588 nn2250 an,nn2962 ft2240 ad5613 an,nn2812 pre1722 an,nn3571 pre1722
10 But the day of the Lord will come as a thief in the night; in the
repro3739 art3588 nn3772 fm3928 ad4500 1161 an,nn4747
which the heavens shall pass away with*a*great*noise, and the elements shall
fp3089 fptp2741 an,nn1093 2532 2532 art3588 nn2041 pre1722/ppro846
melt with*fervent*heat, the earth also and the works that are therein shall be
fm2618
burned up.

3767 an,aj3956 depro5130 ppmp3089 pr/an,aj4217
11 *Seeing* then *that* all these things shall be dissolved, what manner *of*
pin1163 ppro5209 pinf5225 pre1722 an,aj40 an,nn391 2532 an,nn2150
persons ought ye to be in *all* holy conversation and godliness,

pap4328 2532 pap4692 art3588 nn3952 art3588 nn2250 art,nn2316 pre1223/repro3739
12 Looking for and hasting unto the coming of the day of God, wherein
an,nn3772 ppmp4448 fp3089 2532 an,nn4747 pinp2741
the heavens being*on*fire shall be dissolved, and the elements shall melt
fptm5080
with*fervent*heat?

1161 pre2596 ppro846 art,nn1862 pin4328 an,aj2537 an,nn3772 2532
13 Nevertheless we, according to his promise, look for new heavens and
an,aj2537 an,nn1093 pre1722/repro3739 pin2730 an,nn1343
a new earth, wherein dwelleth righteousness. *(Is. 65:17; 66:22)*

3:6, 7 See note on 1 Peter 3:21.
3:10 See note on 1 Thessalonians 5:2.

pre,repro1352 an,ajn27 pap4328 depro5023 aima4704
14 Wherefore, beloved, seeing that ye look for such things, be diligent that
arfp2147 ppro846 pre1722 an,nn1515 pr/an,aj784 2532 pr/an,aj298
ye may be found of him in peace, without spot, and blameless.
2532 pim2233 art3588 nn3115 ppro2257 art,nn2962 pr/an,nn4991 ad253
15 And account *that* the longsuffering of our Lord *is* salvation; even as
ppro2257 art,aj27 an,nn80 an,nn3972 2532 pre2596 art3588 nn4678 aptp1325 ppro846
our beloved brother Paul also according to the wisdom given unto him hath
aima1125 ppro5213
written unto you;
ad5613 2532 pre1722 an,aj3956 art,nn1992 pap2980 pre1722 ppro846 pre4012 depro5130
16 As also in all *his* epistles, speaking in them of these things;
pre1722 repro3739 pin2076 idpro5100 an,aj1425 repro3739
in which are some things hard*to*be*understood, which
art,ajn261 2532 an,ajn793 pin4761 ad5613 2532 art3588 aj3062
they*that*are*unlearned and unstable wrest, as *they do* also the other
an,nn1124 pre4314 ppro848 art,aj2398 an,nn684
Scriptures, unto their own destruction.
epn5210 3767 an,ajn27 pap4267 pim5442
17 Ye therefore, beloved, seeing ye know*these*things*before, beware
3363 aptp4879 art3588 nn4106 art3588 ajn113 asba1601 art,aj2398
lest ye also, being*led*away*with the error of the wicked, fall from your own
an,nn4740
steadfastness.
1161 pim837 pre1722 an,nn5485 2532 an,nn1108 ppro2257 art,nn2962 2532 an,nn4990
18 But grow in grace, and *in* the knowledge of our Lord and Savior
an,nn2424 an,nn5547 epn846 art,nn1391 2532 ad3568 2532 pre1519/an,nn2250/an,nn165 281
Jesus Christ. To him *be* glory both now and forever. Amen.

The First Epistle of

JOHN

The similarities between this epistle and the Gospel of John provide conclusive evidence that the author of 1 John was the Apostle John (see introduction to the Gospel of John). The usage of words like "truth," "light," and phrases like "in the light," and "born of God" in 1 John reveal the significant resemblances in structure, style, and vocabulary to John's Gospel. It is also significant that John's anonymity is evident in his epistles as it was in his gospel (see introduction to John). He never uses his authority as an apostle in substantiating his message, but begins this first epistle much the same way as with the Gospel of John (1 John 1:1, 2, cf. John 1:1, 2, 14). This differs from both Paul's and Peter's writings where they use their authority as apostles of Christ to give weight to their message.

John was writing this epistle to believers, namely to those who were members of the churches of Asia Minor. Because the letter addresses such broad moral topics, it is clear that John's goal was to provide direction for those Christians who faced new challenges to their faith. At this time, there was an emergence of various groups whose teachings opposed Christianity. These people infiltrated the church, and there were many who gave in to their denial of the key fundamentals of Christianity (e.g., Christ's deity and resurrection). As opposition to the believers' faith arose, they were encouraged to continue walking in fellowship with Christ so as to not be drawn into false beliefs (1 John 1:5—2:2).

The Book of 1 John is believed to have been written in approximately A.D. 90. There are several ways that this date can be substantiated. First, there are no references by John to any persecutions of believers. From an examination of church history during the first century A.D., one may observe that there were no significant persecutions on Christians until the reign of the Roman emperor Trajan (A.D. 98–117). Secondly, if the date were closer to A.D. 70, John would certainly had reason to refer to the catastrophic events surrounding the destruction of the city of Jerusalem and the temple. However, an examination of the focus of John's epistle makes it obvious that he is instructing believers concerning the heresies that were being spread among them, not concerning some disaster that had come as a result of political events. Hence, the infiltration of these corrupt ideas that the church was experiencing was most likely from Gentile influences, not Jewish opposition. Thus, this would most certainly place the date of writing much later than A.D. 70.

It has been suggested that this Book of 1 John is divided into four major sections. John seeks first to warn believers concerning indifference to morality and sin (1 John 1:1—2:11). Next, he admonishes concerning a love for the things of the world as opposed to a love for the things of Christ (1 John 2:12–28). A third section deals with importance of the believer exhibiting a pure and righteous

love, especially when relating to another brother in Christ (1 John 2:29—3:22). Finally, John reveals that a true faith in Christ as the Son of God is the foundation on which all of Christianity is based (1 John 3:23—4:21).

repro3739 ipf2258 pre575 an,nn746 repro3739 pfi191 repro3739
1 That which was from the beginning, which we have heard, which we
pfi3708 ppro2257 art,nn3788 repro3739 aom2300 2532 ppro2257
have seen with our eyes, which we have looked upon, and our
art,nn5495 aina5584 pre4012 art3588 nn3056 art,nn2222
hands have handled, of the Word of life;
2532 art3588 nn2222 ainp5319 2532 pfi3708 2532 pin3140
2 (For the life was manifested, and we have seen *it,* and bear witness,
2532 pin518 ppro5213 art,aj166 art,nn2222 repro3748 ipf2258 pre4314 art3588 nn3962 2532
and show unto you that eternal life, which was with the Father, and was
ainp5319 ppro2254
manifested unto us;)
repro3739 pfi3708 2532 pfi191 pin518 ppro5213 2443 epn5210 2532
3 That which we have seen and heard declare we unto you, that ye also
psa2192 an,nn2842 pre3326 ppro2257 2532 1161 art,popro2251 art,nn2842 pre3326 art3588 nn3962
may have fellowship with us: and truly our fellowship *is* with the Father,
2532 pre3326 ppro848 art,nn5207 an,nn2424 an,nn5547
and with his Son Jesus Christ.
2532 depro5023 pin1125 ppro5213 2443 ppro5216 art,nn5479 psa5600 pr/pfpp4137
4 And these things write we unto you, that your joy may be full.

"Walk in the Light"

pr/depro3778 2532 pin2076 art3588 nn1860 repro3739 pfi191 pre575 ppro846 2532
5 This then is the message which we have heard of him, and

1:5–10 This passage describes God's nature and the relation that man has to God. "God is light" is depicting the essence of His character in holiness and purity (v. 5). To understand this concept, man must examine who God is in relation to who man is. Man is the creation of God and must acknowledge His superiority over him. However, man was created in God's image (Gen. 1:27), a reflection of God Himself. As a result of man's fall into sin, his relationship with God was broken (Rom. 3:10–12, 23; 5:12). In order to restore mankind into fellowship with God, He sent His Son, Jesus Christ, who is also in God's image (though He was not created), to give His life so man could come back into a right relationship with God (see note on Col. 1:15–18). To walk in darkness (v. 6; cf. John 3:19), would be to continue in sin. On the other hand, to walk in light is to have continuous fellowship with God (v. 7; cf. John 8:12).

In this passage, there are three false appeals that man makes against God. First, man claims that he has fellowship with God, but in reality, he is living apart from God in his sin (v. 6). This reveals man's indifference to morality with regards to his relationship to God. John states that in fact, this man does not possess the truth because he has not been cleansed from his sin (v. 7). Secondly, man suggests that he does not even have sin (v. 8). In this attitude is the denial of any consequence for wrong actions by an individual. This is a rejection that there is a sin nature within man at all. On the other hand, if a person will acknowledge his sinfulness, confessing his sin before God (i.e., saying the same thing as God says about sin), then he can receive forgiveness and be brought back to a proper relationship to God. The final plea that man makes is an actual denial that sin is even present in his life. Man essentially says that he is not in any way practicing sin. Even though by His death Christ

(continued on next page)

pin312 ppro5213 3754 art,nn2316 pin2076 pr/an,nn5457 2532 pre1722 ppro846 pin2076 3756 nn4653 an,aj3762
declare unto you, that God is light, and in him is no darkness at all.
1437 asba2036 3754 pin2192 an,nn2842 pre3326 ppro846 2532 pin4043 pre1722 art,nn4655
6 If we say that we have fellowship with him, and walk in darkness, we
pinm5574 2532 pin4160 3756 art3588 nn225
lie, and do not the truth:
1161 1437 psa4043 pre1722 art3588 nn5457 ad5613 epn846 pin2076 pre1722 art3588 nn5457 pin2192
7 But if we walk in the light, as he is in the light, we have
an,nn2842 rcpro240/pre3326 2532 art3588 nn129 an,nn2424 an,nn5547 ppro846 art,nn5207
fellowship one*with*another, and the blood of Jesus Christ his Son
pin2511 ppro2248 pre575 an,aj3956 an,nn266
cleanseth us from all sin. *(Is. 2:3,5)*
1437 asba2036 3754 pin2192 3756 an,nn266 pin4105 rxpro1438 2532 art3588 nn225
8 If we say that we have no sin, we deceive ourselves, and the truth
pin2076 3756 pre1722 ppro2254
is not in us.
1437 psa3670 ppro2257 art,nn266 pin2076 pr/an,aj4103 2532 pr/an,aj1342 2443 asba863 ppro2254
9 If we confess our sins, he is faithful and just to forgive us *our*
art,nn266 2532 asba2511 ppro2248 pre575 an,aj3956 an,nn93
sins, and to cleanse us from all unrighteousness. *(Ps. 32:5; Prov. 28:13)*
1437 asba2036 3754 3756 pfi264 pin4160 ppro846 pr/an,nn5583 2532 ppro848
10 If we say that we have not sinned, we make him a liar, and his
art,nn3056 pin2076 3756 pre1722 ppro2254
word is not in us.

ppro3450 an,nn5040 depro5023 pin1125 ppro5213 2443 asba264 3361
2 My little children, these things write I unto you, that ye sin not.
2532 1437 idpro5100 asba264 pin2192 an,nn3875 pre4314 art3588 nn3962 an,nn2424
And if any man sin, we have an advocate with the Father, Jesus
an,nn5547 an,aj1342
Christ the righteous:
2532 epn846 pin2076 pr/an,nn2434 pre4012 ppro2257 art,nn266 1161 3756 pre4012 art,popro2251 an,ajn3440
2 And he is the propitiation for our sins: and not for ours only,
235 2532 pre4012 art3588 an,aj3650 nn2889
but also for *the sins of* the whole world.

The Believer's Assurance

2532 pre1722/depro5129 pin1097 3754 pfi1097 ppro846 1437 psa5083 ppro848
3 And hereby we do know that we know him, if we keep his
art,nn1785
commandments.

(continued from previous page)
satisfied God's wrath on the believer's sin (1 John 2:1, 2), the sin nature still remains within man. Therefore, he must realize that there must be a desire to continue in a right relationship with God by confession of sin.

It is obvious that John is speaking of believers in this passage. He is urging them to seek proper fellowship with God, realizing that he has been purchased by God through Christ's death on the cross (1 Cor. 6:20).

2:1 See note on 1 John 3:6–9.

art,pap3004 pfi1097 ppro846 2532 pap5083 3361 ppro848 art,nn1785 pin2076
4 He*that*saith, I know him, and keepeth not his commandments, is a
pr/an,nn5583 2532 art3588 nn225 pin2076 3756 pre1722 depro5129
liar, and the truth is not in him.
1161 repro3739/302 psa5083 ppro848 art,nn3056 pre1722 depro5129 ad230 art3588 nn26 art,nn2316
5 But whoso keepeth his word, in him verily is the love of God
pflp5048 pre1722/depro5129 pin1097 3754 pin2070 pre1722 ppro846
perfected: hereby know we that we are in him.
art,pap3004 pinf3306 pre1722 ppro846 pin3784 epn848 2532 ad3779 pinf4043
6 He*that*saith he abideth in him ought himself also so to walk,
ad2531 depro1565 aina4043
even as he walked.

Exhortations to Brotherly Love

an,nn80 pin1125 3756 an,aj2537 an,nn1785 ppro5213 235 an,aj3820
7 Brethren, I write no new commandment unto you, but an old
an,nn1785 repro3739 ipf2192 pre575 an,nn746 art3588 aj3820 art,nn1785 pin2076
commandment which ye had from the beginning. The old commandment is
art3588 pr/nn3056 repro3739 aina191 pre575 an,nn746
the word which ye have heard from the beginning.
ad3825 an,aj2537 an,nn1785 pin1125 ppro5213 repro3739 pin2076 pr/an,aj227
8 Again, a new commandment I write unto you, which thing is true
pre1722 ppro846 2532 pre1722 ppro5213 3754 art3588 nn4653 pinm3855 2532 art3588 aj228 art,nn5457 ad2235
in him and in you: because the darkness is past, and the true light now
pin5316
shineth.
art,pap3004 pinf1511 pre1722 art3588 nn5457 2532 pap3404 ppro848 art,nn80 pin2076 pre1722
9 He*that*saith he is in the light, and hateth his brother, is in
art,nn4653 ad2193 ad737
darkness even until now.
art,pap25 ppro848 art,nn80 pin3306 pre1722 art3588 nn5457 2532 pin2076 3756
10 He*that*loveth his brother abideth in the light, and there is none
an,nn4625 pre1722 ppro846
occasion*of*stumbling in him. *(Ps. 119:165)*
1161 art,pap3404 ppro848 art,nn80 pin2076 pre1722 art,nn4653 2532 pin4043 pre1722
11 But he*that*hateth his brother is in darkness, and walketh in
art,nn4653 2532 pin1492 3756 ad4226 pin5217 3754 art,nn4653
darkness, and knoweth not whither he goeth, because that darkness hath
aina5186 ppro848 art,nn3788
blinded his eyes.
pin1125 ppro5213 an,nn5040 3754 art,nn266 pflp863 ppro5213
12 I write unto you, little children, because your sins are forgiven you
pre1223/ppro848/art,nn3686
for*his*name's*sake. *(Ps. 25:11)*
pin1125 ppro5213 an,nn3962 3754 pfi1097 art3588 pre575
13 I write unto you, fathers, because ye have known him *that is* from the
an,nn746 pin1125 ppro5213 an,nn3495 3754 pfi3528 art3588
beginning. I write unto you, young men, because ye have overcome the

ajn4190 pin1125 ppro5213 an,nn3813 3754 pfi1097 art3588
wicked one. I write unto you, little children, because ye have known the
nn3962
Father.

aina1125 ppro5213 an,nn3962 3754 pfi1097 art3588
14 I have written unto you, fathers, because ye have known him *that is*
pre575 an,nn746 aina1125 ppro5213 an,nn3495 3754 pin2075
from the beginning. I have written unto you, young men, because ye are
pr/an,aj2478 2532 art3588 nn3056 art,nn2316 pin3306 pre1722 ppro5213 2532 pfi3528 art3588
strong, and the word of God abideth in you, and ye have overcome the
ajn4190
wicked one.

"Love Not the World"

pim25 3361 art3588 nn2889 3366 art3588 pre1722 art3588 nn2889 1437
15 Love not the world, neither the things *that are* in the world. If
idpro5100 psa25 art3588 nn2889 art3588 nn26 art3588 nn3962 pin2076 3756 pre1722 ppro846
any man love the world, the love of the Father is not in him.

3754 an,ajn3956 art3588 pre1722 art3588 nn2889 art3588 nn1939 art3588 nn4561 2532 art3588 nn1939
16 For all that *is* in the world, the lust of the flesh, and the lust of
art3588 nn3788 2532 art3588 nn212 art,nn979 pin2076 3756 pre1537 art3588 nn3962 235 pin2076 pre1537 art3588
the eyes, and the pride of life, is not of the Father, but is of the
nn2889
world. *(Prov. 27:20)*

2532 art3588 nn2889 pinm3855 2532 art3588 nn1939 ppro846 1161 art,pap4160
17 And the world passeth away, and the lust thereof: but he*that*doeth
art3588 nn2307 art,nn2316 pin3306 pre1519/art,nn165
the will of God abideth forever. *(Is. 24:4)*

The Promise of Eternal Life

an,nn3813 pin2076 pr/an,aj2078 an,nn5610 2532 ad2531 aina191 3754
18 Little children, it is the last time: and as ye have heard that
art,nn500 pinm2064 2532 ad3568 pfi1096 an,aj4183 an,nn500 ad3606 pin1097
antichrist shall come, even now are there many antichrists; whereby we know
3754 pin2076 pr/an,aj2078 an,nn5610
that it is the last time.

aina1831 pre1537 ppro2257 235 ipf2258 3756 pre1537 ppro2257 1063 1487
19 They went out from us, but they were not of us: for if they had
ipf2258 pre1537 ppro2257 plpf3306/302 ppre3326 ppro2257 235
been of us, they would *no doubt* have continued with us: but *they went out,*
2443 asbp5319 3754 pin1526 3756 an,ajn3956 pre1537 ppro2257
that they might be made manifest that they were not all of us.

2532 epn5210 pin2192 an,nn5545 pre575 art3588 ajn40 2532 pin1492 an,ajn3956
20 But ye have an unction from the Holy One, and ye know all things.

3756 aina1125 ppro5213 3754 pin1492 3756 art3588 nn225 235
21 I have not written unto you because ye know not the truth, but
3754 pin1492 ppro846 2532 3754 an,aj3956/3756 an,nn5579 pin2076 pre1537 art3588 nn225
because ye know it, and that no lie is of the truth.

mpro5101 pin2076 pr/art,nn5583 1508 art,ppmp720 3754 an,nn2424 pin2076 (3756) art3588 pr/nn5547
22 Who is a liar but he*that*denieth that Jesus is the Christ?
depro3778 pin2076 pr/art,nn500 art,ppmp720 art3588 nn3962 2532 art3588 nn5207
He is antichrist, that denieth the Father and the Son.
an,aj3956 art,ppmp720 art3588 nn5207 pin2192 3761 art3588 nn3962
23 Whosoever denieth the Son, the same hath not the Father: [but]
art,pap3670 art3588 nn5207 pin2192 art3588 nn3962 2532
he*that*acknowledgeth the Son hath the Father also.
3767 pim3306 pre1722 ppro5213 epn5210 aina191 pre575
24 Let that therefore abide in you, which ye have heard from the
an,nn746 1437 repro3739 aina191 pre575 an,nn746 asba3306 pre1722
beginning. If that which ye have heard from the beginning shall remain in
ppro5213 epn5210 2532 ft3306 pre1722 art3588 nn5207 2532 pre1722 art3588 nn3962
you, ye also shall continue in the Son, and in the Father.
2532 pr/depro3778 pin2076 art3588 nn1860 repro3739 epn846 aom1861 ppro2254 art,aj166
25 And this is the promise that he hath promised us, *even* eternal
art,nn2222
life,
depro5023 aina1125 ppro5213 pre4012 art,pap4105
26 These *things* have I written unto you concerning them*that*seduce
ppro5209
you.
2532 art3588 nn5545 repro3739 epn5210 aina2983 pre575 ppro846 pin3306 pre1722 ppro5213
27 But the anointing which ye have received of him abideth in you,
2532 pin2192/an,nn5532 3756 2443 idpro5100 psa1321 ppro5209 235 ad5613 art3588 ppro846 nn5545
and ye need not that any man teach you: but as the same anointing
pin1321 ppro5209 pre4012 an,ajn3956 2532 pin2076 pr/an,aj227 2532 pin2076 3756 pr/an,nn5579 2532 ad2531
teacheth you of all things, and is truth, and is no lie, and even as it
aina1321 ppro5209 ft3306 pre1722 ppro846
hath taught you, ye shall abide in him.
2532 ad3568 an,nn5040 pim3306 pre1722 ppro846 2443 ad3752 asbp5319
28 And now, little children, abide in him; that, when he shall appear, we
psa2192 an,nn3954 2532 3361 asbp153 pre575 ppro846 pre1722 ppro848 art,nn3952
may have confidence, and not be ashamed before him at his coming.
1437 asba1492 3754 pin2076 pr/an,aj1342 pin1097 3754 an,aj3956 art,pap4160
29 If ye know that he is righteous, ye know that every one that doeth
art,nn1343 pfip1080 pre1537 ppro846
righteousness is born of him.

Evidences of a True Believer

aima1492 an,aj4217 an,nn26 art3588 nn3962 pfi1325 ppro2254 2443
3 Behold, what manner of love the Father hath bestowed upon us, that
asbp2564 pr/an,nn5043 an,nn2316 pre1223/depro5124 art3588 nn2889 pin1097
we should be called the sons of God: therefore the world knoweth
ppro2248 3756 3754 aina1097 ppro846 3756
us not, because it knew him not.
an,ajn27 ad3568 pin2070 pr/an,nn5043 an,nn2316 2532 ad3768 ainp5319
2 Beloved, now are we the sons of God, and it doth not yet appear

inpro5101 fm2071 1161 pin1492 3754 1437 asba5319 fm2071
what we shall be: but we know that, when he shall appear, we shall be
pr/an,aj3664 ppro846 3754 fm3700 ppro846 ad2531 pin2076
like him; for we shall see him as he is.

2532 an,aj3956 art,pap2192 depro5026 art,nn1680 pre1909 ppro846 pin48 rxpro1438 ad2531
3 And every man that hath this hope in him purifieth himself, even as
depro1565 pin2076 pr/an,aj53
he is pure.

an,aj3956 art,pap4160 art,nn266 pin4160/2532/art,nn458 2532 art,nn266 pin2076
4 Whosoever committeth sin transgresseth*also*the*law. for sin is
art3588 pr/nn458
the transgression*of*the*law.

2532 pin1492 3754 depro1565 ainp5319 2443 asba142 ppro2257 art,nn266 2532 pre1722
5 And ye know that he was manifested to take away our sins; and in
ppro846 pin2076 3756 an,nn266
him is no sin. *(Is. 53:9)*

an,aj2956 art,pap3306 pre1722 ppro846 pin264 3756 an,aj3956 art,pap264 3756
6 Whosoever abideth in him sinneth not: whosoever sinneth hath not
pfi3708 ppro846 3761 pfi1097 ppro846
seen him, neither known him.

3:6–9 In this passage, John examines the question of whether the person "born of God" can commit sin. In verse six, The Apostle writes, "Whosoever abideth in him sinneth not . . . ," and in verse eight, "He that committeth sin is of the devil . . . ." Furthermore, in verse nine there is an emphatic declaration: "Whosoever is of God doth not commit sin . . . and he cannot sin . . . ." If it were possible for a Christian to sin, there would appear to be a contradiction in these portions of Scripture. In this instance, John says if it is not possible for those who are really born again to sin, there must be very few genuine Christians. Man still possesses a fallen, sin nature, as well as the indwelling Holy Spirit. Also, the doctrine of eternal security is evident in Scripture (John 1:12; 10:28; Rom. 8:38, 39). Though they may fall into sin, the believer's sonship is not affected, nor his eternal salvation (see note on 1 Thess. 2:3).

These verse expose two erroneous doctrines: antinomianism and perfectionism. Antinomians (derived from the Greek words *anti* [473], "against," and *nómos* [3551], "law") contend that the covenant of grace was not established based on conditions. The result is man cannot be held accountable to any moral law. It is only required of him that he believe, then he can then live as he pleases. The perfectionists go as far as to say that the sin nature in man has been eradicated as though surgically removed as a cancer. John was warning believers against this form of thinking, that they not continue in sin, but abide in righteousness (vv. 8, 9). Moreover, the Apostle exposes these doctrines in the command, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). This is not the proper rendering of this verse. It should denote the mere action of a sin, not the idea of habitually sinning. John explains that even he was capable of committing sin, not in a habitual sense, but as one particular action. The phrase, used in verse nine, "does not commit sin" is in the present tense denoting continuous action. On the other hand, in chapter two, verse one, John uses the aorist sense, speaking of one point in the past when a sin was committed.

Furthermore, there were those who taught that mere intellectual knowledge was enough to make men acceptable to God, even though they lived impure lives (Perfectionism). Therefore, John reiterates in verse seven that only those who continued in righteousness (*ho poión*, [4160], a participle phrase meaning "the one habitually doing"), were considered righteous. They were not only making the righteousness and holy life of Christ the object of their trust, but also the pattern of their walk and practice.

John's idea of committing sin on a permanent basis is further explained in 3 John 1:11: ". . . He that doeth good is of God: But he that doeth evil hath not seen God." There are two participial nouns in this verse, *ho agathopoión* (215), meaning "the one being a doer of good, a benevolent person,"

(continued on next page)

an,nn5040 an,aj3367 pim4105 ppro5209 art,pap4160 art,nn1343
7 Little children, let no man deceive you: he*that*doeth righteousness
pin2076 pr/an,aj1342 ad2531 depro1565 pin2076 pr/an,aj1342
is righteous, even as he is righteous.

art,pap4160 art,nn266 pin2076 pre1537 art3588 ajn1228 3754 art3588 ajn1228 pin264 pre575
8 He*that*committeth sin is of the devil; for the devil sinneth from
an,nn746 pre1519 depro5124 art3588 nn5207 art,nn2316 aimp5319 2443
the beginning. For this purpose the Son of God was manifested, that he might
asba3089 art3588 nn2041 art3588 ajn1228
destroy the works of the devil.

an,aj3956 art,plpp1080 pre1537 art,nn2316 3756 pin4160 an,nn266 3754 ppro848
9 Whosoever is born of God doth not commit sin; for his
an,nn4690 pin3306 pre1722 ppro846 2532 pinm1410/3756 pinf264 3754 plip1080 pre1537
seed remaineth in him: and he cannot sin, because he is born of
art,nn2316
God.

pre1722 depro5129 art3588 nn5043 art,nn2316 pin2076 pr/an,aj5318 2532 art3588 nn5043 art3588
10 In this the children of God are manifest, and the children of the
ajn1228 an,aj3956 art,pap4160 3361 an,nn1343 pin2076 3756 pre1537 art,nn2316 2532
devil: whosoever doeth not righteousness is not of God, neither
art,pap25 3361 ppro848 art,nn80
he*that*loveth not his brother.

Love in Deed and Truth

3754 pr/depro3778 pin2076 art3588 nn31 repro3739 aina191 pre575 an,nn746 2443
11 For this is the message that ye heard from the beginning, that we
psa25 rcpro240
should love one another.

3756 ad2531 2535 ipf2258 pre1537 art,ajn4190 2532 aina4969 ppro848 art,nn80
12 Not as Cain, *who* was of that wicked one, and slew his brother.
2532 ad*5484/inpro5101 aina4969 ppro846 3754 ppro848 art,nn2041 ipf2258 pr/an,aj4190 1161 (art3588) ppro848
And wherefore slew he him? Because his own works were evil, and his
art,nn80 pr/an,aj1342
brother's righteous. *(Gen. 4:8)*

pim2296 3361 ppro3450 an,nn80 1487 art3588 nn2889 pin3404 ppro5209
13 Marvel not, my brethren, if the world hate you.

(continued from previous page)
and *ho kakopoiōn* (2554), referring to "the one doing evil, a malicious person." This is the same usage found in 1 John 3:7: ". . . he that doeth righteousness is righteous . . . ." John does not imply that merely acting good will make one righteous. A man is an artisan who has acquired a skill and works at that trade as his calling or occupation. Hence, the correct translation of 1 John. 3:8 should be, "The one who practices sin." The expression, "he cannot sin," (1 John 3:9) simply means the true believer cannot sin habitually, deliberately, easily and maliciously (e.g., Cain sinned out of hatred of goodness, 1 John 3:12). There is a distinct contrast drawn between divine and human natures of man. John speaks of the divine nature in this abstract way, however, he does not ignore the existence of the sinful nature in the believer, which exists as a mortal in a corrupt world. Consequently, John states in 1 John. 1:8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

epn2249 pin1492 3754 pfi3327 pre1537 art,nn2288 pre1519 art,nn2222 3754 pin25
14 We know that we have passed from death unto life, because we love
art3588 nn80 art,pap25 3361 art,nn80 pin3306 pre1722 art,nn2288
the brethren. He*that*loveth not *his* brother abideth in death.

an,aj3956 art,pap3404 ppro848 art,nn80 pin2076 pr/an,ajn443 2532 pin1492 3754
15 Whosoever hateth his brother is a murderer: and ye know that
an,aj3956/3756 an,ajn443 pin2192 an,aj166 an,nn2222 pap3306 pre1722 ppro846
no murderer hath eternal life abiding in him.

pre1722/depro5129 pfi1097 art3588 nn26 (art,nn2316) 3754 depro1565 aina5087
16 Hereby perceive we the love *of God,* because he laid down
ppro848 art,nn5590 pre5228 ppro2257 2532 epn2249 pin3784 pinf5087 art,nn5590 pre5228 art3588
his life for us: and we ought to lay down *our* lives for the
nn80
brethren.

1161 repro3739/302 psa2192 art,nn2889 art,nn979 2532 psa2334 ppro848 art,nn80 pap2192 an,nn5532
17 But whoso hath this world's good, and seeth his brother have need,
2532 asba2808 ppro848 art,nn4698 pre575 ppro846 ad4459 pin3306 art3588 nn26
and shutteth up his bowels *of compassion* from him, how dwelleth the love of
art,nn2316 pre1722 ppro846
God in him? *(Deut. 15:7,8)*

ppro3450 an,nn5040 3361 psa25 an,nn3056 3366 an,nn1100 235
18 My little children, let us not love in word, neither in tongue; but in
an,nn2041 2532 an,nn225
deed and in truth.

2532 pre1722/depro5129 pin1097 3754 pin2070 pre1537 art3588 nn225 2532 ft3982
19 And hereby we know that we are of the truth, and shall assure
ppro2257 art,nn2588 ad*1715 ppro846
our hearts before him.

3754 1437 ppro2257 art,nn2588 psa2607 (3754) art,nn2316 pin2076 pr/cd/an,aj3187 ppro2257 art,nn2588 2532
20 For if our heart condemn us, God is greater than our heart, and
pin1097 an,ajn3956
knoweth all things.

an,ajn27 1437 ppro2257 art,nn2588 psa2607 ppro2257 3361 pin2192 an,nn3954
21 Beloved, if our heart condemn us not, *then* have we confidence
pre4314 art,nn2316
toward God.

2532 repro3739/1437 psa154 pin2983 pre3844 ppro846 3754 pin5083 ppro848
22 And whatsoever we ask, we receive of him, because we keep his
art,nn1785 2532 pin4160 art,ajn701 ad*1799/ppro846
commandments, and do those*things*that*are*pleasing in* his*sight.

2532 pr/depro3778 pin2076 ppro848 art,nn1785 2443 asba4100 art3588
23 And this is his commandment, That we should believe on the
nn3686 ppro848 art,nn5207 an,nn2424 an,nn5547 2532 psa25 rcpro240 ad2531 aina1325 ppro2254
name of his Son Jesus Christ, and love one another, as he gave us
an,nn1785
commandment.

2532 art,pap5083 ppro848 art,nn1785 pin3306 pre1722 ppro846 2532 ppro846
24 And he*that*keepeth his commandments dwelleth in him, and he
pre1722 ppro846 2532 pre1722/depro5129 pin1097 3754 pin3306 pre1722 ppro2254 pre1537 art3588 nn4151
in him. And hereby we know that he abideth in us, by the Spirit
repro3739 aina1325 ppro2254
which he hath given us.

"Try the Spirits"

an,ajn27 pim4100 3361 an,aj3956 an,nn4151 235 pim1381 art3588 nn4151 1487
4 Beloved, believe not every spirit, but try the spirits whether they
pin2076 pre1537 art,nn2316 3754 an,aj4183 an,nn5578 pfi1831 pre1519 art3588
are of God: because many false prophets are gone out into the
nn2889
world.
pre1722/depro5129 pin1097 art3588 nn4151 art,nn2316 an,aj3956 an,nn4151 repro3739 pin3670
2 Hereby know ye the Spirit of God: Every spirit that confesseth that
an,nn2424 an,nn5547 pfp2064 pre1722 an,nn4561 pin2076 pre1537 art,nn2316
Jesus Christ is come in the flesh is of God:
2532 an,aj3956 an,nn4151 repro3739 pin3670 3361 art,nn2424 an,nn5547 pfp2064 pre1722
3 And every spirit that confesseth not that Jesus Christ is come in the
an,nn4561 pin2076 3756 pre1537 art,nn2316 2532 depro5124 pin2076 art3588 art,nn500 repro3739
flesh is not of God: and this is that *spirit* of antichrist, whereof ye have
pfi191 3754 pinm2064 2532 ad3568 ad2235 pin2076 pre1722 art3588 nn2889
heard that it should come; and even now already is it in the world.
epn5210 pin2075 pre1537 art,nn2316 an,nn5040 2532 pfi3528 ppro846 3754
4 Ye are of God, little children, and have overcome them: because
pr/cd/an,aj3187 pin2076 art3588 pre1722 ppro5213 2228 art3588 pre1722 art3588 nn2889
greater is he that is in you, than he that is in the world.
epn846 pin1526 pre1537 art3588 nn2889 pre1223/depro5124 pin2980 pre1537 art3588 nn2889 2532 art3588
5 They are of the world: therefore speak they of the world, and the
nn2889 pin191 ppro846
world heareth them.
epn2249 pin2070 pre1537 art,nn2316 art,pap1097 art,nn2316 pin191 ppro2257 repro3739 pin2076
6 We are of God: he*that*knoweth God heareth us; he that is
3756 pre1537 art,nn2316 pin191 3756 ppro2257 pre1537/depro5127 pin1097 art3588 nn4151 art,nn225 2532 art3588
not of God heareth not us. Hereby know we the spirit of truth, and the
nn4151 art,nn4106
spirit of error.

"God is Love"

an,ajn27 psa25 rcpro240 3754 art,nn26 pin2076 pre1537 art,nn2316 2532 an,aj3956
7 Beloved, let us love one another: for love is of God; and every one
art,pap25 pfip1080 pre1537 art,nn2316 2532 pin1097 art,nn2316
that loveth is born of God, and knoweth God.
art,pap25 3361 aina1097 3756 art,nn2316 3754 art,nn2316 pin2076 pr/an,nn26
8 He*that*loveth not knoweth not God; for God is love.
pre1722 depro5129 ainp5319 art3588 nn26 art,nn2316 pre1722 ppro2254 3754
9 In this was manifested the love of God toward us, because that
art,nn2316 pfi649 ppro848 art,aj3439 art,nn5207 pre1519 art3588 nn2889 2443 asba2198 pre1223
God sent his only begotten Son into the world, that we might live through
ppro846
him.

4:3 See notes on 2 Thessalonians 2:3–9.

pre1722/depro5129 pin2076 art,nn26 3756 3754 epn2249 aina25 art,nn2316 235 3754 epn846 aina25 ppro2248
10 Herein is love, not that we loved God, but that he loved us,
2532 aina649 ppro848 art,nn5207 pr/an,nn2434 pre4012 ppro2257 art,nn266
and sent his Son *to be* the propitiation for our sins.
an,ajn27 1487 art,nn2316 ad3779 aina25 ppro2248 epn2249 pin3784 2532 pinf25 rcpro240
11 Beloved, if God so loved us, we ought also to love one another.
an,ajn3762 pfip2300 an,nn2316 ad4455 1437 psa25 rcpro240 art,nn2316
12 No man hath seen God at*any*time. If we love one another, God
pin3306 pre1722 ppro2254 2532 ppro848 art,nn26 pin2076 pr/pfpp5048 pre1722 ppro2254
dwelleth in us, and his love is perfected in us.
pre1722/depro5129 pin1097 3754 pin3306 pre1722 ppro846 2532 ppro846 pre1722 ppro2254 3754
13 Hereby know we that we dwell in him, and he in us, because he
pfi1325 ppro2254 pre1537 ppro848 art,nn4151
hath given us of his Spirit.
2532 epn2249 pfip2300 2532 pin3140 3754 art3588 nn3962 pfi649 art3588 nn5207
14 And we have seen and do testify that the Father sent the Son *to be*
pr/an,nn4990 art3588 nn2889
the Savior of the world.
repro3739/302 asba2670 3754 an,nn2424 pin2076 art3588 pr/nn5207 art,nn2316 art,nn2316
15 Whosoever shall confess that Jesus is the Son of God, God
pin3306 pre1722 ppro846 2532 ppro846 pre1722 art,nn2316
dwelleth in him, and he in God.
2532 epn2249 pfi1097 2532 pfi4100 art3588 nn26 repro3739 art,nn2316 pin2192 pre1722 ppro2254
16 And we have known and believed the love that God hath to us.
art,nn2316 pin2076 pr/an,nn26 2532 art,pap3306 pre1722 art,nn26 pin3306 pre1722 art,nn2316 2532 art,nn2316
God is love; and he*that*dwelleth in love dwelleth in God, and God
pre1722 ppro846
in him.
pre1722/depro5129 (pre3326) ppro2257 art,nn26 pfip5048 2443 psa2192 an,nn3954
17 Herein is our love made perfect, that we may have boldness
pre1722 art3588 nn2250 art,nn2920 3754 ad2531 depro1565 pin2076 2532 pin2070 epn2249 pre1722 depro5129
in the day of judgment: because as he is, so are we in this
art,nn2889
world.
pin2076 3756 an,nn5401 pre1722 art,nn26 235 art,aj5046 an,nn26 pin906 ad1854
18 There is no fear in love; but perfect love casteth out
art,nn5401 3754 art,nn5401 pin2192 an,nn2851 (1161) art,ppmp5399 3756 pfip5048 pre1722
fear: because fear hath torment. He*that*feareth is not made perfect in
art,nn26
love.
epn2249 pin25 ppro846 3754 epn846 nu,aj4413 aina25 ppro2248
19 We love him, because he first loved us.
1437 idpro5100 asba2036 pin25 art,nn2316 2532 psa3404 ppro848 art,nn80 pin2076 pr/an,nn5583 1063
20 If a man say, I love God, and hateth his brother, he is a liar: for
art,pap25 3361 ppro848 art,nn80 repro3739 pfi3708 ad4459 pinm1410 pinf25 art,nn2316
he*that*loveth not his brother whom he hath seen, how can he love God
repro3739 3756 pfi3708
whom he hath not seen?
2532 depro5026 art,nn1785 pin2192 pre575 ppro846 2443 art,pap25 art,nn2316
21 And this commandment have we from him, That he*who*loveth God
psa25 ppro848 art,nn80 2532
love his brother also.

The Believer's Victory

an,aj3956 art,pap4100 3754 an,nn2424 pin2076 art3588 pr/nn5547 pfip1080 pre1537 art,nn2316 2532
5 Whosoever believeth that Jesus is the Christ is born of God: and
an,aj3956 art,pap25 art,apta1080 pin25 art,pfpp1080/2532
every one that loveth him*that*begat loveth him*also*that*is*begotten
pre1537 ppro846
of him.

pre1722 depro5129 pin1097 3754 pin25 art3588 nn5043 art,nn2316 ad3752 psa25
2 By this we know that we love the children of God, when we love
art,nn2316 2532 psa5083 ppro848 art,nn1785
God, and keep his commandments.

1063 pr/depro3778 pin2076 art3588 nn26 art,nn2316 2443 psa5083 ppro848 art,nn1785 2532
3 For this is the love of God, that we keep his commandments: and
ppro846 art,nn1785 pin1526 3756 pr/an,aj926
his commandments are not grievous. *(Ex. 20:6; Deut. 5:10)*

3754 an,aj3956 art,pfpp1080 pre1537 art,nn2316 pin3528 art3588 nn2889
4 For whatsoever is born of God overcometh the world:
2532 pr/depro3778 pin2076 art3588 nn3529 art,apta3528 art3588 nn2889 ppro2257
and this is the victory that overcometh the world, *even* our
art,nn4102
faith.

pr/inpro5101 pin2076 art,pap3528 art3588 nn2889 1508 art,pap4100 3754
5 Who is he*that*overcometh the world, but he*that*believeth that
an,nn2424 pin2076 art3588 pr/nn5207 art,nn2316
Jesus is the Son of God?

pr/depro3778 pin2076 art,pap2064 pre1223 an,nn5204 2532 an,nn129 an,nn2424 art,nn5547 3756
6 This is he*that*came by water and blood, *even* Jesus Christ; not
pre1722 art,nn5204 an,ajn3440 235 pre1722 art,nn5204 2532 art,nn129 2532 pin2076 art3588 pr/nn4151
by water only, but by water and blood. And it is the Spirit
art,pap3140 3754 art3588 pr/nn4151 pin2076 pr/art,nn225
that*beareth*witness, because the Spirit is truth.

3754 pin1526 pr/nu,ajn5140 art,pap3140 pre1722 art,nn3772 art3588 nn3962 art3588
7 For there are three that*bear*record in heaven, the Father, the
nn3056 2532 art3588 an,aj40 nn4151 2532 depro3778 art,nu,ajn5140 pin1526 pr/nu,ajn1520
Word, and the Holy Ghost: and these three are one.

2532 pin1526 pr/nu,ajn5140 art,pap3140 pre1722 art,nn1093 art3588 nn4151 2352 artr3588
8 And there are three that*bear*witness in earth, the spirit, and the
nn5204 2532 art3588 nn129 2532 art,nu,ajn5140 pin1526 pre1519 art,nu,ajn1520
water, and the blood: and these three agree in one.

1487 pin2983 art3588 nn3141 art,nn444 art3588 nn3141 art,nn2316 pin2076
9 If we receive the witness of men, the witness of God is
pr/cd/an,aj3187 3754 pr/depro3778 pin2076 art3588 nn3141 art,nn2316 repro3739 pfi3140 pre4012
greater: for this is the witness of God which he hath testified of
ppro848 art,nn5207
his Son.

art,pap4100 pre1519 art3588 nn5207 art,nn2316 pin2192 art3588 nn3141 pre1722 rxpro1438
10 He*that*believeth on the Son of God hath the witness in himself:
art,pap4100 3361 art,nn2316 pfi4160 ppro846 pr/an,nn5583 3754 pfi4100 3756
he*that*believeth not God hath made him a liar; because he believeth not
art3588 nn3141 repro3739 art,nn2316 pfi3140 pre4012 ppro848 art,nn5207
the record that God gave of his Son.

2532 pr/depro3778 pin2076 art3588 nn3141 3754 art,nn2316 aina1325 ppro2254 an,aj166 an,nn2222
11 And this is the record, that God hath given to us eternal life,
2532 depro3778 art,nn2222 pin2076 pre1722 ppro848 art,nn5207
and this life is in his Son.
art,pap2192 art3588 nn5207 pin2192 art,nn2222 art,pap2192 3361 art3588 nn5207
12 He*that*hath the Son hath life: *and* he*that*hath not the Son of
art,nn2316 pin2192 3756 art,nn2222
God hath not life.

God Answers Prayer

depro5023 aina1125 ppro5213 art,pap4100 pre1519 art3588 nn3686
13 These things have I written unto you that believe on the name of
art3588 nn5207 art,nn2316 2443 psa1492 3754 pin2192 an,aj166 an,nn2222 2532 2443
the Son of God; that ye may know that ye have eternal life, and that ye may
psa4100 pre1519 art3588 nn3686 art3588 nn5207 art,nn2316
believe on the name of the Son of God.
2532 pr/depro3778 pin2076 art3588 nn3954 repro3739 pin2192 pre4314 ppro846 3754 1437 psa154
14 And this is the confidence that we have in him, that, if we ask
idpro5100 pre2596 ppro848 art,nn2307 pin191 ppro2257
any thing according to his will, he heareth us:
2532 1437 psa1492 3754 pin191 ppro2257 repro3739/302 psa154 pin1492 3754
15 And if we know that he hear us, whatsoever we ask, we know that
pin2192 art3588 nn155 repro3739 pfi154 pre3844 ppro846
we have the petitions that we desired of him.
1437 idpro5100 asba1492 ppro848 art,nn80 pap264 an,nn266 3361 pre4314
16 If any man see his brother sin a sin *which is* not unto
an,nn2288 ft154 2532 ft1325 ppro846 an,nn2222 art,pap264 3361
death, he shall ask, and he shall give him life for them*that*sin not
pre4314 an,nn2288 pin2076 an,nn266 pre4314 an,nn2288 3756 pin3004 2443 asba2065 pre4012
unto death. There is a sin unto death: I do not say that he shall pray for
depro1565
it.
an,aj3956 an,nn93 pin2076 pr/an,nn266 2532 pin2076 an,nn266 3756 pre4314
17 All unrighteousness is sin: and there is a sin not unto
an,nn2288
death.
pin1492 3754 an,aj3956 art,pfpp1080 pre1537 art,nn2316 pin264 3756 235
18 We know that whosoever is born of God sinneth not; but
art,aptp1080 pre1537 art,nn2316 pin5083 rxpro1438 2532 art,ajn4190 pinm680
he*that*is*begotten of God keepeth himself, and that wicked one toucheth
ppro846 3756
him not.
pin1492 3754 pin2070 pre1537 art,nn2316 2532 art3588 an,aj3650 nn2889 pinm2749 pre1722
19 *And* we know that we are of God, and the whole world lieth in
art,ajn4190
wickedness.
1161 pin1492 3754 art3588 nn5207 art,nn2316 pin2240 2532 pfi1325 ppro2254
20 And we know that the Son of God is come, and hath given us an

an,nn1271 2443 psa1097 art,ajn228 2532 pin2070 pre1722
understanding, that we may know him*that*is*true, and we are in
art,ajn228 pre1722 ppro848 art,nn5207 an,nn2424 an,nn5547 pr/depro3778 pin2076 art3588 aj228 an,nn2316
him*that*is*true, *even* in his Son Jesus Christ. This is the true God,
2532 an,aj166 art,nn2222
and eternal life.

an,nn5040 aima5442 rxpro1438 pre575 art,nn1497 281
21 Little children, keep yourselves from idols. Amen.

The Second Epistle of

JOHN

The Apostle John is unmistakably the author of this book (see introduction to 1 John). It was probably written about the same time as the Book of 1 John (A.D. 85–90) and may have been addressed to some of the same people. The "elect lady and her children" (2 John 1:1) may be a reference to an actual lady and her children, but many scholars contend that this is a cryptic way of addressing a church to safeguard against the letter falling into the hands of those who were hostile to the Church.

The purpose of the book was to warn against false teachers who commonly traveled from church to church spreading heresy. John instructed that these people should not even receive ordinary hospitality from those in the church (2 John 1:10, 11). Another objective of the Book of 2 John was to inform the recipients of his plans to visit them soon. This is also given as the reason for the brevity of the letter (2 John 1:12).

art3588 ajn4245 an,aj1588 an,nn2959 2532 ppro848 art,nn5043 repro3739 epn1473 pin25 pre1722
1 The elder unto the elect lady and her children, whom I love in the
an,nn225 2532 3756 epn1473 an,aj3441 235 2532 an,aj3956 art,pfp1097 art3588
truth; and not I only, but also all they*that*have*known the
nn225
truth;

pre1223/art3588/nn225 art,pap3306 pre1722 ppro2254 2532 fm2071 pre3326 ppro2257
2 For*the*truth's*sake, which dwelleth in us, and shall be with us
pre1519/art,nn165
forever.

an,nn5485 fm2071 pre3326 ppro5216 an,nn1656 an,nn1515 pre3844 an,nn2316 an,nn3962 2532 pre3844
3 Grace be with you, mercy, *and* peace, from God the Father, and from
an,nn2962 an,nn2424 an,nn5547 art3588 nn5207 art3588 nn3962 pre1722 an,nn225 2532 an,nn26
the Lord Jesus Christ, the Son of the Father, in truth and love.

"Love One Another"

aina5463 ad3029 3754 pfi2147 pre1537 ppro4675 art,nn5043 pap4043 pre1722 an,nn225 ad2531
4 I rejoiced greatly that I found of thy children walking in truth, as
aina2983 an,nn1785 pre3844 art3588 nn3962
we have received a commandment from the Father.

2532 ad3568 pin2065 ppro4571 an,nn2959 3756 ad5613 pap1125 an,aj2537
5 And now I beseech thee, lady, not as though I wrote a new
an,nn1785 ppro4671 235 repro3739 ipf2192 pre575 an,nn746 2443
commandment unto thee, but that which we had from the beginning, that we
psa25 rcpro240
love one another.

2532 pr/depro3778 pin2076 art,nn26 2443 psa4043 pre2596 ppro848 art,nn1785 pr/depro3778
6 And this is love, that we walk after his commandments. This

pin2076 art3588 nn1785 (2443) ad2531 aina191 pre575 an,nn746
is the commandment, That, as ye have heard from the beginning, ye should
psa4043 pre1722 ppro846
walk in it.

Exhortation to Steadfastness

3754 an,aj4183 an,nn4108 aina1525 pre1519 art3588 nn2889 art,pap3670 3361
7 For many deceivers are entered into the world, who confess not that
an,nn2424 an,nn5547 ppmp2064 pre1722 an,nn4561 pr/depro3778 pin2076 art,nn4108 2532 art,nn500
Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

pim991 rxpro1438 2443 asba622 3361 repro3739
8 Look to yourselves, that we lose not those things which we have
aom2038 235 asba618 an,aj4134 an,nn3408
wrought, but that we receive a full reward.

an,aj3956 art,pap3845 2532 pap3306 3361 pre1722 art3588 nn1322 art,nn5547
9 Whosoever transgresseth, and abideth not in the doctrine of Christ,
pin2192 3756 an,nn2316 art,pap3306 pre1722 art3588 nn1322 art,nn5547 depro3778 pin2192 2532 art3588
hath not God. He*that*abideth in the doctrine of Christ, he hath both the
nn3962 2532 art3588 nn5207
Father and the Son.

idpro1536/pinm2064 pre4314 ppro5209 2532 pin5342 3756 depro5026 art,nn1322 pim2983 ppro846
10 If*there*come*any unto you, and bring not this doctrine, receive him
3361 pre1519 an,nn3614 2532/3361 pim3004 ppro846 pinf5463
not into *your* house, neither bid him God speed:

1063 art,pap3004 ppro846 pinf5463 pin2841 ppro848 art,aj4190 art,nn2041
11 For he*that*biddeth him God speed is partaker of his evil deeds.

pap2192 an,ajn4183 pinf1125 ppro5213 ainp1014 3756 pre1223 an,nn5489
12 Having many things to write unto you, I would not *write* with paper
2532 an,nn3188 235 pin1679 ainf2064 pre4314 ppro5209 2532 ainf2980 an,nn4750/pre4314/an,nn4750 2443 ppro2257
and ink: but I trust to come unto you, and speak face*to*face, that our
art,nn5479 psa5600 pr/pfpp4137
joy may be full. *(Num. 12:7)*

art3588 nn5043 ppro4675 art,aj1588 art,nn79 pinm782 ppro4571 281
13 The children of thy elect sister greet thee. Amen.

1:7 See note on 2 Thessalonians 2:3–9.

The Third Epistle of

JOHN

The Book of 3 John was written by the Apostle John who calls himself "the elder." It is closely related to the books of 1 and 2 John (see introductions to these books) in that they deal with similar subjects and were all written about the same time (ca. A.D. 85–90). John addressed this letter to Gaius who was a leader in the congregation of a church that John had most likely helped to establish. The purpose of this epistle was to encourage Gaius to continue to help those who were spreading the gospel and teaching the truth (3 John 1:5–8). John also wanted to express his displeasure about the offensive behavior of Diotrephes who refused to accept John and was mistreating other believers (3 John 1:9). Furthermore, he revealed his intention to visit the church there himself and reprove this proud, selfish, and indifferent man (3 John 1:10).

art3588 ajn4245 art3588 aj27 an,nn1050 repro3739 epn1473 pin25 pre1722
1 The elder unto the wellbeloved Gaius, whom I love in the
an,nn225
truth.

an,ajn27 pinm2172 pre4012 an,ajn3956 ppro4571 pifm2137 2532
2 Beloved, I wish above all things that thou mayest prosper and
pinf5198 ad2531 ppro4675 art,nn5590 pinm2137
be*in*health, even as thy soul prospereth.

1063 aina5463 ad3029 an,nn80 ppmp2064 2532 pap3140
3 For I rejoiced greatly, when the brethren came and testified

---

1:1 Originally from Macedonia, Gaius was one of Paul's companions who was caught during a riot in Ephesus (Acts 19:29). He was also among those who accompanied Paul to Jerusalem, perhaps as an official delegate of his church in Derbe, and was a member of the party which awaited the Apostle at Troas (Acts 20:4, 5). He was baptized by Paul in Corinth (1 Cor. 1:14). His house was used as a regular meeting place for the congregation; in fact, Paul stayed with him during one of his visits to Corinth (Rom. 16:23). John is commending Gaius for his good hospitality, as well as expressing his desire to see him shortly (3 John 1:14).

1:2 There are some who misapply this verse to mean that God's will for His children is to always prosper and be in good health, which would give credence to the belief in a "health and wealth gospel." However, the writer is conveying nothing more than a wish to Gaius that this letter might find him well and in good health.

There are several words in this verse mistranslated in the KJV. For instance, the preposition *perí* (4012) should be rendered "concerning" or "about," rather than "above." John states that prosperity and wealth should not be considered the important priorities of one's life. The idea of mere wishing is expressed by the verb *eúchomaí* (2172), not of a promise given by an Apostle to a fellow believer. The word translated "prosper" is *euodoústhai* (a present infinitive from *euodóō* [2137]). Essentially, this word means to have a good and safe journey throughout one's life (cf. Rom. 1:10). In 1 Corinthians 16:2, Paul used it in regard to the giving benevolence to the church. Although it is translated ". . . that thou mayest prosper . . . ," one should accept the idea that prospering necessarily means to gain riches. Rather, one should understand that the Lord will make sufficient provision for the believer, and the idea of wealth should not be interpreted here. The third word of importance in this verse is *hugiaínein* (5198), "to be healthy." Likewise, this is not a guarantee that Gaius is going to be healthy, but simply expresses a wish.

art3588 nn225 ppro4675 ad2531 epn4771 pin4043 pre1722 an,nn225
of the truth that is in thee, even as thou walkest in the truth.
pin2192 3756 cd/an,aj3186 an,nn5479 (depro5130) 2443 psa191 art,popro1699 an,nn5043 pap4043 pre1722
4 I have no greater joy than to hear that my children walk in
an,nn225
truth.

Concerning Helping Others

an,ajn27 pin4160 an,ajn4103 repro3739/1437 asbm2038 pre1519 art3588 nn80
5 Beloved, thou doest faithfully whatsoever thou doest to the brethren,
2532 pre1519 art,ajn3581
and to strangers;
repro3739 aina3140 ppro4675 art,nn26 ad*1799 an,nn1577 repro3739
6 Which have borne witness of thy charity before the church: whom
apta4311 ad1518/art,nn2316 fi4160
if thou bring*forward*on*their*journey after*a*godly*sort, thou shalt do
ad2573
well:
1063 pre5228/ppro846/art,nn3686 aina1831 pap2983 an,ajn3367 pre575
7 Because that for*his*name's*sake they went forth, taking nothing of
art3588 nn1484
the Gentiles.
epn2249 3767 pin3784 pinf618 art,ajn5108 2443 psmp1096 pr/an,ajn4904
8 We therefore ought to receive such, that we might be fellowhelpers to
art3588 nn225
the truth.
aina1125 art3588 nn1577 235 an,nn1361
9 I wrote unto the church: but Diotrephes,
art,pap5383 ppro846 pinm1926 ppro2248 3756
who*loveth*to*have*the*preeminence among them, receiveth us not.
pre1223/depro5124 1437 asba2064 fi5279 ppro846 art,nn2041 repro3739 pin4160
10 Wherefore, if I come, I will remember his deeds which he doeth,
pap5396 ppro2248 an,aj4190 an,nn3056 2532 3361 ppmp714 pre1909/depro5125 3777
prating against us with malicious words: and not content therewith, neither
epn848 pinm1926 art3588 nn80 2532 pin2967 art,ppmp1014 2532
doeth he himself receive the brethren, and forbiddeth them*that*would, and
pin1544 pre1537 art3588 nn1577
casteth *them* out of the church.
an,ajn27 pim3401 3361 art,ajn2556 235 art,ajn18
11 Beloved, follow not that*which*is*evil, but that*which*is*good.
art,pap15 pin2076 pre1537 art,nn2318 1161 art,pap2554 3756 pfi3708
He*that*doeth*good is of God: but he*that*doeth*evil hath not seen
art,nn2316
God.

1:9 Diotrephes was an ambitious person who resisted the authority of the elders in the church. He attacked them publicly, and forbade the reception of John and his adherents. Also, whether by formal excommunication or physical violence, he excluded those who received them.

an,nn1216 pfip3140 pre5259 an,aj3956 2532 pre5259 art3588 nn225 ppro846
12 Demetrius hath*good*report of all *men*, and of the truth itself:
1161 2532 epn2249 pin3140 2532 pin1492 3754 ppro2257 art,nn3141 pin2076 pr/an,aj227
yea, and we *also* bear record; and ye know that our record is true.

Benediction

ipf2192 an,ajn4183 pinf1125 235 pin2309 3756 pre1223 an,nn3188 2532 an,nn2563 ainf1125
13 I had many things to write, but I will not with ink and pen write unto
ppro4671
thee:

1161 pin1679 ad2112 ainf1492 ppro4571 2532 ft2980 an,nn4750/pre4314/an,nn4750
14 But I trust I shall shortly see thee, and we shall speak face*to*face.
an,nn1515 ppro4671 art,ajn5384 pinm782 ppro4571 pim782 art3588 ajn5384 pre2596 an,nn3686
Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

(Num. 12:8)

The Epistle of

JUDE

The author of this letter is identified as "Jude, the servant of Jesus Christ, and brother of James" (Jude 1:1). In the early church, there was only one James who could be referred to in this way without further specification; namely, "James, the Lord's brother" (Gal. 1:19, see introduction to James). This Jude was most likely the same one who is listed as one of the half-brothers of the Lord Jesus (Matt. 13:55; Mark 6:3; Acts 1:13).

There are differing views concerning the recipients of the Book of Jude. Some scholars feel that he wrote to believers in the churches of Asia Minor, to whom also the Book of 2 Peter was directed. Others support the view that Jude wrote to believers in Palestine who would have been familiar with the references to Jewish history (Jude 1:7–11).

Little is known of the circumstances of those to whom Jude addresses this letter, and no one knows the precise time when the book was written. It has been suggested that the Book of 2 Peter sparked the ideas that Jude wrote in his epistle (2 Pet. 2:1—3:3, cf. Jude 1:3–18). Consequently, Jude is thought to have written this book after Peter's death, but before the destruction of Jerusalem (A.D. 70).

Both Peter and Jude were alarmed at the great number of false teachers that were being accepted in the churches (see introduction to 2 Peter). Serious apostasy, similar to the one of which Paul had spoken (cf. Acts 20:29–31), seems to have been prevalent in Jude's day (Jude 1:4). Therefore, Jude urged these believers to "earnestly contend for the faith which was once delivered unto the saints" (Jude 1:3).

an,nn2455 an,ajn1401 an,nn2424 an,nn5547 1151 an,nn80 an,nn2385
1 Jude, the servant of Jesus Christ, and brother of James, to
art,pfpp37 pre1722 an,nn2316 an,nn3962 2532 pfpp5083 an,nn2424
them*that*are*sanctified by God the Father, and preserved in Jesus
an,nn5547 an,ajn2822
Christ, *and* called.

an,nn1656 ppro5213 2532 an,nn1515 2532 an,nn26 opt4129
2 Mercy unto you, and peace, and love, be multiplied.

Warnings from History to the Ungodly

an,ajn27 ppmp4160 an,aj3956 an,nn4710 pinf1125 ppro5213 pre4012 art3588
3 Beloved, when I gave all diligence to write unto you of the
aj2839 an,nn4991 aina2192/an,nn318 ainf1125 ppro5213 pap3870
common salvation, it was needful for me to write unto you, and exhort *you* that
pfm1864 art3588 nn4102 nu,ad530 aptp3860 art3588
ye should earnestly*contend*for the faith which was once delivered unto the
ajn40
saints.

1063 idpro5100 an,nn444 aina3921
4 For there are certain men crept*in*unawares,
pr/art,pfpp4270/ad3819 pre1519 depro5124 art,nn2917 pr/an,ajn765 pr/pap3346
who*were*before*of*old*ordained to this condemnation, ungodly men, turning
art3588 nn5485 ppro2257 art,nn2316 pre1519 an,nn766 2532 pr/ppmp720 art3588 an,aj3441 nn1203 an,nn2316
the grace of our God into lasciviousness, and denying the only Lord God,
2532 ppro2257 an,nn2962 an,nn2424 an,nn5547
and our Lord Jesus Christ.

(1161) pinm1014 ainf5279/ppro5209 ppro5209 nu,ad530 pfp1492
5 I will therefore put*you*in*remembrance, though ye once knew
depro5124 3754 art3588 nn2962 apta4982 an,nn2992 pre1537 an,nn1093 an,nn125
this, how that the Lord, having saved the people out of the land of Egypt,
art,nu,ajn1208 aina622 art,apta4100 3361
afterward destroyed them*that*believed not. *(Ex. 12:51; Num. 14:29,30,35)*

5037 an,nn32 art,apta5083 3361 rxpro1438 art,nn746 235 apta620 art,aj2398
6 And the angels which kept not their first estate, but left their own
an,nn3613 pfi5083 an,aj126 an,nn1199 pre5259 an,nn2217 pre1519
habitation, he hath reserved in everlasting chains under darkness unto the
an,nn2920 an,aj3173 an,nn2250
judgment of the great day.

ad5613 an,nn4670 2532 an,nn1116 2532 art3588 nn4172 pre4012 ppro846
7 Even as Sodom and Gomorrah, and the cities about them
art,aj3664/an,nn5158 (depro5125) apta1608 2532 apta565 ad3694
in*like*manner, giving*themselves*over*to*fornication, and going after
an,aj2087 an,nn4561 pinm4295 an,nn1164 pap5254 an,nn1349 an,aj166
strange flesh, are set forth for an example, suffering the vengeance of eternal
an,nn4442
fire. *(Gen. 19:4-25)*

ad3668 2532 depro3778 ppmp1797 pin3392 an,nn4561 (3303) pin114 an,nn2963
8 Likewise also these *filthy* dreamers defile the flesh, despise dominion,
1161 pin987 an,nn1391
and speak*evil*of dignities.

1161 3413 art3588 nn743 ad3753 ppmp1252 art3588 ajn1228 ipf1256
9 Yet Michael the archangel, when contending with the devil he disputed
pre4012 art3588 nn4983 an,nn3475 aina5111 3756 ainf2018 an,nn988 an,nn2920 235
about the body of Moses, durst not bring against him a railing accusation, but
aina2036 an,nn2962 opt2008 ppro4671
said, The Lord rebuke thee. *(Dan. 10:13,21; 12:1; Zech. 3:2)*

1161 depro3778 pin987 an,ajn3745 (3303) pin1492 3756 1161 an,ajn3745
10 But these speak*evil*of those things which they know not: but what
pinm1987 ad5447 ad5613 art,aj249 an,nn2226 pre1722 depro5125
they know naturally, as brute beasts, in those things they
pinm5351
corrupt themselves.

1:9 This records an otherwise unknown incident of a dispute between Michael the archangel and the devil concerning the burial of Moses' body. Jude related this incident to tell us that the archangel Michael did not bring a railing accusation against the devil, but said, "The Lord rebuke you." He wanted to show that neither believers nor angels will be able to put the devil out of commission, but that the time of his demise will soon come. It is said of him in Revelation 20:2 that he will be bound for a thousand years during Christ's millennial kingdom, and that finally, he is going to be cast into the lake of fire and brimstone (Rev. 20:10).

3759 ppro846 3754 amp4198 art3588 nn3598 2535 2532
11 Woe unto them! for they have gone in the way of Cain, and
amp1632 art3588 nn4106 903 art,nn3408 2532 aom622 art3588
ran*greedily*after the error of Balaam for reward, and perished in the
nn485 2679
gainsaying of Korah. *(Gen. 4:3-8; Num. 22:7; 31:16; 16:19-35)*

depro3778 pwn1526 pr/an,nn4694 pre1722 ppro5216 art,nn26 ppmp4910
12 These are spots in your feasts*of*charity, when they feast with
ppro5213 pap4165 rxpro1438 ad870 pr/an,nn3507 an,aj504
you, feeding themselves without fear: clouds *they are* without water,
ppmp4064 pre5259 an,nn417 pr/an,nn1186 an,aj5352 pr/an,aj175 nu,ad1364
carried about of winds; trees whose*fruit*withereth, without fruit, twice
pr/apta599 pr/apta1610
dead, plucked*up*by*the*roots; *(Ezek. 34:8)*

an,aj66 pr/an,nn2949 an,nn2281 pr/pap1890 art,rxpro1438 an,nn152
13 Raging waves of the sea, foaming out their own shame;
an,aj4107 pr/an,nn792 repro3739 pfip5083 art3588 nn2217 art,nn4655 pre1519/art,nn165
wandering stars, to whom is reserved the blackness of darkness forever.

(Is. 57:20)

1161 1802 2532 an,nu,ajn1442 pre575 76 aina4395 depro5125 pap3004
14 And Enoch also, the seventh from Adam, prophesied of these, saying,
2400 an,nn2962 aina2064 pre1722 an,nn3461 ppro848 art,ajn40
Behold, the Lord cometh with ten thousands of his saints,

(Deut. 33:2; Zech. 14:5)

ainf4160 an,nn2920 pre2596 an,ajn3956 2532 ainf1827 an,aj3956
15 To execute judgment upon all, and to convince all
art,ajn765 ppro846 pre4012 an,aj3956 ppro848 an,nn763 art,nn2041 repro3739
that*are*ungodly among them of all their ungodly deeds which they have
aina764 2532 pre4012 an,aj3956 art,ajn4642 repro3739 an,ajn765 an,aj268
ungodly committed, and of all their hard *speeches* which ungodly sinners
aina2980 pre2596 ppro846
have spoken against him.

depro3778 pin1526 pr/an,nn1113 pr/an,ajn3202 ppmp4198 pre2596 ppro848 art,nn1939 2532
16 These are murmurers, complainers, walking after their own lusts; and
ppro848 art,nn4750 pin2980 an,ajn5246 pap2296/an,nn4383
their mouth speaketh great swelling *words,* having*men's*persons*in*admiration
ad*5484 an,nn5622
because of advantage.

1:14–16 In this passage, Jude quotes from the apocryphal Book of Enoch. Although this book was not included in the canon of Scripture, early church historians wrote that the church accepted it as a valid source of information. Therefore, it is plausible to conclude that Jude, writing under the inspiration of the Holy Spirit, used this prophecy of Enoch as a means of describing those false teachers who sought to lead astray believers from the true faith in Christ.

For some time this passage was the chief reason for the Book of Jude's rejection into the canon of Scripture. However, by the fourth century A.D., Jude's letter had been fully accepted by the entire church.

"Keep Yourselves in the Love of God"

1161 an,ajn27 aipp3415 epn5210 art3588 nn4487 art,pfpp4280
17 But, beloved, remember ye the words which*were*spoken*before
pre5259 art3588 nn652 ppro2257 art,nn2962 an,nn2424 an,nn5547
of the apostles of our Lord Jesus Christ;
3754 ipf3004 ppro5213 (3754) fm2071 an,nn1703 pre1722 cd/an,aj2078 an,nn5550
18 How that they told you there should be mockers in the last time,
ppmp4198 pre2596 art,rxpro438 an,nn763 an,nn1939
who should walk after their own ungodly lusts.
depro3778 pin1526 pr/art,pap592 rxpro1438 pr/an,aj5591 pr/pap2192 3361
19 These be they*who*separate themselves, sensual, having not the
an,nn4151
Spirit.
1161 epn5210 an,ajn27 pap2026 rxpro1438 ppro5216 cd/art,aj40 an,nn4102
20 But ye, beloved, building up yourselves on your most holy faith,
ppmp4336 pre1722 an,aj40 an,nn4151
praying in the Holy Ghost,
aima5083 rxpro1438 pre1722 an,nn26 an,nn2316 ppmp4327 art3588 nn1656 ppro2257
21 Keep yourselves in the love of God, looking for the mercy of our
art,nn2962 an,nn2424 an,nn5547 pre1519 an,aj166 an,nn2222
Lord Jesus Christ unto eternal life.
2532 repro3739/3303 pim1653 ppmp1252
22 And of some have compassion, making*a*difference:
1161 repro3739 pim4982 pre1722 an,nn5401 pap726 pre1537 art3588 nn4442 pap3404 2532
23 And others save with fear, pulling *them* out of the fire; hating even
art3588 nn5509 pfpp4696 pre575 art3588 nn4561
the garment spotted by the flesh. *(Amos 4:11; Zech. 3:2)*
1161 art,ppmp1410 ainf5442 ppro5209 an,aj679 2532 ainf2476
24 Now unto him*that*is*able to keep you from falling, and to present *you*
pr/an,aj299 ad*2714 ppro848 art,nn1391 pre1722 an,nn20
faultless before*the*presence of his glory with exceeding joy,
an,aj3441 an,aj4680 an,nn2316 ppro2257 an,nn4990 an,nn1391 2532 an,nn3172 an,nn2904 2532
25 To the only wise God our Savior, *be* glory and majesty, dominion and
an,nn1849 2532 ad3588 2532 pre1519/an,aj3956/art,nn165 281
power, both now and ever. Amen. *(Job 36:5)*

THE REVELATION

to John

The author of the Book of Revelation is the Apostle John (Rev. 1:1, 9; 21:2; 22:8; see the introductions to John's Gospel and 1 John). The title of the book describes the content and purpose of John's writing. The word "Revelation" means "to take the cover off," from the Greek word *apokálupsis* (602). It is the uncovering or unveiling of the glory of Christ and of future events (1 Thess. 1:19).

Revelation was addressed to the churches of Asia Minor (Rev. 1:4) mentioned in chapters two and three. This book was written at a time when these churches were undergoing persecution and difficulty. The two most important such periods were during the reigns of Nero in A.D. 37–68 and Domitian in A.D. 51–96.

There are four views on the interpretation of the Book of Revelation. The first is the preterist view. It places the events and visions described as belonging to the past, particularly to the Roman Empire of the first century A.D. The proponents of this view explain the highly symbolic nature of the book as John's endeavor to hide the real meaning of what he was saying from the general populace, making it relative to the believers who lived at that time. They also consider the main purpose of this writing was encouragement for believers regarding God's ultimate intervention in the affairs of men. It is very unlikely that this view is correct in light of the prophetic nature of the book (Rev. 1:3). Some of the descriptions are of future events and cannot possibly be identified as historical ones.

The second view is the historical view, maintaining that Revelation is a panoramic view of history from the first century A.D. to the Second Coming of Christ. However, this position is unsubstantiated because historians have been unable to identify precise events in history which would answer particular visions that are symbolized.

The third view is the symbolic (allegorical) view which contends that Revelation portrays the continuing conflict between the forces of good and evil throughout the span of human history. According to this view, the book was designed to give encouragement because good will triumph in the end.

The fourth view is the futuristic view, maintaining that from chapter four to the end of the book, Revelation deals with end-time events. According to this view, Revelation is not concerned with the events of John's own day as much as later historical events, particularly those things that will take place in connection with the Second Coming of Christ. The proponents of this view would outline Revelation as follows (cf. Rev. 1:19): chapter one deals with the past; chapters two and three discuss things that were present at that time and throughout the church age; chapters four through twenty-two speak of things that are yet to come, which things include the "Day of the Lord" as well as the Second Coming of Christ (cf. Rev. 4:1).

an,nn602 an,nn2424 an,nn5547 repro3739 art,nn2316 aina1325 ppro846 ainf1166
1 ⚷ The Revelation of Jesus Christ, which God gave unto him, to show
ppro848 art,ajn1401 repro3739 pin1163 pre1722/an,nn5034 aifm1096
unto his servants things which must shortly come*to*pass;
2532 apta649 aina4591 pre1223 ppro848 art,nn32 ppro846 art,ajn1401 an,nn2491
and he sent and signified *it* by his angel unto his servant John:

(Dan. 2:28,29,45)

repro3739 aina3140 art3588 nn3056 art,nn2316 2532 art3588 nn3141 an,nn2424
2 Who bare record of the word of God, and of the testimony of Jesus
an,nn5547 5037 an,ajn3745 aina1492
Christ, and of all*things*that he saw.
pr/an,aj3107 art,pap314 2532 art,pap191 art3588 nn3056
3 Blessed *is* he*that*readeth, and they*that*hear the words of this
art,nn4394 2532 pap5083 art,pfpp1125 pre1722/ppro846 1063 art3588 nn2540
prophecy, and keep those*things*which*are*written therein: for the time *is*
pr/ad1451
at hand.

"To The Seven Churches"

an,nn2491 art3588 nu2033 nn1577 art3588 pre1722 art,nn773 an,nn5485 ppro5213 2532
4 John to the seven churches which are in Asia: Grace *be* unto you, and
an,nn1515 pre575 3801 [art,pap5607/2532/art,ipf2258/2532/art,ppmp2064] 2532 pre575
peace, from him*which*is,*and*which*was,*and*which*is*to*come; and from
art3588 nu2033 an,nn4151 repro3739 pin2076 ad*1799 ppro848 art,nn2362
the seven Spirits which are before his throne; *(Ex. 3:14)*
2532 pre575 an,nn2424 an,nn5547 art3588 aj4103 art,nn3144 art3588
⚷ 5 And from Jesus Christ, *who is* the faithful witness, *and* the
aj4416 pre1537 art3588 ajn3498 2532 art3588 nn/58 art3588 nn935 art3588 nn1093
first begotten of the dead, and the prince of the kings of the earth. Unto
art,apta25 ppro2248 2532 apta3068 ppro2248 pre575 ppro2257 art,nn266 pre1722 ppro848 art,nn129
him*that*loved us, and washed us from our sins in his own blood,

(Ps. 89:27; 130:8)

2532 aina4160 ppro2248 an,nn935 2532 an,nn2409 art,nn2316 2532 ppro848 an,nn3962 epn846
6 And hath made us kings and priests unto God and his Father; to him

---

⚷ **1:1** There are some who interpret the phrase, "must shortly come to pass," to mean that the events of the Book of Revelation have already taken place. They suggest that John wrote about things that happened either in his lifetime or the lifetime of those in the churches to which he was writing. The problem with this view is that in Revelation 22:7, Jesus said He Himself was coming "quickly." This is the same Greek word that is translated "shortly" here in chapter one. Therefore, if these things have already taken place, Christ has already come and there is no hope for believers.

This verse should be understood to mean that the events in the book will occur "soon" in God's view of time. He is relating these events to infinite time frames. The human mind is only able to relate to those things which he can see and understand. Hence, the proper way to interpret this verse is to realize that when these events do happen (though the specific time is unknown to believers but known to God), they will occur suddenly and quickly.

⚷ **1:5** See note on Colossians 1:15–18.

art,nn1391 2532 art,nn2904 pre1519/art,nn165/art,nn165 281
be glory and dominion forever*and*ever. Amen. *(Ex. 19:6; Is. 61:6)*

2400 pinm2064 pre3326 art,nn3507 2532 an,aj3956 an,nn3788 fm3700 ppro846 2532
7 Behold, he cometh with clouds; and every eye shall see him, and they
repro3748 aina1574 ppro846 2532 an,aj3956 art,nn5443 art3588 nn1093 fm2875 pre1909
also which pierced him: and all kindreds of the earth shall wail because of
ppro846 3483 281
him. Even so, Amen. *(Dan. 7:13; Zech. 12:10,12,14)*

epn1473 pin1510 (art3588) pr/1 2532 (art3588) pr/5598 pr/an,nn746 2532 pr/an,nn5056 pin3004
8 I am Alpha and Omega, the beginning and the ending, saith
art3588 nn2962 [art,pap5607 2532/art,ipf2258/2532/art,ppmp2064]+-3801 art3588 nn3841
the Lord, which*is,*and*which*was,*and*which*is*to*come, the Almighty.

(Ex. 3:14; Is. 4:14; Amos 3:13; 4:13 [Sept.])

John on the Isle of Patmos

epn1473 an,nn2491 2532 ppro5216 art,nn80 2532 an,ajn4791 pre1722 art,nn2347 2532
9 I John, who also am your brother, and companion in tribulation, and
pre1722 art3588 nn932 2532 an,nn5281 an,nn2424 an,nn5547 aom1096 pre1722 art3588 nn3520 art,ppmp2564
in the kingdom and patience of Jesus Christ, was in the isle that*is*called
an,nn3963 pre1223 art3588 nn3056 art,nn2316 2532 pre1223 art3588 nn3141 an,nn2424 an,nn5547
Patmos, for the word of God, and for the testimony of Jesus Christ.

aom1096 pre1722 an,nn4151 pre4151 art3588 ajn2960 an,nn2250 2532 aina191 ad+3694 ppro3450
10 I was in the Spirit on the Lord's day, and heard behind me a
an,aj3173 an,nn5456 ad5613 an,nn4536
great voice, as of a trumpet,

pap3004 epn1473 pin1510 (art3588) pr/1 2532 (art3588) pr/5598 art3588 pr/nu,ajn4413 2532 art3588 pr/ajn2078
11 Saying, I am Alpha and Omega, the first and the last:
2532 repro3739 pin991 aima1125 pre1519 an,nn975 2532 aima3992 art3588 nu2033 nn1577
and, What thou seest, write in a book, and send *it* unto the seven churches
art3588 pre1722 an,nn773 pre1519 an,nn2181 2532 pre1519 an,nn4667 2532 pre1519 an,nn4010 2532
which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and
pre1519 an,nn2363 2532 pre1519 an,nn4554 2532 pre1519 an,nn5359 2532 pre1519 an,nn2993
unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

2532 aima1994 pinf991 art3588 nn5456 repro3748 aina2980 pre3326 ppro1700 2532 apta1994
12 And I turned to see the voice that spake with me. And being turned, I
aina1492 nu2033 an,aj5552 an,nn3087
saw seven golden candlesticks;

2532 pre1722 an,ajn3319 art3588 nu2033 nn3087 an,ajn3664 an,nn5207
13 And in the midst of the seven candlesticks *one* like unto the Son of
an,nn444 pfpp1746 an,ajn4158 2532 pfpp4024 (pre4314) art3588 nn3149
man, clothed with a garment*down*to*the*foot, and girt about the paps with a
an,aj5552 an,nn2223
golden girdle. *(Dan. 7:9; Ezek. 9:2,11 [Sept.]; Dan. 10:5)*

(1161) ppro848 art,nn2776 2532 art,nn2359 pr/an,aj3022 ad5616 an,nn2053 an,aj3022 ad5613 pr/an,nn5510
14 His head and *his* hairs *were* white like wool, as white as snow;
2532 ppro848 art,nn3788 ad5613 pr/an,nn5395 an,nn4442
and his eyes *were* as a flame of fire; *(Dan. 7:9; 10:6)*

2532 ppro848 art,nn4228 pr/an,aj3664 an,nn5474 ad5613 pr/pfpp4448 pre1722 an,nn2575
15 And his feet like unto fine brass, as if they burned in a furnace;
2532 ppro848 art,nn5456 ad5613 pr/an,nn5456 an,aj4183 an,nn5204
and his voice as the sound of many waters.

(Ezek. 1:7; Dan. 10:6; Ezek. 1:24; 43:2)

2532 pap2192 pre1722 ppro848 art,aj1188 an,nn5495 nu2033 an,nn792 2532 pre1537 ppro848 art,nn4750
16 And he had in his right hand seven stars: and out of his mouth
ppmp1607 an,aj3691 an,aj1366 an,nn4501 2532 ppro848 art,nn3799 ad5613 art3588 pr/nn2246 pin5316
went a sharp two-edged sword and his countenance *was* as the sun shineth
pre1722 ppro848 art,nn1411
in his strength. *(Is. 49:2)*

2532 ad3753 aina1492 ppro846 aina4098 pre4314 ppro848 art,nn4228 ad5613 an,ajn3498 2532 aina2007 ppro848
17 And when I saw him, I fell at his feet as dead. And he laid his
art,aj1188 an,nn5495 pre1909 ppro1691 pap3004 ppro3427 pim5399 3361 epn1473 pin1510 art3588 pr/nu,ajn4413 2532 art3588
right hand upon me, saying unto me, Fear not; I am the first and the
pr/ajn2078
last: *(Is. 44:6; 48:12)*

(2532) pr/art,pap2198 2532 aom1096 pr/an,aj3498 2532 2400 pin1510 pr/pap2198
18 I am he*that*liveth, and was dead; and, behold, I am alive
pre1519/art,nn165/art,nn165 281 2532 pin2192 art3588 nn2807 art,nn86 2532 art,nn2288
for evermore, Amen; and have the keys of hell and of death.

aima1125 repro3739 aina1492 2532 repro3739 pin1526 2532
19 Write the things which thou hast seen, and the things which are, and
repro3739 pin3195 pifm1096 pre3326/depro5023
the things which shall be hereafter; *(Is. 48:6 [Sept.]; Dan. 2:28,29,45)*

art3588 nn3466 art3588 nu2033 nn792 repro3739 aina1492 pre1909 ppro3450
20 The mystery of the seven stars which thou sawest in my
art,ajn1188 2532 art3588 nu2033 art,aj5552 nn3087 art3588 nu2033 nn792 pin1526 pr/an,nn32
right hand, and the seven golden candlesticks. The seven stars are the angels
art3588 nu2033 nn1577 2532 art3588 nu2033 nn3087 repro3739 aina1492 pin1526
of the seven churches: and the seven candlesticks which thou sawest are the
nu2033 pr/an,nn1577
seven churches.

Ephesus

art3588 nn32 art3588 an,nn1577 an,aj2179 aima1125 depro3592 pin3004
2 Unto the angel of the church of Ephesus write; These things saith
art,pap2902 art3588 nu2033 nn792 pre1722 ppro848 art,ajn1188 art,pap4043 pre1722
he*that*holdeth the seven stars in his right hand who walketh in
an,ajn3319 art3588 nu2033 art,aj5552 nn3087
the midst of the seven golden candlesticks;

1:18 See note on Ephesians 4:8–10.

2:1—3:22 These chapters contain letters to the seven churches. These were local churches in Asia Minor. Each one also represents a particular time period in church history. See the introduction.

2:1–7 Ephesus was sixty miles northeast of the Isle of Patmos, where the Apostle John was writing, and thirty-five miles South of modern Izmir.

The church of Ephesus represents the apostolic period of the church (A.D. 30–100).

pin1492 ppro4675 art,nn2041 2532 ppro4675 art,nn2873 2532 ppro4675 art,nn5281 2532 3754
2 I know thy works, and thy labor, and thy patience, and how thou
pinm1410 3756 ainf941 an,ajn2556 2532 aom3985 art,pap5335
canst not bear them*which*are*evil: and thou hast tried them*which*say they
pinf1511 pr/an,nn652 2532 pin1526 3756 2532 aina2147 ppro846 pr/an,ajn5571
are apostles, and are not, and hast found them liars:
2532 aina941 2532 pin2192 an,nn5281 2532 pre1223/ppro3450/art,nn3686
3 And hast borne, and hast patience, and for*my*name's*sake hast
pfi2872 2532 3756 pfi2577
labored, and hast not fainted.
235 pin2192 pre2596 ppro4675 3754 aima863
4 Nevertheless I have *somewhat* against thee, because thou hast left
ppro4675 art,nu,aj4413 art,nn26
thy first love.
pim3421 3767 ad4159 pfi1601 2532 aima3340 2532 aima4160
5 Remember therefore from whence thou art fallen, and repent, and do
art3588 nu,aj4413 an,nn2041 1490 pinm2064 ppro4671 an,ajn5034 2532 ft2795 ppro4675
the first works; or else I will come unto thee quickly, and will remove thy
art,nn3087 pre1537 ppro848 art,nn5117 3362 asba3340
candlestick out of his place, except thou repent.
235 depro5124 pin2192 3754 pin3404 art3588 nn2041 art3588 nn3531
6 But this thou hast, that thou hatest the deeds of the Nicolaitanes,
repro3739 epn2504 pin3404
which I also hate.
art,pap2192 an,nn3775 aima191 inpro5101 art3588 nn4151 pin3004 art3588
7 He*that*hath an ear, let him hear what the Spirit saith unto the
nn1577 ppro846 art,pap3528 ft1325 ainf5315 pre1537 art3586 nn3586 art,nn2222
churches; To him that overcometh will I give to eat of the tree of life,
repro3739 pin2076 pre1722 an,ajn3319 art3588 nn3857 art,nn2316
which is in the midst of the paradise of God.

(Gen. 2:9; 3:22,24; Gen. 2:8 [Sept.]; Ezek. 28:13 [Sept.]; 31:8,9 [Sept.])

Smyrna

2532 art3588 nn32 art3588 nn1577 an,ajn4668 aima1125 depro3592 pin3004
8 And unto the angel of the church in Smyrna write; These things saith
art3588 nu,ajn4413 2532 art3588 ajn2078 repro3739 aom1096 pr/an,aj3498 2532 aina2198
the first and the last, which was dead, and is alive; *(Is. 44:6; 48:12)*
pin1492 ppro4675 art,nn2041 2532 art,nn2347 2532 art,nn4432 1161 pin1488 pr/an,aj4145
9 I know thy works, and tribulation, and poverty, (but thou art rich)

2:8–11 Smyrna (modern-day Izmir) was thirty-five miles north of Ephesus. It was the most splendid of the seven cities and was the pride of Asia. Emperor worship developed in this city and the Christians there suffered greatly because they would not worship Caesar. Polycarp, the bishop of the church in Smyrna, was martyred here in A.D. 156 because he refused to call Caesar "Lord."

The church in Smyrna finds its counterpart in the age of martyrs of the church in the second and third centuries.

2532 art3588 nn988 art,pap3004 rxpro1438 pinf1511 pr/an,nn2453 2532 pin1526 3756
and *I know* the blasphemy of them*which*say they are Jews, and are not,
235 an,nn4864 art,nn4567
but *are* the synagogue of Satan.

pim5399 an,ajn3367 repro3739 pin3195 pinf3958 2400 art3588 ajn1228
10 Fear none of those things which thou shalt suffer: behold, the devil
pin3195 ainf906 pre1537 ppro5216 pre1519 an,nn5438 2443 asbp3985 2532 fm2192
shall cast *some* of you into prison, that ye may be tried; and ye shall have
an,nn2347 nu1176 an,nn2250 pim1096 pr/an,aj4103 ad891 an,nn2288 2532 ft1325 ppro4671 art,nn4735
tribulation ten days; be thou faithful unto death, and I will give thee a crown
art,nn2222
of life. *(Dan. 1:12,14)*

art,pap2192 an,nn3775 aima191 inpro5101 art3588 nn4151 pin3004 art3588
11 He*that*hath an ear, let him hear what the Spirit saith unto the
nn1577 art,pap3528 efn3364 asbp91 pre1537 art3588 nu,aj1208 art,nn2288
churches; He*that*overcometh shall not be hurt of the second death.

Pergamos

2532 art3588 nn32 art3588 nn1577 pre1722 an,nn4010 aima1125 depro3592
12 And to the angel of the church in Pergamos write; These things
pin3004 art,pap2192 art3588 aj3691 art,nn4501 1366
saith he*which*hath the sharp sword with two edges; *(Is. 49:2)*

pin1492 ppro4675 art,nn2041 2532 ad4226 pin2730 ad3699 art,nn4567
13 I know thy works, and where thou dwellest, *even* where Satan's
art,nn2362 2532 pin2902 ppro3450 art,nn3686 2532 3756 aom720 ppro3450 art,nn4102 2532
seat *is:* and thou holdest fast my name, and hast not denied my faith, even
pre1722 art,nn2250 pre1722/repro3739 an,nn493 ppro3450 art,aj4103 art,nn3144 repro3739 ainp615
in those days wherein Antipas *was* my faithful martyr, who was slain
pre3844 ppro5213 ad3699 art,nn4567 pin2730
among you, where Satan dwelleth.

235 pin2192 an,ajn3641 pre2596 ppro4675 3754 pin2192 ad1563
14 But I have a few things against thee, because thou hast there
an,pap2902 art3588 nn1322 903 repro3739 ipf1321 904 ainf906
them*that*hold the doctrine of Balaam, who taught Balac to cast a
an,nn4625 ad*1799 art3588 nn5207 2474 ainf5315 an,ajn1494
stumblingblock before the children of Israel, to eat things*sacrificed*unto*idols,
2532 ainf4203
and to commit fornication. *(Num. 25:1,2; 31:16)*

ad3779 pin2192 epn4771 2532 an,pap2902 art3588 nn1322 art3588 nn3531
15 So hast thou also them*that*hold the doctrine of the Nicolaitanes,
repro3739 pin3404
which thing I hate.

2:12–17 The city of Pergamus (or Pergamos) was fifteen miles from the Aegean Coast and seventy miles north of Smyrna. An immense altar to Zeus, the chief of the Greek mythological gods, stood on the Acropolis (the upper or higher part of the city) one thousand feet above the plain. This may be what is being referred to as "Satan's seat" (v. 13).

The church in Pergamum represents the age of the state church, which began with Constantine and continued until the first pope was recognized to have authority over the catholic church (A.D. 313–590).

aima3340 1490 pinm2064 ppro4671 an,ajn5035 2532 ft4170 pre3326
16 Repent; or else I will come unto thee quickly, and will fight against
ppro846 pre1722 art3588 nn4501 ppro3450 art,nn4750
them with the sword of my mouth.

art,pap2192 an,nn3775 aima191 inpro5101 art3588 nn4151 pin3004 art3588
17 He*that*hath an ear, let him hear what the Spirit saith unto the
nn1577 ppro846 art,pap3528 ft1325 aimf5315 pre575 art3588 pfpp2928 (art3588) 3131
churches; To him that overcometh will I give to eat of the hidden manna,
2532 ft1325 ppro846 an,aj3022 an,nn5586 2532 pre1909 art3588 nn5586 an,aj2537 an,nn3686 pfpp1125
and will give him a white stone, and in the stone a new name written,
repro3739 an,ajn3762 aina1097 1508 art,pap2983
which no man knoweth saving he*that*receiveth *it.* *(Ex. 16:33; Is. 62:2; 65:15)*

Thyatira

2532 art3588 nn32 art3588 nn1577 pre1722 an,nn2363 aima1125 depro3592
18 And unto the angel of the church in Thyatira write; These things
pin3004 art3588 nn5207 art,nn2316 art,pap2192 ppro848 art,nn3788 ad5613 an,nn5395 an,nn4442 2532 ppro848
saith the Son of God, who hath his eyes like unto a flame of fire, and his
art,nn4228 pr/an,aj3664 an,nn5474
feet *are* like fine brass; *(Dan. 10:6)*

pin1492 pro4675 art,nn2041 2532 art,nn26 2532 art,nn1248 2532 art,nn4102 2532 ppro4675
19 I know thy works, and charity, and service, and faith, and thy
art,nn5281 2532 ppro4675 art,nn2041 2532 art3588 ajn2078 pr/an,aj4119 art3588 nu,ajn4413
patience, and thy works; and the last *to be* more than the first.

235 pin2192 an,ajn3641 pre2596 ppro4675 3754
20 Notwithstanding I have a few things against thee, because thou
pin1439 art,nn1135 2403 art,pap3004 rxpro1438 an,nn4398 pinf1321 2532
sufferest that woman Jezebel, which calleth herself a prophetess, to teach and
prfm4105 an,popro1699 an,ajn1401 ainf4203 2532 ainf5315
to seduce my servants to commit fornication, and to eat
an,ajn1494
things*sacrificed*unto*idols. *(1 Kgs. 16:31; 2 Kgs. 9:22)*

2532 aina1325 ppro846 an,nn5550 2443 asba3340 pre1537 ppro848 art,nn4202 2532
21 And I gave her space to repent of her fornication; and she
aina3340 3756
repented not.

2400 epn1473 pin906 ppro846 pre1519 an,nn2825 2532 art,pap3431
22 Behold, I will cast her into a bed, and them*that*commit*adultery
pre3326 ppro846 pre1519 an,aj3173 an,nn2347 3362 asba3340 pre1537 ppro848 art,nn2041
with her into great tribulation, except they repent of their deeds.

2532 ft615 ppro848 art,nn5043 pre1722 an,nn2288 2532 an,aj3956 art3588 nn1577
23 And I will kill her children with death; and all the churches shall

---

2:18–29 Thyatira was the least important of the seven cities that are mentioned and was about halfway between Pergamum and Sardis. It was more important commercially than politically.

The church in Thyatira corresponds to the time period when the church was firmly established not only as a church, but also as a state (A.D. 590–1517). It begins with the first pope, Gregory the Great, and continues to the time of the Protestant Reformation.

fm1097 3754 epn1473 pin1510 pr/art,pap2045 an,nn3510 2532 an,nn2588 2532 ft1325
know that I am he*which*searcheth the reins and hearts: and I will give
an,ajn1538 ppro5213 pre2596 ppro5216 art,nn2041
unto every one of you according to your works.

(Ps. 7:9; Jer. 11:20; 17:10; Ps. 62:12; Prov. 24:12; Is. 59:18; Jer. 17:10)

1161 epn5213 pin3004 2532 an,ajn3062 art,pre1722 an,nn2363 an,ajn3745
24 But unto you I say, and unto the rest in Thyatira, as*many*as
pin2192 3756 depro5026 art,nn1322 2532 repro3748 3756 aina1097 art3588 nn899 art,nn4567 ad5613
have not this doctrine, and which have not known the depths of Satan, as
pin3004 ft906 pre1909 ppro5209 3756 an,aj243 an,nn922
they speak; I will put upon you none other burden.

4133 repro3739 pin2192 aima2902 ad891 (repro3739) asba2240/302
25 But that which ye have *already* hold fast till I come.

2532 art,pap3528 2532 art,pap5083 ppro3450 art,nn2041 ad891 an,nn5056
26 And he*that*overcometh, and keepeth my works unto the end, to
ppro846 ft1325 an,nn1849 pre1909 art3588 nn1484
him will I give power over the nations:

2532 ft4165 ppro846 pre1722 an,nn4464 an,aj4603 ad5613 art3588 nn4632
27 And he shall rule them with a rod of iron; as the vessels of a
art,aj2764 pinp4937 ad5613 epn2504 pfi2983 pre3844 ppro3450
potter shall they be broken*to*shivers: even as I received of my
art,nn3962
Father. *(Ps. 2:8,9)*

2532 ft1325 ppro846 art3588 aj4407 art,nn792
28 And I will give him the morning star.

art,pap2192 an,nn3775 aima191 inpro5101 art3588 nn4151 pin3004 art3588
29 He*that*hath an ear, let him hear what the Spirit saith unto the
nn1577
churches.

Sardis

2532 art3588 nn32 art3588 nn1577 pre1722 an,nn4554 animal1125 depro3592
3 And unto the angel of the church in Sardis write; These things
pin3004 art,pap2192 art3588 nu2033 nn4151 art,nn2316 2532 art3588 nu2033 nn792 pin1492
saith he*that*hath the seven Spirits of God, and the seven stars; I know
ppro4675 art,nn2041 3754 pin2192 art,nn3686 3754 pin2198 2532 pin1488 pr/an,ajn3498
thy works, that thou hast a name that thou livest, and art dead.

pim1096 pr/pap1127 2532 aima4741 art,ajn3062 repro3739 pin3195
2 Be watchful, and strengthen the*things*which*remain that are ready
ainf599 1063 3756 pfi2147 ppro4675 art,nn2041 pr/pfpp4137 ad*1799 art,nn2316
to die: for I have not found thy works perfect before God.

pim3421 3767 ad4459 pfi2983 2532 aina191 2532 pim5083
3 Remember therefore how thou hast received and heard, and hold fast,

---

3:1–6 Sardis was fifty miles due east of Smyrna and thirty miles southeast of Thyatira. The richest man living, Croesus, reigned here. The city was devastated by an earthquake in A.D. 17, but was later rebuilt.

The church in Sardis pictures the Reformation era of the church (A.D. 1517–1790).

2532 aima3340 1437 3767 3361 asba1127 ft2240 pre1909 ppro4571 ad5613
and repent. If therefore thou shalt not watch, I will come on thee as a
an,nn2812 2532 efn3364 asba1097 an,aj4169 an,nn5610 ft2240 pre1909 ppro4571
thief, and thou shalt not know what hour I will come upon thee.

pin2192 an,aj3641 an,nn3686 2532 pre1722 an,nn4554 repro3739 3756 aina3435 ppro848
4 Thou hast a few names even in Sardis which have not defiled their
art,nn2440 2532 ft4043 pre3326 ppro1700 pre1722 an,ajn3022 3754 pin1526 pr/an,aj514
garments; and they shall walk with me in white: for they are worthy.

art,pap3528 depro3778 fm4016 pre1722 an,aj3022 an,nn2440 2532
5 He*that*overcometh, the same shall be clothed in white raiment; and I
efn3364 asba1813 ppro848 art,nn3686 pre1537 art3588 nn976 art,nn2222 2532 fm1843 ppro848
will not blot out his name out of the book of life, but I will confess his
art,nn3686 ad*1799 ppro3450 art,nn3962 2532 ad*1799 ppro848 art,nn32
name before my Father, and before his angels.

(Ex. 32:32,33; Ps. 69:28; Dan. 12:1)

art,pap2192 an,nn3775 aima191 inpro5101 art3588 nn4151 pin3004 art3588
6 He*that*hath an ear, let him hear what the Spirit saith unto the
nn1577
churches.

Philadelphia

2532 art3588 nn32 art3588 nn1577 pre1722 an,nn5359 aima1125 depro3592
7 And to the angel of the church in Philadelphia write; These things
pin3004 art,ajn40 art,ajn228 art,pap2192 art3588 nn2807 1138
saith he*that*is*holy, he*that*is*true, he*that*hath the key of David,
art,pap455 2532 an,ajn3762 pin2808 2532 pin2808 2532 an,ajn3762 pin455
he*that*openeth, and no man shutteth; and shutteth, and no man openeth;

(Is. 22:22)

pin1492 ppro4675 art,nn2041 2400 pfi1325 ad*1799 ppro4675 pfpp455 an,nn2374 2532
8 I know thy works: behold, I have set before thee an open door, and
an,ajn3762 pinm1410 ainf2808 ppro846 3754 pin2192 an,aj3398 an,nn1411 2532 aina5083 ppro3450 art,nn3056
no man can shut it: for thou hast a little strength, and hast kept my word,
2532 3756 aom720 ppro3450 art,nn3686
and hast not denied my name.

2400 pin1325 art3588 pre1537 art3588 nn4864 art,nn4567 art,pap3004 rxpro1438
9 Behold, I will make them of the synagogue of Satan, which say they
pinf1511 pr an,nn2453 2532 pin1526 3756 235 pinm5574 2400 ft4160 ppro846 2443 asba2240 2532
are Jews, and are not, but do lie; behold, I will make them to come and
asba4352 ad*1799 ppro4675 art,nn4228 2532 asba1097 3754 epn1473 aina25 ppro4571
worship before thy feet, and to know that I have loved thee.

(Is. 45:14; 49:23; 60:14; 43:4)

3:7–13 The city of Philadelphia was built in a dangerous volcanic area located about twenty-eight miles southeast of Sardis. It was completely destroyed by an earthquake in A.D. 17, but was completely rebuilt.

The church in Philadelphia represents the age of the missionary church which began with the rise of modern missions under William Carey (A.D. 1730–1900).

3754 aina5083 art3588 nn3056 ppro3450 art,nn5281 epn2504 fi5083
10 Because thou hast kept the word of my patience, I also will keep
ppro4571 pre1537 art3588 nn5610 art,nn3986 art,pap3195 pifm2064 pre1909 an,aj3650 art3588 ainf3985
thee from the hour of temptation, which shall come upon all the world, to
ainf3985 art3588 pap2730 pre1909 art3588 nn1093
try them that dwell upon the earth.

2400 pinm2064 an,ajn5035 pim2902 repro3739 pin2192 2443 an,ajn3367
11 Behold, I come quickly: hold*that*fast which thou hast, that no man
asba2983 ppro4675 art,nn4735
take thy crown.

ppro846 art,pap3528 fi4160 pr/an,nn4769 pre1722 art3588 nn3485 ppro3450
12 Him that overcometh will I make a pillar in the temple of my
art,nn2316 2532 asba1831 efn3364 ad2089 ad1854 2532 fi1125 pre1909 ppro846 art3588 nn3686
God, and he shall go no more out: and I will write upon him the name of
ppro3450 art,nn2316 2532 art3588 nn3686 art3588 nn4172 ppro3450 art,nn2316 art,aj2537 2419
my God, and the name of the city of my God, *which is* new Jerusalem,
repro3739 pin2597 pre1537 art,nn3772 pre575 ppro3450 art,nn2316 2532
which cometh down out of heaven from my God: and *I will write upon him*
ppro3450 art,aj2537 art,nn3686
my new name.

(1 Kgs. 7:15-22; 2 Chr. 3:15-17; Ezek. 48:35; Is. 62:2; 65:15)

art,pap2192 an,nn3775 aima191 inpro5101 art3588 nn4151 pin3004 art3588
13 He*that*hath an ear, let him hear what the Spirit saith unto the
nn1577
churches.

Laodicea

2532 art3588 nn32 art3588 nn1577 an,nn2994 aima1125
14 And unto the angel of the church of the Laodiceans write;
depro3592 pin3004 art3588 281 art3588 aj4103 2532 art,aj228 art,nn3144 art3588 nn746
These things saith the Amen, the faithful and true witness, the beginning of
art3588 nn2937 art,nn2316
the creation of God; *(Prov. 8:22)*

pin1492 ppro4675 art,nn2041 3754 pin1488 3777 pr/an,aj5593 3777 pr/an,aj2200 aina3785
15 I know thy works, that thou art neither cold nor hot: I would
opt1498 pr/an,aj5593 2228 pr/an,aj2200
thou wert cold or hot.

ad3779 3754 pin1488 pr/an,aj5513 2532 3777 pr/an,aj5593 3777 pr/an,aj2200
16 So then because thou art lukewarm, and neither cold nor hot, I
pin3195 ainf1692 ppro4571 pre1537 ppro3450 art,nn4750
will spew thee out of my mouth.

3:14–22 Laodicea was located about forty miles southeast of Philadelphia and one hundred miles east of Ephesus. It was known as a banking center and had a famous medical school. The city is in complete ruins today.

The church in Laodicea portrays the apostate church of the last days (A.D. 1900–present).

3:14 In this verse, the Lord Jesus Christ is called "the beginning of the creation of God." In this instance, the Greek word *arché* (746), translated "beginning," literally refers to the originator or cause of creation.

3754 pin3004 pin1510 pr/an,ajn4145 2532 pfi4147 2532
17 Because thou sayest, I am rich, and increased*with*goods, and
pin2192 an,nn5532 an,ajn3762 2532 pin1492 3756 3754 epn4771 pin1488 pr/art,ajn5055 2532
have need of nothing; and knowest not that thou art wretched, and
pr/an,ajn1652 2532 pr/an,ajn4434 2532 pr/an,ajn5185 2532 pr/an,ajn1131
miserable, and poor, and blind, and naked: *(Hos. 12:8)*

pin4823 ppro4671 ainf59 pre3844 ppro1700 an,nn5553 pfpp4448 pre1537 an,nn4442 2443
18 I counsel thee to buy of me gold tried in the fire, that thou
asba4147 2532 an,aj3022 an,nn2440 2553 asbm4016 2532 art3588
mayest be rich; and white raiment, that thou mayest be clothed, and *that* the
nn152 ppro4675 art,nn1132 3361 asbp5319 2532 aina1472 ppro4675 art,nn3788
shame of thy nakedness do not appear; and anoint thine eyes with
an,nn2854 2443 psa991
eye salve, that thou mayest see.

an,ajn3745 (1437) epn1473 psa5368 pin1651 2532 pin3811 aima2206 3767
19 As*many*as I love, I rebuke and chasten: be zealous therefore,
2532 aima3340
and repent. *(Prov. 3:12)*

2400 pfi2476 pre1909 art3588 nn2374 2532 pin2925 1437 idpro5100 asba191 ppro3450 art,nn5456
20 Behold, I stand at the door, and knock: if any man hear my voice,
2532 asba455 art3588 nn2374 fm1525 pre4314 ppro846 2532 fi1172 pre3326 ppro846 2532 ppro846
and open the door, I will come in to him, and will sup with him, and he
pre3326 ppro1700
with me.

ppro846 art,pap3528 fi1325 ainf2523 pre3326 ppro1700 pre1722 ppro3450
21 To him that overcometh will I grant to sit with me in my
art,nn2362 ad5613 epn2504 aina3528 2532 aina2523 pre3326 ppro3450 art,nn3962 pre1722 ppro848
throne, even as I also overcame, and am set down with my Father in his
art,nn2362
throne.

art,pap2192 an,nn3775 aima191 inpro5101 art3588 nn4151 pin3004 art3588
22 He*that*hath an ear, let him hear what the Spirit saith unto the
nn1577
churches.

The Throne in Heaven

pre3326 depro5023 aina1492 2532 2400 an,nn2374 pfpp455 pre1722 art,nn3772 2532
4 After this I looked, and, behold, a door *was* opened in heaven: and
art3588 nu,aj4413 art,nn5456 repro3739 aina191 ad5613 an,nn4536 pap2980 pre3326
the first voice which I heard *was* as*it*were of a trumpet talking with
ppro1700 pap3004 aima305 ad5602 2532 fi1166 ppro4671 repro3739 pin1163 aifm1096
me; which said, Come up hither, and I will show thee things which must be
pre3326/depro5023
hereafter. *(Is. 48:6 [Sept.]; Dan. 2:28,29,45)*

2532 ad2112 aom1096 pre1722 an,nn4151 2532 2400 an,nn2362 ipf2749
2 And immediately I was in the spirit: and, behold, a throne was set
pre1722 art,nn3772 2532 ppmp2521 pre1909 art3588 nn2362
in heaven, and *one* sat on the throne.

(1 Kgs. 22:19; 2 Chr. 18:18; Ps. 47:8; Is. 6:1; Ezek. 1:26)

2532 art,ppmp2521 ipf2258 an,nn3706 pr/an,ajn3664 an,nn2393 2532 an,nn4555
3 And he*that*sat was to look upon like a jasper and a sardine
an,nn3037 2532 an,nn2463 ad*2943 art3588 nn2362 an,nn3706 an,aj3664
stone: and *there was* a rainbow round about the throne, in sight like unto an
an,aj4664
emerald.

2532 ad*2943 art3588 nn2362 nu5064/2532/nu1501 an,nn2362 2532 pre1909 art3588
4 And round about the throne *were* four*and*twenty seats: and upon the
nn2362 aina1492 nu5064/2532/nu1501 art,ajn4245 ppmp2521 pfpp4016 pre1722 an,aj3022 an,nn2440 2532
seats I saw four*and*twenty elders sitting, clothed in white raiment; and they
aina2192 pre1909 ppro848 art,nn2776 an,nn4735 an,aj5552
had on their heads crowns of gold. *(Is. 24:23)*

2532 pre1537 art3588 nn2362 pim1607 an,nn796 2532 an,nn1027 2532 an,nn5456
5 And out of the throne proceeded lightnings and thunderings and voices:
2532 nu2033 an,nn2985 an,nn4442 ppmp2545 ad*1799 art3588 nn2362 repro3739 pin1526 art3588
and *there were* seven lamps of fire burning before the throne, which are the
nu2033 pr/nn4151 art,nn2316
seven Spirits of God. *(Ex. 19:16; Esth. 1:1 [Sept.]; Zech. 4:2)*

2532 ad*1799 art3588 nn2362 an,nn2281 an,aj5193 pr/an,aj3664 an,nn2930 2532
6 And before the throne *there was* a sea of glass like unto crystal: and
pre1722 an,ajn3319 art3588 nn2362 2532 an,ajn2945 art3588 nn2362 nu5064 an,nn2226
in the midst of the throne, and round about the throne, *were* four beasts
pap1073 an,nn3778 ad1715 2532 ad3693
full of eyes before and behind.

2532 art3588 nu,aj4413 art,nn2226 pr/an,ajn3664 an,nn3023 2532 art3588 nu,aj1208 an,nn2226 pr/an,ajn3664
7 And the first beast *was* like a lion, and the second beast like a
an,nn3448 2532 art3588 nu,aj5154 an,nn2226 pap2192 art,nn4383 ad5613 an,nn444 2532 art3588 nu,aj5067 an,nn2226
calf, and the third beast had a face as a man, and the fourth beast *was*
pr/an,ajn3664 ppmp4072 an,nn105
like a flying eagle. *(Ezek. 1:5-10; 10:14)*

2532 nu5064 an,nn2226 ipf2192 pre303/nu1520/pre2596/rxpro1438 nu1803 an,nn4420 ad*2943 2532
8 And the four beasts had each*of*them six wings about *him*; and *they*
pap1073 an,nn3788 ad2081 2532 pin2192/an,nn372 3756 an,nn2250 2532 an,nn3571 pap3004 pr/an,aj40
were full of eyes within: and they rest not day and night, saying, Holy,
pr/an,aj40 pr/an,aj40 an,nn2962 art,nn2316 art,nn3841 3801 [art,pap5607/2532/art,ipf2258/2532/art,ppmp2064]
holy, holy, Lord God Almighty, which*was,*and*is,*and*is*to*come.

(Is. 6:2; Ezek. 1:8; 10:12; Is. 6:3;

Amos 3:13 [Sept.]; 4:13 [Sept.]; Ex. 3:14; Is. 41:4)

2532 ad3752 art,nn2226 ft1325 an,nn1391 2532 an,nn5092 2532 an,nn2169
9 And when those beasts give glory and honor and thanks to
art,ppmp2521 pre1909 art3588 nn2362 art,pap2198 pre1519/art,nn165/art,nn165
him*that*sat on the throne, who liveth forever*and*ever,

(1 Kgs. 22:19; 2 Chr. 18:18; Ps. 47:8;

Is. 6:1; Ezek. 1:26; Dan. 4:34; 6:26; 12:7)

art3588 nu5064/2523/nu1501 ajn4245 fm4098 ad*1799 art,ppmp2521 pre1909 art3588
10 The four*and*twenty elders fall down before him*that*sat on the

nn2362 2532 pin4352 art,pap2198 pre1519/art,nn165/art,nn165 2532 pin906 ppro848 art,nn4735
throne, and worship him*that*liveth forever*and*ever, and cast their crowns
ad*1799 art3588 nn2362 pap3004
before the throne, saying,

(1 Kgs. 22:19; 2 Chr. 18:18; Ps. 47:8;

Is. 6;1; Ezek. 1:26; Dan. 4:34; 6:26; 12:7)

pin1488 pr/an,aj514 an,nn2962 ainf2983 art,nn1391 2532 art,nn5092 2532 art,nn1411 3754
11 Thou art worthy, O Lord, to receive glory and honor and power: for
epn4771 aina2936 art,ajn3956 2532 pre1223 ppro4675 art,nn2307 pin1526 2532
thou hast created all things, and for thy pleasure they are and were
ainp2936
created. *(Gen. 1:1-31; Ps. 148:5; Is. 42:5; 45:12,18; Amos 4:13; Mal. 2:10)*

The Seven-sealed Book

2532 aina1492 pre1909 art3588 ajn1188 art,ppmp2521 pre1909 art3588 nn2362 an,nn975
5 And I saw in the right hand of him*that*sat on the throne a book
pfpp1125 ad2081 2532 ad3693 pfpp2696 nu2033 an,nn4973
written within and on*the*backside, sealed with seven seals.

(1 Kgs. 22:19; 2 Chr. 18:18; Ps. 47:8; Is. 6:1; Ezek. 1:26; 2:9,10)

2532 aina1492 an,aj2478 an,nn32 pap2784 an,aj3173 an,nn5456 inpro5101 pin2076
2 And I saw a strong angel proclaiming with a loud voice, Who is
pr/an,aj514 ainf455 art3588 nn975 2532 ainf3089 art3588 nn4973 ppro848
worthy to open the book, and to loose the seals thereof?

2532 an,ajn3762 pre1722 art,nn3772 3761 pre1909 art,nn1093 3761 ad*5270 art3588 nn1093
3 And no man in heaven, nor in earth, neither under the earth,
ipf1410 ainf455 art3588 nn975 3761 pinf991 ppro846
was able to open the book, neither to look thereon.

2532 epn1473 ipf2799 an,ajn4183 3754 an,ajn3762 ainp2147 pr/an,aj514 ainf455 2532
4 And I wept much, because no man was found worthy to open and to
ainf314 art3588 nn975 3777 pinf991 ppro846
read the book, neither to look thereon.

2532 nu1520 pre1537 art3588 ajn4245 pin3004 ppro3427 pim2799 3361 2400 art3588
5 And one of the elders saith unto me, Weep not: behold, the
nn3023 (art,pap5607) pre1537 art3588 nn5443 an,nn2455 art3588 nn4491 1138 aina3528 ainf455
Lion of the tribe of Judah, the Root of David, hath prevailed to open
art3588 nn975 2532 ainf3089 art3588 nu2033 nn4973 ppro848
the book, and to loose the seven seals thereof. *(Gen. 49:9,10; Is. 11:1,10)*

2532 aina1492 2532 2400 pre1722 an,ajn3319 art3588 nn2362 2532 art3588 nu5064
6 And I beheld, and, lo, in the midst of the throne and of the four
nn2226 2532 pre1722 an,ajn3319 art3588 ajn4245 pfp2476 an,nn721 ad5613 pfpp4969
beasts, and in the midst of the elders, stood a Lamb as it had been slain,
pap2192 nu2033 an,nn2768 2532 nu2033 an,nn3788 repro3739 pin1526 art3588 nu2033 pr/nn4151 art,nn2316
having seven horns and seven eyes, which are the seven Spirits of God
art,pfpp649 pre1519 an,aj3956 art3588 nn1093
sent forth into all the earth. *(Is. 53:7)*

2532 aina2064 2532 pli2983 art3588 nn975 pre1537 art3588 ajn1188
7 And he came and took the book out of the right hand of
art,ppmp2521 pre1909 art3588 nn2362
him*that*sat upon the throne.

(1 Kgs. 22:19; 2 Chr. 18:18; Ps. 47:8; Is. 6:1; Ezek. 1:26)

2532 ad3753 aina2983 art3588 nn975 art3588 nu5064 nn2226 2532 nu1501/nu5064
8 And when he had taken the book, the four beasts and four*and*twenty
art,ajn4245 aina4098 ad*1799 art3588 nn721 pap2192 an,ajn1538 an,nn2788 2532
elders fell down before the Lamb, having every*one*of*them harps, and
an,aj5552 an,nn5357 pap1073 an,nn2368 repro3739 pin1526 art3588 pr/nn4335 art,ajn40
golden vials full of odors, which are the prayers of saints. *(Ps. 141:2)*

2532 pin103 an,aj2537 an,nn5603 pap3004 pin1488 pr/an,ajn514 ainf2983 art3588 nn975
9 And they sung a new song, saying, Thou art worthy to take the book,
2532 ainf455 art3588 nn4973 ppro848 3754 ainp4969 2532 aina59 ppro2248
and to open the seals thereof: for thou wast slain, and hast redeemed us to
art,nn2316 pre1722 ppro4675 art,nn129 pre1537 an,aj3956 an,nn5443 2532 an,nn1100 2532 an,nn2992 2532
God by thy blood out of every kindred, and tongue, and people, and
an,nn1484
nation; *(Ps. 33:3; 40:3; 96:1; 98:1; 144:9; 149:1; Is. 42:10)*

2532 aina4160 ppro2248 ppro2257 art,nn2316 pr/an,nn935 2532 pr/an,nn2409 2532
10 And hast made us unto our God kings and priests: and we shall
ft936 pre1909 art3588 nn1093
reign on the earth. *(Ex. 19:6; Is. 61:6)*

2532 aina1492 2532 aina191 an,nn5456 an,aj4183 an,nn32 ad*2943
11 And I beheld, and I heard the voice of many angels round about
art3588 nn2362 2532 art3588 nn2226 2532 art3588 ajn4245 2532 art3588 nn706
the throne and the beasts and the elders: and the number of
ppro846 ipf2258 pr/an,nn3461/an,nn3461 2532 pr/an,nn5505/an,nn5505
them was ten*thousand*times*ten*thousand, and thousands*of*thousands;

(Dan. 7:10)

pap3004 an,aj3173 an,nn5456 pr/an,aj514 pin2076 art3588 nn721 art,pfpp4969
12 Saying with a loud voice, Worthy is the Lamb that*was*slain to
ainf2983 art,nn1411 2532 an,nn4149 2532 an,nn4678 2532 an,nn2479 2532 an,nn5092 2532 an,nn1391
receive power, and riches, and wisdom, and strength, and honor, and glory,
2532 an,nn2129
and blessing. *(Is. 53:7; 1 Chr. 29:11)*

2532 an,aj3956 an,nn2938 repro3739 pin2076 pre1722 art,nn3772 2532 pre1722 art3588 nn1093 2532
13 And every creature which is in heaven, and on the earth, and
ad*5270 art3588 nn1093 2532 repro3739 pin2076 pre1909 art3588 nn2281 2532 an,aj3956 art3588 pre1722 ppro846
under the earth, and such as are in the sea, and all that are in them,
aina191 pap3004 art,nn2129 2532 art,nn5092 2532 art,nn1391 2532 art,nn2904
heard I saying, Blessing, and honor, and glory, and power, *be* unto
art,ppmp2521 pre1909 art3588 nn2362 2532 art3588 nn721 pre1519/artnn165/art,nn165
him*that*sitteth upon the throne, and unto the Lamb forever*and*ever.

(1 Kgs. 22:19; 2 Chr. 18:18; Ps. 47:8; Is. 6:1; Ezek. 1:26)

2532 art3588 nu5064 nn2226 ipf3004 281 2532 art3588 nu1501/nu5064 ajn4245
14 And the four beasts said, Amen. And the four*and*twenty elders
aina4098 2532 aina4352 an,pap2198 pre1519/art,nn165/art,nn165
fell down and worshipped him*that*liveth forever*and*ever.

The Seven Seals Opened

2532 aina1492 ad3753 art3588 nn721 aina455 nu3391 pre1537 art3588 nn4973 2532 aina191
6 And I saw when the Lamb opened one of the seals, and I heard,
ad5613 an,nn5456 an,nn1027 nu1520 pre1537 art3588 nu5064 nn2226 pap3004 pim2064
as*it*were the noise of thunder, one of the four beasts saying, Come
2532 pim991
and see.

2532 aina1492 2532 2400 an,aj3022 an,nn2462 2532 art,ppmp2521 pre1909 ppro846 pap2192
2 And I saw, and behold a white horse: and he*that*sat on him had a
an,nn5115 2532 an,nn4735 ainp1325 ppro846 2532 aina1831 pap3528 2532 2443
bow; and a crown was given unto him: and he went forth conquering, and to
asba3528
conquer. *(Zech. 1:8; 6:3,6)*

2532 ad3753 aina455 art3588 nu,aj1208 an,nn4973 aina191 art3588 nu,aj1208 an,nn2226
3 And when he had opened the second seal, I heard the second beast
pap3004 pim2064 2532 pim991
say, Come and see.

2532 aina1831 an,aj243 an,nn2462 pr/an,aj4450 2532
4 And there went out another horse *that was* red: and *power* was
ainp1325 ppro846 art,ppmp2521 pre1909/ppro846 ainf2983 art,nn1515 pre575 art3588 nn1093 2532 2443
given to him that sat thereon to take peace from the earth, and that
asba4969 rcpro240 2532 ainp1325 ppro846 an,aj3173 an,nn3162
they should kill one another: and there was given unto him a great sword.

(Zech. 1:8; 6:2)

2532 ad3753 aina455 art3588 nu,aj5154 an,nn4973 aina191 art3588 nu,aj5154 an,nn2226 pap3004
5 And when he had opened the third seal, I heard the third beast say,
pim2064 2532 pim991 2532 aina1492 2532 2400 an,aj3189 an,nn2462 2532 art,ppmp2521 pre1909
Come and see. And I beheld, and lo a black horse; and he*that*sat on
ppro846 pap2192 sg/an,nn2218 pre1722 ppro846 art,nn5495
him had a pair*of*balances in his hand. *(Zech. 6:2,6)*

2532 aina191 an,nn5456 pre1722 an,ajn3319 art3588 nu5064 nn2226 pap3004 an,nn5518
6 And I heard a voice in the midst of the four beasts say, A measure of
an,nn4621 an,nn1220 2532 nu5140 an,nn5518 an,nn2915 an,nn1220 2532
wheat for a penny, and three measures of barley for a penny; and *see* thou
aosi91 3361 art3588 nn1637 2532 art3588 nn3631
hurt not the oil and the wine.

2532 ad3753 aina455 art3588 nu,aj5067 art,nn4973 aina191 an,nn5456 art3588
7 And when he had opened the fourth seal, I heard the voice of the
nu,aj5067 an,nn2226 pap3004 pim2064 2532 pim991
fourth beast say, Come and see.

2532 aina1492 2532 2400 an,aj5515 an,nn2462 2532 ppro846 an,nn3686 art,ppmp2521 ad*1883
8 And I looked, and behold a pale horse: and his name that sat on
ppro846 pr/art,nn2288 2532 art,nn86 pin190 pre3326 ppro846 2532 an,nn1849 ainp1325 ppro846
him was Death, and Hell followed with him. And power was given unto them

---

6:1–17 This chapter tells of the beginning of the time known as the "Day of the Lord" in which God's judgment will be poured out on the earth (see note on 1 Thess. 5:2).

pre1909 art3588 nu,ajn5067 art3588 nn1093 ainf615 pre1722 an,nn4501 2532 pre1722 an,nn3042 2532
over the fourth part of the earth, to kill with sword, and with hunger, and
pre1722 an,nn2288 2532 pre5259 art3588 nn2342 art3588 nn1093
with death, and with the beasts of the earth.

(Jer. 14:12; 15:3; Ezek. 5:12,17; 14:21; 33:27)

2532 ad3753 aina455 art3588 nu,aj3991 an,nn4973 aina1492 ad*5270 art3588 nn2379 art3588
9 And when he had opened the fifth seal, I saw under the altar the
nn5590 art,pfpp4969 pre1223 art3588 nn3056 art,nn2316 2532 pre1223 art3588 nn3141
souls of them*that*were*slain for the word of God, and for the testimony
repro3739 ipf2192
which they held:

2532 ipf2896 an,aj3173 an,nn5456 pap3004 ad2193/ad4219 art,nn1203 art,aj40 2532
10 And they cried with a loud voice, saying, How long, O Lord, holy and
art,aj2228 3756 pin2919 2532 pin1556 ppro2257 art,nn129 pre575 art,pap1730 pre1909 art3588
true, dost thou not judge and avenge our blood on them*that*dwell on the
nn1093
earth? *(Deut. 32:43; 2 Kgs. 9:7; Ps. 79:10)*

2532 an,aj3022 an,nn4749 ainp1325 an,ajn1538 2532 ainp4483
11 And white robes were given unto every*one*of*them; and it was said
ppro846 24433 asbm373 ad2089 an,aj3398 an,nn5550 ad2193 (repro3739) ppro848
unto them, that they should rest yet for a little season, until their
art,nn4889 2532 2532 ppro848 art,nn80 art,pap3195 pip615 ad5613 (2532)ppro848
fellowservants also and their brethren, that should be killed as they *were,*
fm4137
should be fulfilled.

2532 aina1492 ad3753 aina455 art3588 nu,aj1622 art,nn4973 2532 2400 aom1096
12 And I beheld when he had opened the sixth seal, and, lo, there was a
an,aj3173 an,nn4578 2532 art3588 nn2246 aom1096 pr/an,aj3189 ad5613 an,nn4526 an,aj5155 2532 art3588
great earthquake; and the sun became black as sackcloth of hair, and the
nn4582 aom1096 ad5613 pr/an,nn129
moon became as blood; *(Is. 13:10; Ezek. 32:7,8; Joel 2:10,31; 3:15)*

2532 art3588 nn792 art,nn3772 aina4098 pre1519 art3588 nn1093 ad5613 an,nn4808 pin906
13 And the stars of heaven fell unto the earth, even as a fig tree casteth
ppro848 art,nn3653 ppmp4579 pre5259 an,aj3173 an,nn417
her untimely figs, when she is shaken of a mighty wind.

(Is. 13:10; 34:4; Ezek. 32:7,8; Joel 2:10; 3:15)

2532 an,nn3772 ainp673 ad5613 an,nn975 ppmp1507 2532
14 And the heaven departed as a scroll when it is rolled together; and
an,aj3956 an,nn3735 2532 an,nn3520 ainp2795 pre1537 ppro848 art,nn5117
every mountain and island were moved out of their places. *(Is. 34:4)*

2532 art3588 nn935 art3588 nn1093 2532 art3588 nn3175 2532 art3588 ajn4145
15 And the kings of the earth, and the great men, and the rich men,
2532 art3588 nn5506 2532 art3588 ajn1415 2532 an,aj3956 an,ajn1401 2532
and the chief captains, and the mighty men, and every bondman, and
an,aj3956 an,ajn1658 aina2928 rxpro1438 pre1519 art3588 nn4693 2532 pre1519 art3588 nn4073 art3588
every free man, hid themselves in the dens and in the rocks of the
nn3735
mountains; *(Is. 2:10,19,21; Jer. 4:29)*

2532 pin3004 art3588 nn3735 2532 art,nn4073 aima4098 pre1909 ppro2248 2532 aima2928 ppro2248 pre575
16 And said to the mountains and rocks, Fall on us, and hide us from

an,nn4383 art,ppmp2521 pre1909 art3588 nn2362 2532 pre575 art3588 nn3709 art3588 nn721
the face of him*that*sitteth on the throne, and from the wrath of the Lamb:

(Hos. 10:8; 1 Kgs. 22:19; 2 Chr. 18:18; Ps. 47:8; Is. 6:1; Ezek. 1:26)

3754 art3588 aj3173 art,nn2250 ppro848 art,nn3709 aina2064 2532 inpro5101 pinm1410
17 For the great day of his wrath is come; and who shall be able to
arfp2476
stand? *(Joel 2:11; Nah. 1:6; Mal. 3:2)*

The 144,000

2532 pre3326 depro5023 aina1492 nu5064 an,nn32 pfp2476 pre1909 art3588 nu5064 nn1137
7 And after these things I saw four angels standing on the four corners
art3588 nn1093 pap2902 art3588 nn5064 nn417 art3588 nn1093 2443 an,nn417
of the earth, holding the four winds of the earth, that the wind should
3361 psa4154 pre1909 art3588 nn1093 3383 pre1909 art3588 nn2281 3383 pre1909 an,aj3956 an,nn1186
not blow on the earth, nor on the sea, nor on any tree.

(Jer. 49:36; Ezek. 37:9; Dan. 7:2; Zech. 6:5)

2532 aina1492 an,aj243 an,nn32 pap305 pre575 an,nn395/an,nn2246 pap2192 an,nn4973
2 And I saw another angel ascending from the east, having the seal
an,pap2198 an,nn2316 2532 aina2896 an,aj3173 an,nn5456 art3588 nu5064 nn32 repro3739
of the living God: and he cried with a loud voice to the four angels, to whom it
ainp1325 (ppro846) ainf91 art3588 nn1093 2532 art3588 nn2281
was given to hurt the earth and the sea,
pap3004 aosi91 3361 art3588 nn1093 3383 art3588 nn2281 3383 art3588 nn1186 ad891 (repro3739)
3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have
asba4972 art3588 ajn1401 ppro2257 art,nn2316 pre1909 ppro848 art,nn3359
sealed the servants of our God in their foreheads. *(Ezek. 9:4)*

2532 aina191 art3588 nu706 art,pfpp4972
4 And I heard the number of them*which*were*sealed: *and there were*
pfpp4972 nu1540/nu5062/nu5064/an,nn5055 pre1537 an,aj3956 an,nn5543
sealed a*hundred**and*forty**and*four*thousand of all the tribes of the
an,nn5207 2474
children of Israel.

pre1537 an,nn5443 an,nn2455 pfpp4972 nu1427 an,nn5505 pre1537 an,nn5543
5 Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of
4502 pfpp4972 nu1427 an,nn5505 pre1537 an,nn5543 1045 pfpp4972 nu1427
Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve
an,nn5505
thousand.

7:1–17 This chapter contains a parenthetical portion between the opening of the sixth and seventh seals. In this period there are two distinct groups mentioned: (1) The 144,000 servants of God that are sealed are representative of the twelve tribes of Israel. This does not mean that only 144,000 Israelites will be saved, but that 12,000 chosen in each tribe will be protected from the wrath of Satan and the Antichrist. (2) The great multitude that will be saved. These are described as "they which come out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). It is clear from 2 Thessalonians 2:10–12, that those who hear the Gospel before the Tribulation and reject it, will be doomed to spend an eternity without Christ. The only ones who can possibly be saved during the Tribulation are those who do not hear the Gospel previous to that time.

pre1537 an,nn5443 768 pfpp4972 nu1427 an,nn5505 pre1537 an,nn5443
6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of
3508 pfpp4972 nu1427 an,nn5505 pre1537 an,nn5543 3128
Naphtali *were* sealed twelve thousand. Of the tribe of Manasses *were*
pfpp4972 nu1427 an,nn5505
sealed twelve thousand.

pre1537 an,nn5543 4826 pfpp4972 nu1427 an,nn5505 pre1537 an,nn5443
7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of
3017 pfpp4972 nu1427 an,nn5505 pre1537 an,nn5543 2466 pfpp4972
Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed
nu1427 an,nn5505
twelve thousand.

pre1537 an,nn5543 2194 pfpp4972 nu1427 an,nn5505 pre1537 an,nn5543
8 Of the tribe of Zebulun *were* sealed twelve thousand. Of the tribe of
2501 pfpp4972 nu1427 an,nn5505 pre1537 an,nn5543 958 pfpp4972
Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed
nu1427 an,nn5505
twelve thousand.

The Congregation in Heaven

pre3326 depro5023 aina1492 2532 2400 an,aj4183 an,nn3793 repro3739 an,ajn3762 ipf1410
9 After this I beheld, and, lo, a great multitude, which no man could
ainf705(ppro846) pre1537 an,aj3956 an,nn1484 2532 an,nn5443 2532 an,nn2992 2532 an,nn1100 pfp2476
number, of all nations, and kindreds, and people, and tongues, stood
ad*1799 art3588 nn2362 2532 ad*1799 art3588 nn721 pfpp4016 an,aj3022 an,nn4749 2532 an,nn5404
before the throne, and before the Lamb, clothed with white robes, and palms
pre1722 ppro848 art,nn5495
in their hands;

2532 pap2896 an,aj3173 an,nn5456 pap3004 art,nn4991 ppro2257 art,nn2316
10 And cried with a loud voice, saying, Salvation to our God
art,ppmp2521 pre1909 art3588 nn2362 2532 art3588 nn721
which sitteth upon the throne, and unto the Lamb.

(1 Kgs. 22:19; 2 Chr. 18:18; Ps. 47:8; Is. 6:1; Ezek. 1:26)

2532 an,aj3956 art3588 nn32 plpf2476 an,ajn2945 art3588 nn2362 2532 art3588
11 And all the angels stood round about the throne, and *about* the
ajn4245 2532 art3588 nu5064 nn2226 2532 aina4098 ad*1799 art3588 nn2362 pre1909 ppro848 an,nn4383 2532
elders and the four beasts, and fell before the throne on their faces, and
aina4352 art,nn2316
worshiped God,

pap3004 281 art,nn2129 2532 art,nn1391 2532 art,nn4678 2532 art,nn2169 2532
12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and
art,nn5092 2532 art,nn1411 2532 art,nn2749 ppro2257 art,nn2316 pre1519/art,nn165/art,nn165 281
honor, and power, and might, *be* unto our God forever*and*ever. Amen.

2532 nu1520 pre1537 art3588 ajn4245 ainp611 pap3004 ppro3427 inpro5101 pin1526 depro3778
13 And one of the elders answered, saying unto me, What are these
pr/art,pfpp4016 art,aj3022 art,nn4749 2532 ad4159 aina2064
which*are*arrayed in white robes? and whence came they?

2532 pli2046 ppro846 an,nn2962 epn4771 pin1492 2532 aina2036 ppro3427 depro3778
14 And I said unto him, Sir, thou knowest. And he said to me, These

are they*which*came out of great tribulation, and have washed their robes,
and made*them*white in the blood of the Lamb. *(Dan. 12:1)*

15 Therefore are they before the throne of God, and serve him day and
night in his temple: and he*that*sitteth on the throne shall dwell among
them. *(1 Kgs. 22:19; 2 Chr. 18:18; Ps. 47:8; Is. 6:1; Ezek. 1:26)*

16 They shall hunger no more, neither thirst any more; neither shall the
sun light on them, nor any heat. *(Is. 49:10)*

17 For the Lamb which is in the midst of the throne shall feed them,
and shall lead them unto living fountains of waters: and God shall wipe away
all tears from their eyes.

(Ps. 23:1; Ezek. 34:23; Ps. 23:2; Is. 49:10; Jer. 2:13; Is. 25:8)

Silence in Heaven

8 And when he had opened the seventh seal, there was silence in
heaven about the*space*of*half*an*hour.

2 And I saw the seven angels which stood before God; and to them were
given seven trumpets.

3 And another angel came and stood at the altar, having a golden
censer; and there was given unto him much incense, that he should offer *it*
with the prayers of all saints upon the golden altar which was before the
throne. *(Ps. 141:2; Ex. 30:1-3)*

4 And the smoke of the incense, *which came* with the prayers of the
saints, ascended up before God out of the angel's hand. *(Ps. 141:2)*

5 And the angel took the censer, and filled it with fire of the altar,

---

8:1–7 The silence in heaven that accompanies the opening of the seventh seal (v. 1) is in anticipation of the sounding of the seven trumpet judgments (v. 6).

2532 aina906 pre1519 art3588 nn1093 2532 aom1096 an,nn5456 2532 an,nn1027 2532
and cast *it* into the earth: and there were voices, and thunderings, and
an,nn796 2532 an,nn4578
lightnings, and an earthquake. *(Lev. 16:12; Ex. 19:16; Esth. 1:1 [Sept.])*

The Seven Trumpets

2532 art3588 nu2033 nn32 art,pap2192 art3588 nu2033 nn4536 aina2090
6 And the seven angels which had the seven trumpets prepared
rxpro1438 2443 asba4537
themselves to sound.

(2532)art3588 nu,aj4413 an,nn32 aina4537 2532 aom1096 an,nn5464 2532 an,nn4442 pfpp3396
7 The first angel sounded, and there followed hail and fire mingled
an,nn129 2532 ainp906 pre1519 art3588 nn1093 2532 art3588 nu,ajn5154 art,nn1186
with blood, and they were cast upon the earth: and the third part of trees was
ainp2618 2532 an,aj3956 an,aj5515 an,nn5528 ainp2618
burnt up, and all green grass was burnt up. *(Ex. 9:23-25; Ezek. 38:22)*

2532 art3588 nu,aj1208 an,nn32 aina4537 2532 ad5613 an,aj3173 an,nn3735
8 And the second angel sounded, and as*it*were a great mountain
ppmp2545 an,nn4442 ainp906 pre1519 art3588 nn2281 2532 art3588 nu,ajn5154 art3588 nn2281
burning with fire was cast into the sea: and the third part of the sea
aom1096 pr/an,nn129
became blood; *(Ex. 7:20,21)*

2532 art3588 nu,ajn5154 art3588 nn2938 art3588 pre1722 art3588 nn2281 2532 art,pap2192
9 And the third part of the creatures which were in the sea, and had
an,nn5590 aina599 2532 art3588 nu,ajn5154 art3588 nn4143 ainp1311
life, died; and the third part of the ships were destroyed.

2532 art3588 nu,aj5154 an,nn32 aina4537 2532 aina4098 an,aj3173 an,nn792 pre1537 art,nn3772
10 And the third angel sounded, and there fell a great star from heaven,
ppmp2545 ad5613 an,nn2985 2532 aina4098 pre1909 art3588 nu,ajn5154 art3588 nn4215 2532
burning as*it*were a lamp, and it fell upon the third part of the rivers, and
pre1909 art3588 nn4077 an,nn5024
upon the fountains of waters;

2532 art3588 nn3686 art3588 nn792 pinp3004 pr/an,nn894 2532 art3588 nu,ajn5154
11 And the name of the star is called Wormwood: and the third part of
art3588 nn5204 pinm1096 (pre1519) an,nn894 2532 an,aj4183 an,nn444 aina599 pre1537 art3588 nn5204 3754
the waters became wormwood; and many men died of the waters, because
ainp4087
they were made bitter.

2532 art3588 nu,aj5067 an,nn32 aina4537 22532 art3588 nu,ajn5154 art3588 nn2246
12 And the fourth angel sounded, and the third part of the sun was
ainp4141 2532 art3588 nu,ajn5154 art3588 nn4582 2532 art3588 nu,ajn5154 art3588 nn792 2443
smitten, and the third part of the moon, and the third part of the stars; so as
art3588 nu,ajn5154 ppro846 asbp4654 2532 art3588 nn2250 psa5316 3361 art,nu,ajn5154
the third part of them was darkened, and the day shone not for a third part of
ppro848 2532 art3588 nn3571 ad3668
it, and the night likewise. *(Is. 13:10; Ezek. 32:7,8; Joel 2:10; 3:15)*

2532 aina1492 2532 aina191 nu1520 an,nn32 ppmp4072 pre1722 an,nn3321
13 And I beheld, and heard an angel flying through the midst*of*heaven,
pap3004 an,aj3173 an,nn5456 3759 3759 3759 art3588 pap2730 pre1909 art3588 nn1093
saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth

pre1537 art3588 an,aj3062 nn5456 art3588 nn4536 art3588 nu5140 nn32
by*reason*of the other voices of the trumpet of the three angels,
art,pap3195 pinf4537
which*are*yet to sound!

2532 art3588 nu,aj3991 an,nn32 aina4537 2532 aina1492 an,nn792 pfp4098 pre1537 art,nn37721 pre1519
9 And the fifth angel sounded, and I saw a star fall from heaven unto
art3588 nn1093 2532 ppro846 ainp1325 art3588 nn2807 art3588 nn12 art,nn5421
the earth: and to him was given the key of the bottomless pit.

2532 aina455 art3588 nn12 art,nn5421 2532 aina305 an,nn2586 pre1537
2 And he opened the bottomless pit; and there arose a smoke out of
art3588 nn5421 ad5613 an,nn2586 an,aj3173 an,nn2575 2532 art3588 nn2246 2532 art3588 nn109
the pit, as the smoke of a great furnace; and the sun and the air were
ainp4654 pre1537 art3588 nn2586 art3588 nn5421
darkened by*reason*of the smoke of the pit. *(Gen. 19:28; Ex. 19:18)*

2532 aina1831 pre1537 art3588 nn2586 an,nn200 pre1519 art3588 nn1093 2532
3 And there came out of the smoke locusts upon the earth: and unto
ppro846 ainp1325 an,nn1849 ad5613 art3588 nn4651 art3588 nn1093 pin2192 an,nn1849
them was given power, as the scorpions of the earth have power.

2532 ainp4483 ppro846 2443 3361 asba91 art3588 nn5528 art3588
4 And it was commanded them that they should not hurt the grass of the
nn1093 3761 an,aj3956 an,ajn5515 3761 an,aj3956 an,nn1186 1508 an,aj3441 art,nn444 repro3748
earth, neither any green thing, neither any tree; but only those men which
pin2192 3756 art3588 nn4973 art,nn2316 pre1909 ppro848 art,nn3359
have not the seal of God in their foreheads. *(Ezek. 9:4)*

2532 ppro846 ainp1325 2443 3361 asba615 ppro846 235 2443
5 And to them it was given that they should not kill them, but that they
asbp928 nu4002 an,nn3376 2532 ppro848 art,nn929 an,nn929
should be tormented five months: and their torment *was* the torment of a
an,nn4651 ad3752 asba3817 an,nn444
scorpion, when he striketh a man.

2532 pre1722 depro1565 art,nn2250 art,nn444 ft2212 art,nn2288 2532 3756 ft2147 ppro846 2532
6 And in those days shall men seek death, and shall not find it; and
ft1937 ainf599 2532 art,nn2288 fm5343 pre575 ppro846
shall desire to die, and death shall flee from them. *(Job 3:21; Jer. 8:3)*

2532 art3588 nn3667 art3588 nn200 pr/an,ajn3664 an,nn2462 pfpp2090 pre1519
7 And the shapes of the locusts *were* like unto horses prepared unto
an,nn4171 2532 pre1909 ppro848 art,nn2776 ad5613 an,nn4735 pr/an,aj3664 an,nn5557 2532 ppro848
battle; and on their heads *were* as*it*were crowns like gold, and their
art,nn4383 ad5613 pr/an,nn4383 an,nn444
faces *were* as the faces of men. *(Joel 2:4,5)*

2532 ipf2192 an,nn2359 ad5613 an,nn2359 an,nn1135 2532 ppro848 art,nn3599 ipf2258 ad5613
8 And they had hair as the hair of women, and their teeth were as *the*
an,nn3023
teeth of lions. *(Joel 1:6)*

2532 ipf2192 an,nn2382 ad5613 an,nn2382 an,aj4603 2532 art3588
9 And they had breastplates, as*it*were breastplates of iron; and the
nn5456 ppro848 art,nn4420 ad5613 pr/an,nn5456 an,nn716 an,aj4183 an,nn2462 pap5143
sound of their wings *was* as the sound of chariots of many horses running
pre1519 an,nn4171
to battle. *(Joel 2:5)*

2532 pin2192 an,nn3769 pr/an,ajn3664 an,nn4651 2532 ipf2258 an,nn2759 pre1722
10 And they had tails like unto scorpions, and there were stings in
ppro846 art,nn3769 2532 ppro846 art,nn1849 ainf91 art,nn444 nu4002 an,nn3376
their tails: and their power *was* to hurt men five months.

2532 pin2192 an,nn935 pre1909 ppro846 art3588 nn32 art3588
11 And they had a king over them, *which is* the angel of the
nn12 ppro846 an,nn3686 ad1447 pr/3 2532 pre1722 art3588
bottomless pit, whose name in*the*Hebrew*tongue *is* Abaddon, but in the
ajn1673 pin2192 an,nn3686 pr/an,nn623
Greek tongue hath *his* name Apollyon.

art,nu3391 (art3588) 3759 aina565 2400 pinm2064 nu1417 3759 ad2089 pre3326/depro5023
12 One woe is past; *and,* behold, there come two woes more hereafter.

2532 art3588 nu,aj1622 an,nn32 aina4537 2532 aina191 nu3391 an,nn5456 pre1537 art3588 nu5064
13 And the sixth angel sounded, and I heard a voice from the four
nn2768 art3588 aj5552 art,nn2379 art3588 ad*1799 art,nn2316
horns of the golden altar which is before God, *(Ex. 30:1-3)*

pap3004 art3588 nu,aj1622 an,nn32 repro3739 ipf2192 art3588 nn4536 aima3089 art3588 nu5064
14 Saying to the sixth angel which had the trumpet, Loose the four
nn32 art,pfpp1210 pre1909 art3588 aj3173 art,nn4215 an,nn2166
angels which*are*bound in the great river Euphrates.

2532 art3588 nu5064 nn32 ainp3089 art,pfpp2090 pre1519 art,nn5610
15 And the four angels were loosed, which*were*prepared for an hour,
2532 an,nn2250 2532 an,nn3376 2532 an,nn1763 2443 asba615 art3588 nu,ajn5154 art,nn444
and a day, and a month, and a year, for to slay the third part of men.

2532 art3588 nn706 an,nn4753 art3588 ajn2461
16 And the number of the army of the horsemen *were*
pr/nu1417/an,nn3461/an,nn3461 2532 aina191 art3588 nn706 ppro846
two*hundred*thousand*thousand: and I heard the number of them.

2532 ad3779 aina1492 art3588 nn2462 pre1722 art3588 nn3706 2532 art,ppmp2521 pre1909
17 And thus I saw the horses in the vision, and them*that*sat on
ppro846 pap2192 an,nn2382 an,aj4447 2532 an,aj5191 2532 an,aj2306 2532 art3588
them, having breastplates of fire, and of jacinth, and brimstone: and the
nn2776 art3588 nn2462 ad5613 pr/an,nn2776 an,nn3023 2532 pre1537 ppro846 art,nn4750
heads of the horses *were* as the heads of lions; and out of their mouths
pinm1607 an,nn4442 22532 an,nn2586 2532 an,nn2303
issued fire and smoke and brimstone.

pre5259 depro5130 art,nu,ajn5140 art3588 nu,ajn5154 art,nn444 ainp615 pre1537 art3588 nn4442 2532
18 By these three was the third part of men killed, by the fire, and
pre1537 art3588 nn2586 2532 pre1537 art3588 nn2303 art,ppmp1607 pre1537 ppro846 art,nn4750
by the smoke, and by the brimstone, which issued out of their mouths.

1063 ppro846 art,nn1849 pin1526 pre1722 ppro846 art,nn4750 2532 pre1722 ppro846 art,nn3769 1063 ppro846
19 For their power is in their mouth, and in their tails: for their
art,nn3769 pr/an,ajn3664 an,nn3789 pap2192 an,nn2776 2532 pre1722 ppro846 pin91
tails *were* like unto serpents, and had heads, and with them they do hurt.

2532 art3588 ajn3062 art3588 nn444 repro3739 3756 ainp615 pre1722 depro5025 art,nn4127
20 And the rest of the men which were not killed by these plagues
3777/aina3340 pre1537 art3588 nn2041 ppro846 art,nn5495 2443 3361 asba4352
yet*repented*not of the works of their hands, that they should not worship
art,nn1140 2532 an,nn1497 art,aj5552 2532 art,aj693 2532 art,aj5470 2532 art,aj3035 2532 art,aj3585 repro3739
devils, and idols of gold, and silver, and brass, and stone, and of wood: which
3777 pinm1410 pinf991 3777 pinf191 3777 pinf4043
neither can see, nor hear, nor walk: *(Ps. 115:4-7; 135:15-17; Dan. 5:23)*

2532:3756 aina3340 pre1537 ppro848 art,nn5408 3777 pre1537 ppro848 art,nn5331 3777
21 Neither repented they of their murders, nor of their sorceries, nor
pre1537 ppro848 art,nn4202 3777 pre1537 ppro848 art,nn2809
of their fornication, nor of their thefts.

A Strong Angel

2532 aina1492 an,aj243 an,aj2478 an,nn32 pap2597 pre1537 art,nn3772
10 And I saw another mighty angel come down from heaven,
plpp4016 an,nn3507 2532 an,nn2463 pre1909 art,nn2776 2532 ppro848
clothed with a cloud: and a rainbow *was* upon his head, and his
art,nn4383 ad5613 art3588 pr/nn2246 2532 ppro848 art,nn4228 ad5613 pr/an,nn4769 an,nn4442
face *was* as*it*were the sun, and his feet as pillars of fire:

2532 ipf2192 pre1722 ppro848 art,nn5495 an,nn974 pfpp455 2532 aina5087 ppro848 art,aj1188
2 And he had in his hand a little book open: and he set his right
art,nn4228 pre1909 art3588 nn2281 1161 art,ajn2176 pre1909 art3588 nn1093
foot upon the sea, and his left *foot* on the earth,

2532 aina2896 an,aj3173 an,nn5456 ad5613 an,nn3023 pinm3455 2532 ad3753
3 And cried with a loud voice, as *when* a lion roareth: and when he had
aina2896 nu2033 art,nn1027 aina2980 art,rxpro1438 an,nn5456
cried, seven thunders uttered their voices.

2532 ad3753 art3588 nu2033 nn1027 aina2980 rxpro1438 art,nn5456 ipf3195
4 And when the seven thunders had uttered their voices, I was about to
pinf1125 2532 aina191 an,nn5456 pre1537 art,nn3772 pap3004 ppro3427 aima4972
write: and I heard a voice from heaven saying unto me, Seal up those things
repro3739 art3588 nu2033 nn1027 aina2980 2532 aosi1125 depro5023 3361
which the seven thunders uttered, and write them not. *(Dan. 8:26; 12:4,9)*

2532 art3588 nn32 repro3739 aina1492 pfp2476 pre1909 art3588 nn2281 2532 pre1909 art3588 nn1093
5 And the angel which I saw stand upon the sea and upon the earth
aina142 ppro848 art,nn5495 pre1519 art,nn3772
lifted up his hand to heaven, *(Deut. 32:40; Dan. 12:7)*

2532 aina3660 pre1722 art,pap2198 pre1519/art,nn165/art,nn165 repro3739 aina2936 art,nn3772
6 And sware by him*that*liveth forever*and*ever, who created heaven,
2532 art3588 pre1722/ppro846 2532 art3588 nn1093 2532 art3588 pre1722/ppro846
and the things that therein are, and the earth, and the things that therein
2532 art3588 nn2281 2532 art3588 pre1722/ppro846 3754 fm2071
are, and the sea, and the things which are therein, that there should be
an,nn5550 3756 ad2089
time no longer: *(Dan. 12:7; Gen. 14:19,22; Ex. 20:11; Neh. 9:6; Ps. 146:6)*

235 pre1722 art3588 nn2250 art3588 nn5456 art3588 nu,aj1442 an,nn32 ad3752
7 But in the days of the voice of the seventh angel, when he shall
psa3195 pinf4537 art3588 nn3466 art,nn2316 asbp5055 ad5613 aina2097
begin to sound, the mystery of God should be finished, as he hath declared
art,rxpro1438 an,ajn1401 art3588 nn4396
to his servants the prophets. *(Dan. 9:6,10; Amos 3:7; Zech. 1:6)*

10:1–11 This chapter is a parenthetical portion between the sixth and the seventh trumpets. The words of the seven thunders were the only thing that John was not permitted to reveal.

2532 art3588 nn5456 repro3739 aina191 pre1537 art,nn3772 pap2980 pre3326 ppro1700 ad3825 2532
8 And the voice which I heard from heaven spake unto me again, and
pap3004 aima5217 aima2983 art3588 nn974 art,pfpp455 pre1722 art3588 nn5495 an,nn32
said, Go *and* take the little book which*is*open in the hand of the angel
art,pfp2476 pre1909 art3588 nn2281 2532 pre1909 art3588 nn1093
which standeth upon the sea and upon the earth.

2532 aina565 pre4314 art3588 nn32 pap3004 ppro846 aima1325 ppro3427 art3588
9 And I went unto the angel, and said unto him, Give me the
nn974 2532 pin3004 ppro3427 aima2983 2532 aima2719/ppro846 2532
little book. And he said unto me, Take *it,* and eat*it*up; and it
ft4087/ppro4675/art,nn2836 235 fm2071 pre1722 ppro4675 art,nn4750 pr/an,aj1099 ad5613
shall make*thy*belly*bitter, but it shall be in thy mouth sweet as
an,nn3192
honey.

2532 aina2983 art3588 nn974 pre1537 art3588 nn32 art,nn5495 2532 aina2719/ppro846 2532
10 And I took the little book out of the angel's hand, and ate*it*up; and it
ipf2258 pre1722 ppro3450 art,nn4750 pr/an,aj1099 ad5613 an,nn3192 2532 ad3753 aina5315 ppro846 ppro3450
was in my mouth sweet as honey: and as*soon*as I had eaten it, my
art,nn2836 ainp4087
belly was bitter. *(Ezek. 2:8; 3:1-3)*

2532 pin3004 ppro3427 ppro4571 pin1163 ainf4395 ad3825 pre1909 an,aj4183 an,nn2992
11 And he said unto me, Thou must prophesy again before many peoples,
2532 an,nn1484 2532 an,nn1100 2532 an,nn935
and nations, and tongues, and kings. *(Jer. 1:10; Dan. 3:4; 7:14)*

The Two Prophets of God

2532 ainp1325 ppro3427 an,nn2563 an,aj3664 an,nn4464 2532 art3588
11 And there was given me a reed like unto a rod: and the
nn32 pipf2476 pap3004 aipm1453 2532 aima3354 art3588 nn3485 art,nn2316
angel stood, saying, Rise, and measure the temple of God,
2532 art3588 nn2379 2532 art,pap4352 pre1722/ppro846
and the altar, and them*that*worship therein. *(Ezek. 40:3; Zech. 2:1,2)*

2532 art3588 nn833 art,ad1855 art3588 nn3485 aima1544 ad1854 2532 aosi3354 ppro846
2 But the court which*is*without the temple leave out, and measure it
3361 3754 ainp1325 art3588 nn1484 2532 art3588 aj40 art,nn4172
not; for it is given unto the Gentiles: and the holy city shall they
fi3961 nu5062/nu1417 an,nn3376
tread*under*foot forty*and*two months.

(Ps. 79:1; Is. 63:18; Zech. 12:3 [Sept.])

2532 ft1325 ppro3450 nu1417 art,nn3144 2532 ft4395
3 And I will give *power* unto my two witnesses, and they shall prophesy
nu5507/nu1250/nu1835 an,nn2250 plpp4016 an,nn4526
a*thousand*two*hundred*and*threescore days, clothed in sackcloth.

11:1–12 The exact identity of these two witnesses is unknown. There is speculation that they will be either Moses and Elijah, or Enoch and Elijah.

depro3778 pin1526 art3588 nu1417 pr/nn1636 2532 art3588 nu1417 pr/nn3087 art,pfp2476
4 These are the two olive trees, and the two candlesticks standing
ad*1799 art3588 nn2316 art3588 nn1093
before the God of the earth. *(Zech. 4:3; 11-14)*

2532 idpro1536 pin2309 ainf91 ppro846 an,nn4442 pinm1607 pre1537 ppro848
5 And if*any*man will hurt them, fire proceedeth out of their
art,nn4750 2532 pin2719 ppro848 art,ajn2190 2532 idpro1536 pin2309 ainf91
mouth, and devoureth their enemies: and if*any*man will hurt
ppro846 ppro846 pin1163 ad3779 aifp615
them, he must in*this*manner be killed.

(2 Sam. 22:9; 2 Kgs. 1:10; Ps. 97:3; Jer. 5:14)

depro3778 pin2192 an,nn1849 ainf2808 art,nn3772 2443 psa1026/3361/an,nn5205 pre1722 an,nn2250
6 These have power to shut heaven, that it*rain*not in the days of
ppro848 art,nn4394 2532 pin2192 an,nn1849 pre1909 art,nn5204 pinf4762 ppro846 pre1519 an,nn129 2532
their prophecy: and have power over waters to turn them to blood, and to
ainf3960 art3588 nn1093 an,aj3956 an,nn4127 ad3740 asba2309/1437
smite the earth with all plagues, as*often*as they will.

(1 Kgs. 17:1; Ex. 7:17,19,20; 1 Sam. 4:8)

2532 ad3752 asba5055 ppro848 art,nn3141 art3588 nn2342
7 And when they shall have finished their testimony, the beast
art,pap305 pre1537 art3588 nn12 ft4160 an,nn4171 pre3326 ppro846 2532
that ascendeth out of the bottomless pit shall make war against them, and
ft3528 ppro846 2532 ft615 ppro846
shall overcome them, and kill them. *(Dan. 7:3,7,21)*

2532 ppro848 art,nn4430 pre1909 art3588 ajn4113 art3588 aj3173 an,nn4172 repro3748
8 And their dead bodies *shall lie* in the street of the great city, which
ad4153 pinp2564 an,nn4670 2532 an,nn125 ad3699 2532 ppro2557 art,nn2962 ainp4717
spiritually is called Sodom and Egypt, where also our Lord was crucified.

(Is. 1:10)

2532 pre1537 art3588 nn2992 2532 an,nn5443 2532 an,nn1100 2532 an,nn1484 ft991
9 And they of the people and kindreds and tongues and nations shall see
ppro848 art,nn4430 nu5140 an,nn2250 2532 nu2255 2532 3756 ft863 ppro848 art,nn4430
their dead bodies three days and a half, and shall not suffer their dead bodies
aifp5087 pre1519 an,nn3418
to be put in graves.

2532 art,pap2730 pre1909 art3588 nn1093 ft5463 pre1909 ppro846 2532
10 And they*that*dwell upon the earth shall rejoice over them, and
fp2165 2532 ft3992 an,nn1435 rcpro240 3754 depro3778 nu1417
make merry, and shall send gifts one*to*another; because these two
art,nn4396 aina928 art,pap2730 pre1909 art3588 nn1093
prophets tormented them*that*dwelt on the earth.

2532 pre3226 nu5140 art,nn2250 2532 nu2255 an,nn4151 an,nn2222 pre1537 art,nn2316 aina1525
11 And after three days and a half the Spirit of life from God entered
pre1909 ppro846 2532 aina2476 pre1909 ppro848 art,nn4228 2532 an,aj3173 an,nn5401 aina4098 pre1909
into them, and they stood upon their feet; and great fear fell upon
art,pap2334 ppro846
them*which*saw them. *(Ezek. 37:5,10)*

2532 aina191 an,aj3173 an,nn5456 pre1537 art,nn3772 pap3004 ppro846 aima305
12 And they heard a great voice from heaven saying unto them, Come up

ad5602 2532 aina305 pre1519 art,nn3772 pre1722 art,nn3507 2532 ppro846 art,ajn2190
hither. And they ascended up to heaven in a cloud; and their enemies
aina2334 ppro846
beheld them. *(2 Kgs. 2:11)*

2532 depro1565 art,nn5610 aom1096 an,aj3173 an,nn4578 2532 art3588 nu,ajn1182
13 And the same hour was there a great earthquake, and the tenth part of
art3588 nn4172 aina4098 2532 pre1722 art3588 nn4578 ainp615 (an,nn3686) an,nn444 nu2033 an,nn5505
the city fell, and in the earthquake were slain of men seven thousand:
2532 art3588 ajn3062 aom1096 pr/an,aj1719 2532 aina1325 an,nn1391 art3588 nn2316 art,nn3772
and the remnant were affrighted, and gave glory to the God of heaven.

(Ezek. 38:19,20)

art3588 nu,aj1208 (art3588) 3759 aina565 2400 art3588 nu,aj5154 (art3588) 3759 pinm2064
14 The second woe is past; *and,* behold, the third woe cometh
an,ajn5035
quickly.

Christ Will Rule Forever

2532 art3588 nu,aj1442 an,nn32 aina4537 2532 aom1096 an,aj3173 an,nn5456 pre1722
15 And the seventh angel sounded; and there were great voices in
art,nn3772 pap3004 art3588 nn932 art,nn2889 aom1096 ppro2257
heaven, saying, The kingdoms of this world are become *the kingdoms* of our
art,nn2962 2532 ppro848 art,nn5547 2532 ft936 pre1519/art,nn165/art,nn165
Lord, and of his Christ; and he shall reign forever*and*ever.

(Ex. 15:18; Ps. 10:16; 22:28; Dan. 2:44; 7:14; Obad. 21; Zech. 14:9)

2532 art3588 nu5064/2532/nu1501 ajn4245 art,ppmp2521 ad*1799 art,nn2316 pre1909 ppro848
16 And the four*and*twenty elders, which sat before God on their
art,nn2362 aina4098 pre1909 ppro848 art,nn483 2532 aoma4352 art,nn2316
seats, fell upon their faces, and worshiped God,

pap3004 pin2168/ppro4671 an,nn2962 art,nn2316 art,nn3841
17 Saying, We give*thee*thanks, O Lord God Almighty,
3801 [art,pap5607/2532/art,ipf2258/2532/art,ppmp2064] 3754 pfi2983 ppro4675
which*art,*and*wast,*and*art*to*come; because thou hast taken to thee thy
art,aj3173 art,nn1411 2532 aina936
great power, and hast reigned.

(Amos 3:13 [Sept.]; 4:13 [Sept.]; Ex. 3:14; Is. 41:4)

2532 art3588 nn1484 ainp3710 2532 ppro4675 art,nn3709 aina2064 2532 art3588 nn2540
18 And the nations were angry, and thy wrath is come, and the time of
art3588 ajn3498 aifp2919 2532 ainf1325 art,nn3408
the dead, that they should be judged, and that thou shouldest give reward unto
ppro4675 art,ajn1401 art3588 nn4396 2532 art3588 ajn40 2532 art,ppmp5399 ppro4675 art,nn3686
thy servants the prophets, and to the saints, and them*that*fear thy name,
art,ajn3398 2532 art,ajn3173 2532 ainf1311 art,pap1311 art3588 nn1093
small and great; and shouldest destroy them*which*destroy the earth.

(Ps. 2:1; 46:6; Dan. 9:6,10; Amos 3:7; Zech. 1:6; Ps. 115:3)

2532 art3588 nn3485 art,nn2316 ainp455 pre1722 art,nn3772 2532 ainp3700
19 And the temple of God was opened in heaven, and there was seen
pre1722 ppro848 art,nn3485 art3588 nn2787 ppro848 art,nn1242 2532 aom1096 an,nn796 2532
in his temple the ark of his testament: and there were lightnings, and
an,nn5456 2532 an,nn1027 2532 an,nn4578 2532 an,aj3173 an,nn5464
voices, and thunderings, and an earthquake, and great hail.

(1 Kgs. 8:1,6; 2 Chr. 5:7; Ex. 19:16; Esth. 1:1 [Sept.]; Ex. 9:24)

A Woman Gives Birth to a Son

12 2532 ainp3700 an,aj3173 an,nn4592 pre1722 art,nn3772 an,nn1135 pfpp4016
And there appeared a great wonder in heaven; a woman clothed with
art3588 nn2246 2532 art3588 nn4582 ad*5270 ppro848 art,nn4228 2532 pre1909 ppro848 art,nn2776
the sun, and the moon under her feet, and upon her head a
an,nn4735 nu1427 an,nn792
crown of twelve stars:

2532 pap2192/pre1722/an,nn1064 pin2896 pap5605 2532 ppmp928
2 And she being*with*child cried, travailing*in*birth, and pained to be
ainf5088
delivered. *(Is. 66:7; Mic. 4:10)*

2532 ainp3700 an,aj243 an,nn4592 pre1722 art,nn3772 2532 2400 an,aj3173
3 And there appeared another wonder in heaven; and behold a great
an,aj4450 an,nn1404 pap2192 nu2033 an,nn2776 2532 nu1176 an,nn2768 2532 nu2033 an,nn1238 pre1909 ppro848
red dragon, having seven heads and ten horns, and seven crowns upon his
art,nn2776
heads. *(Dan. 7:7)*

2532 ppro848 art,nn3769 pin4951 art3588 nu,ajn5154 art3588 nn792 art,nn3772 2532 aina906
4 And his tail drew the third part of the stars of heaven, and did cast
ppro846 pre1519 art3588 nn1093 2532 art3588 nn1404 pli2476 ad*1799 art3588 nn1135
them to the earth: and the dragon stood before the woman
art,pap3195 ainf5088 2443 asba2719 ppro848 art,nn5043 ad3752
which*was*ready to be delivered, for to devour her child as*soon*as it was
asba5088
born. *(Dan. 8:10)*

2532 aina5088 an,nn730 an,nn5207 repro3739 pin3195 pinf4165 an,aj3956 art,nn1484 pre1722
5 And she brought forth a man child, who was to rule all nations with a
an,nn4464 an,aj4603 2532 ppro848 art,nn5043 ainp726 pre4314 art,nn2316 2532 ppro848 art,nn2362
rod of iron: and her child was caught up unto God, and *to* his throne.

(Is. 7:14; Ps. 2:9; Is. 9:6)

2532 art3588 nn1135 aina5343 pre1519 art3588 ajn2048 ad3699 pin2192 an,nn5117
6 And the woman fled into the wilderness, where she hath a place
pfpp2090 pre575 art,nn2316 2443 psa5142 ppro846 ad1563
prepared of God, that they should feed her there
nu5507/nu1250/nu1835 an,nn2250
a*thousand*two*hundred*and*threescore days.

2532 aom1096 an,nn4171 pre1722 art,nn3772 3413 2532 ppro848 art,nn32 aina4170 pre2596
7 And there was war in heaven: Michael and his angels fought against

art3588 nn1404 2532 art3588 nn1404 aina4170 2532 ppro848 art,nn32
the dragon; and the dragon fought and his angels, *(Dan. 10:13,21; 12:1)*

2532 aina2480 3756 3777 ppro848 an,nn5117 ainp2147 ad2089 pre1722
8 And prevailed not; neither was their place found any more in
art,nn3772
heaven.

2532 art3588 aj3173 art,nn1404 ainp906 art,aj744 art,nn3789 art,ppmp2564 an,ajn1228
9 And the great dragon was cast out, that old serpent, called the Devil,
2532 art,nn4567 art,pap4105 art3588 an,aj3650 nn3625 ainp906 pre1519 art3588 nn1093
and Satan, which deceiveth the whole world: he was cast out into the earth,
2532 ppro848 art,nn32 ainp906 pre3326 ppro846
and his angels were cast out with him. *(Is. 14:12)*

2532 aina191 an,aj3173 an,nn5456 pap3004 pre1722 art,nn3772 ad737 aom1096 art,nn4991
10 And I heard a loud voice saying in heaven, Now is come salvation,
2532 art,nn1411 2532 art3588 nn932 ppro2257 art,nn2316 2532 art3588 nn1849 ppro848 art,nn5547 3754
and strength, and the kingdom of our God, and the power of his Christ: for
art3588 nn2725 ppro2257 art,nn80 ainp2598 art,pap2723 ppro846 ad*1799 ppro2257
the accuser of our brethren is cast down, which accused them before our
art,nn2316 an,nn2250 2532 an,nn3571
God day and night. *(Job 1:9-11; Zech. 3:1)*

2532 epn846 aina3528 ppro846 pre1223 art3588 nn129 art3588 nn721 2532 pre1223 art3588
11 And they overcame him by the blood of the Lamb, and by the
nn3056 ppro848 art,nn3141 2532 aina25 3756 ppro848 art,nn5590 ad891 an,nn2288
word of their testimony; and they loved not their lives unto the death.

pre1223/depro5124 pim2165 art,nn3772 2532 art,pap4637 pre1722 ppro846 3759
12 Therefore rejoice, *ye* heavens, and ye*that*dwell in them. Woe to
art3588 pap3730 art3588 nn1093 2532 art3588 nn2281 3754 art3588 ajn1228 aina2597
the inhabitants of the earth and of the sea! for the devil is come down
pre4314 ppro5209 pap2192 an,aj3173 an,nn2372 pfp1492 3754 pin2192 an,aj3641
unto you, having great wrath, because he knoweth that he hath but a short
an,nn2540
time.

2532 ad3753 art3588 nn1404 aina1492 3754 ainp906 pre1519 art3588 nn1093
13 And when the dragon saw that he was cast unto the earth, he
aina1377 art3588 nn1135 repro3748 aina5088 art3588 nn730
persecuted the woman which brought forth the man *child.*

2532 art3588 nn1135 ainp1325 nu1417 an,nn4420 art,aj3173 art,nn105 2443
14 And to the woman were given two wings of a great eagle, that she
psmp4072 pre1519 art3588 ajn2048 pre1519 ppro848 art,nn5117 ad3699 pinp5142 (ad1563)
might fly into the wilderness, into her place, where she is nourished for a
an,nn2540 2532 an,nn2540 2532 nu2255 an,nn2540 pre575 an,nn4383 art3588 nn3789
time, and times, and half a time, from the face of the serpent.

(Dan. 7:25; 12:7)

2532 art3588 nn3789 aina906 pre1537 ppro848 art,nn4750 an,nn5204 ad5613 an,nn4215 ad*3694 art3588
15 And the serpent cast out of his mouth water as a flood after the
nn1135 2443 asba4160 depro5026 an,aj4216
woman, that he might cause her to be carried*away*of*the*flood.

2532 art3588 nn1093 aina997 art3588 nn1135 2532 art3588 nn1093 aina455 ppro848 art,nn4750
16 And the earth helped the woman, and the earth opened her mouth,
2532 aina2666 art3588 nn4215 repro3739 art3588 nn1404 aina906 pre1537 ppro848 art,nn4750
and swallowed up the flood which the dragon cast out of his mouth.

2532 art3588 nn1404 ainp3710 pre1909 art3588 nn1135 2532 aina565 ainf4160 an,nn4171
17 And the dragon was wroth with the woman, and went to make war
pre3326 art3588 ajn3062 ppro848 art,nn4690 art,pap5083 art3588 nn1785 art,nn2316 2532
with the remnant of her seed, which keep the commandments of God, and
pap2192 art3588 nn3141 art,nn2424 an,nn5547
have the testimony of Jesus Christ. *(Dan. 7:7,21)*

The Beast

2532 ainp2476 pre1909 art3588 nn285 art3588 nn2281 2532 aina1492 an,nn2342 pap305
13 And I stood upon the sand of the sea, and saw a beast rise up
pre1537 art3588 nn2281 pap2192 nn2033 an,nn2776 2532 nu1176 an,nn2768 2532 pre1909
out of the sea, having seven heads and ten horns, and upon
ppro848 art,nn2768 nu1176 an,nn1238 2532 pre1909 ppro848 art,nn2776 an,nn3686 an,nn988
his horns ten crowns, and upon his heads the name of blasphemy.

(Dan. 7:3)

2532 art3588 nn2342 repro3739 aina1492 ipf2258 pr/an,ajn3664 an,nn3917 2532 ppro848 art,nn4228
2 And the beast which I saw was like unto a leopard, and his feet were
ad5613 an,nn715 2532 ppro848 art,nn4750 ad5613 pr/an,nn4750 an,nn3023 2532 art3588 nn1404
as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon
aina1325 ppro846 ppro848 art,nn1411 2532 ppro848 art,nn2362 2532 an,aj3173 an,nn1849
gave him his power, and his seat, and great authority. *(Dan. 7:4-6)*

2532 aina1492 nu3391 ppro848 art,nn2776 ad5613 pfpp4969 pre1519 an,nn2288 2532 ppro848
3 And I saw one of his heads as*it*were wounded to death; and his
art,nn2288 art,nn4127 ainp2323 2532 an,aj3650 art3588 nn1093 aina2296 ad*3694 art3588 nn2342
deadly wound was healed: and all the world wondered after the beast.

2532 aina4352 art3588 nn1404 repro3739 aina1325 an,nn1849 art3588 nn2342 2532
4 And they worshiped the dragon which gave power unto the beast: and
aina4352 art3588 nn2342 pap3004 inpro5101 pr/an,ajn3664 art3588 nn2342 inpro5101 pinm1410
they worshiped the beast, saying, Who *is* like unto the beast? who is able to
ainf4170 pre3326 ppro846
make war with him?

2532 ainp1325 ppro846 an,nn4750 pap2980 an,ajn3173 2532
5 And there was given unto him a mouth speaking great things and
an,nn988 2532 an,nn1849 ainp1325 ppro846 ainf4160 nu5062/nu1417
blasphemies; and power was given unto him to continue forty*and*two
an,nn3376
months. *(Dan. 7:8,20,25; 11:26)*

2532 aina455 ppro848 art,nn4750 pre1519 an,nn988 pre4314 art,nn2316 ainf987
6 And he opened his mouth in blasphemy against God, to blaspheme

---

13:1–18 There are two personalities mentioned in this chapter. The first is the Antichrist (vv. 1–10). He will be the political ruler of the world at that time, bringing a false sense of peace (Rev. 6:2). Jesus warned his disciples of this deceiver. In John 5:43, the Lord said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." See note on 2 Thessalonians 2:3–9 which deals with the Antichrist.

The second beast (vv. 11–18) will become the religious leader of the day and will be worshiped. Those people that receive the mark of the beast on their right hand or on their forehead will be cast into the lake of fire (Rev. 14:9–11).

ppro848 art,nn3686 2532 ppro848 art,nn4633 2532 art,pap4637 pre1722 art,nn3772
his name, and his tabernacle, and them*that*dwell in heaven.

2532 ainp1325 ppro846 ainf4160 an,nn4171 pre3326 art3588 ajn40 2532
7 And it was given unto him to make war with the saints, and to
ainf3528 ppro846 2532 an,nn1849 ainp1325 ppro846 pre1909 an,aj3956 an,nn5443 2532 an,nn1100
overcome them: and power was given him over all kindreds, and tongues,
2532 an,nn1484
and nations. *(Dan. 7:7,21)*

2532 an,aj3956 art,pap2730 pre1909 art3588 nn1093 ft4352 ppro846 repro3739 art,nn3686
8 And all that dwell upon the earth shall worship him, whose names are
3756 pfip1125 pre1722 art3588 nn976 art,nn2222 art3588 nn721 pfpp4969 pre575 an,nn2602
not written in the book of life of the Lamb slain from the foundation of the
an,nn2889
world. *(Ex. 32:32,33; Ps. 69:28; Dan. 12:1; Is. 53:7)*

idpro1536 pin2192 an,nn3775 aima191
9 If*any*man have an ear, let him hear.

idpro1536 pin4863 an,nn161 pin5217 pre1519 an,nn161 idpro1536 ft615
10 He that leadeth into captivity shall go into captivity: he that killeth
pre1722 an,nn3162 pin1163 (ppro846) aifp615 pre1722 an,nn3162 ad5602 pin2076 art3588 nn5261 2532
with the sword must be killed with the sword. Here is the patience and
art3588 nn4102 art3588 ajn40
the faith of the saints. *(Jer. 15:2; 43:11)*

2532 aina1492 an,aj243 an,nn2342 pap305 pre1537 art3588 nn1093 2532 ipf2192
11 And I beheld another beast coming up out of the earth; and he had
nu1417 an,nn2768 an,ajn3664 an,nn721 2532 ipf2980 ad5613 an,nn1404
two horns like a lamb, and he spake as a dragon.

2532 pin4160 an,aj3956 art3588 nn1849 art3588 nu,aj4413 nn2342 ad*1799 ppro846 2532
12 And he exerciseth all the power of the first beast before him, and
pin4160 art3588 nn1093 2532 art,pap2730 pre1722/ppro846 2443 asba4532 art3588 nu,aj4413 an,nn2342
causeth the earth and them*which*dwell therein to worship the first beast,
repro3739 ppro848/art,nn2288/art,nn4127 ainp2323
whose deadly wound was healed.

2532 pin4160 an,aj3173 an,nn4592 2443 (2532) psa4160 an,nn4442 pinf2597
13 And he doeth great wonders, so that he maketh fire come down
pre1537 art,nn3772 pre1519 art3588 nn1093 ad*1799 art,nn444
from heaven on the earth in*the*sight of men,

2532 pin4105 art,pap3720 pre1909 art3588 nn1093 pre1223
14 And deceiveth them*that*dwell on the earth by *the means of* those
art,nn4592 repro3739 ainp1325/ppro846 ainf4160 ad*1799 art3588 nn2342 pap3004
miracles which he had power to do in*the*sight of the beast; saying to
art,pap2730 pre1909 art3588 nn1093 ainf4160 an,nn1504 art3588 nn2342
them* that*dwell on the earth, that they should make an image to the beast,
repro3739 pin2192 art3588 nn4127 art,nn3162 2532 aina2198
which had the wound by a sword, and did live.

2532 ainp1325/ppro846 ainf1325 an,nn4151 art3588 nn1504 art3588 nn2342 2443 art3588
15 And he had power to give life unto the image of the beast, that the
nn1504 art3588 nn2342 2532 asba2980 2532 asba4160 an,ajn3745/302 3361
image of the beast should both speak, and cause that as*many*as would not
asba4352 art3588 nn1504 art3588 nn2342 (2443) asbp615
worship the image of the beast should be killed. *(Dan. 3:5,6)*

2532 pin4160 an,ajn3956 art,ajn3398 2532 art,ajn3173(2532) art,ajn4145 2532 art,ajn4434(2532) art,ajn1658
16 And he causeth all, both small and great, rich and poor, free

2532 art,ajn1401 2443 asba1325/ppro846 an,nn5480 pre1909 ppro848 art,aj1188 art,nn5495 2228 pre1909 ppro848 art,nn3359
and bond, to receive a mark in their right hand, or in their foreheads:
2532 2443 3361 idpro5100 psmp1410 ainf59 2228 ainf4453 1508 art,pap2192 art3588 nn5480 2228
17 And that no man might buy or sell, save he*that*had the mark, or
art3588 nn3686 art3588 nn2342 2228 art3588 nn706 ppro848 art,nn3686
the name of the beast, or the number of his name.
ad5602 pin2076 art,nn4678 art,pap2192 art,nn3563 aima5585 art3588 nn706
18 Here is wisdom. Let him*that*hath understanding count the number
art3588 nn2342 1063 pin2076 pr/an,nn706 an,nn444 2532 ppro848 art,nn706
of the beast: for it is the number of a man; and his number *is*
pr/nu1812/nu1835/nu1803
Six*hundred*threescore*and*six.

Jesus and His People

2532 aina1492 2532 2400 an,nn721 pfp2476 pre1909 art3588 nn3735 4622 2532 pre3326
14 And I looked, and, lo, a Lamb stood on the mount Zion, and with
ppro846 nu1540/nu5062/nu5064/nu5505 pap2192 ppro848 art,nn3962
him a*hundred*forty*and*four*thousand, having his Father's
art,nn3686 pfpp1125 pre1909 ppro848 art,nn3359
name written in their foreheads. *(Ezek. 9:4)*
2532 aina191 an,nn5456 pre1537 art,nn3772 ad5613 an,nn5456 an,aj4183 an,nn5204 2532
2 And I heard a voice from heaven, as the voice of many waters, and
ad5613 an,nn5456 an,aj3173 an,nn1027 2532 aina191 an,nn5456 an,nn2790 pap2789 pre1722
as the voice of a great thunder: and I heard the voice of harpers harping with
ppro848 art,nn2788
their harps: *(Ezek. 1:24; 43:2)*
2532 pin103 ad5613 an,aj2537 an,nn5603 ad*1799 art3588 nn2362 2532 ad*1799
3 And they sung as*it*were a new song before the throne, and before
art3588 nu5064 nn2226 2532 art3588 ajn4245 2532 an,ajn3762 ipf1410 ainf3129 art,nn5603 1508 art3588
the four beasts, and the elders: and no man could learn that song but the
nu1540/nu5062/nu5064/an,nn5505 art,pfpp59 pre575 art3588 nn1093
hundred*and*forty*and*four*thousand, which*were*redeemed from the earth.

(Ps. 33:3; 40:3; 96:1; 98:1; 144:9; 149:1; Is. 42:10)

depro3778 pin1526 pr/repro3739 3756 ainp3435 pre3326 an,nn1135 1063 pin1526
4 These are they which were not defiled with women; for they are
pr/an,ajn3933 depro3778 pin1526 pr/art,pap190 art3588 nn721 ad3699/302 psa5217
virgins. These are they*which*follow the Lamb whithersoever he goeth.
depro3778 ainp59 pre575 art,nn444 pr/an,nn536 art,nn2316 2532
These were redeemed from among men, *being* the firstfruits unto God and to
art3588 nn721
the Lamb.
2532 pre1722 ppro848 art,nn4750 ainp2147 3756 an,nn1388 1063 pin1526 pr/an,aj299
5 And in their mouth was found no guile: for they are without fault
ad*1799 art3588 nn2362 art,nn2316
before the throne of God. *(Ps. 32:2; Is. 53:9; Zeph. 3:13)*

2532 aina1492 an,aj243 an,nn32 ppmp4072 pre1722 an,nn3321 pap2192
6 And I saw another angel fly in the midst*of*heaven, having the
an,aj166 an,nn2098 ainf2097 art,pap2730 pre1909 art3588 nn1093 2532 an,aj3956
everlasting gospel to preach unto them*that*dwell on the earth, and to every
an,nn1484 2532 an,nn5443 2532 an,nn1100 2532 an,nn2992
nation, and kindred, and tongue, and people,
pap3004 pre1722 an,aj3173 an,nn5456 aima5399 art,nn2316 2532 aima1325 an,nn1391 ppro846 3754 art3588 nn5610
7 Saying with a loud voice, Fear God, and give glory to him; for the hour
ppro848 art,nn2920 aina2064 2532 aima4352 art,apta4160 art,nn3772 2532 art,nn1093 2532
of his judgment is come: and worship him*that*made heaven, and earth, and
art3588 nn2281 2532 an,nn4077 an,nn5204
the sea, and the fountains of waters. *(Ex. 20:11; Ps. 146:6)*

2532 aina190 an,aj243 an,nn32 pap3004 an,nn897 aina4098 aina4098
8 And there followed another angel, saying, Babylon is fallen, is fallen, that
art,aj3173 art,nn4172 3754 pfi4222/an,aj3956an,nn1484 pre1537 art3588 nn3631 art3588 nn2372
great city, because she made*all*nations*drink of the wine of the wrath of
ppro848 art,nn4202
her fornication. *(Is. 21:9; Jer. 51:8; 51:7)*

2532 an,nu,aj5154 an,nn32 aina190 ppro846 pap3004 pre1722 an,aj3173 an,nn5456
9 And the third angel followed them, saying with a loud voice,
idpro1536 pin4352 art3588 nn2342 2532 ppro848 art,nn1504 2532 pin2983 an,nn5480 pre1909 ppro848
If*any*man worship the beast and his image, and receive *his* mark in his
art,nn3359 2228 pre1909 ppro848 art,nn5495
forehead, or in his hand,
epn846 (2532) fm4095 pre1537 art3588 nn3631 art3588 nn2372 art,nn2316
10 The same shall drink of the wine of the wrath of God,
art,pfpp2767 pr/an,aj194 pre1722 art3588 nn4221 ppro848 art,nn3709 2532
which*is*poured*out without mixture into the cup of his indignation; and he
fp928 pre1722 an,nn4442 2532 an,nn2303 ad*1799 art3588 aj40 an,nn32
shall be tormented with fire and brimstone in*the*presence of the holy angels,
2532 ad*1799 art3588 nn721
and in*the*presence of the Lamb:

(Ps. 75:8; Is. 51:17,22; Jer. 25:15; Gen. 19:24; Ps. 11:6; Ezek. 38:22)

2532 art3588 nn2586 ppro848 art,nn929 pin305 pre1519/an,nn165/an,nn165 2532
11 And the smoke of their torment ascendeth up forever*and*ever: and
pin2192 3756 an,nn372 an,nn2250 2532 an,nn3571 art,pap4352 art3588 nn2342 2532 ppro848 art,nn1504 2532
they have no rest day nor night, who worship the beast and his image, and
idpro1536 pin2983 art3588 nn5480 ppro848 art,nn3686
whosoever receiveth the mark of his name. *(Is. 34:10)*

ad5602 pin2076 an,nn5281 art3588 ajn40 ad5602 art,pap5083 art3588
12 Here is the patience of the saints: here *are* they*that*keep the
nn1785 art,nn2316 2532 art3588 nn4102 an,nn2424
commandments of God, and the faith of Jesus.

2532 aina191 an,nn5456 pre1537 art,nn3772 pap3004 ppro3427 aima1125 pr/an,aj3107
13 And I heard a voice from heaven saying unto me, Write, Blessed
art3588 ajn3498 art,pap599 pre1722 an,nn2962 pre,ad534 3483 pin3004 art3588
are the dead which die in the Lord from henceforth: Yea, saith the
nn4151 2443 asbm373 pre1537 ppro848 art,nn2873 1161 ppro848 art,nn2041 pin190(pre3326)
Spirit, that they may rest from their labors; and their works do follow
ppro846
them.

The Time for Judgment

2532 aina1492 2532 2400 an,aj3022 an,nn3507 2532 pre1909 art3588 nn3507 ppmp2521
14 And I looked, and behold a white cloud, and upon the cloud *one* sat
an,aj3664 an,nn5207 an,nn444 pap2192 pre1909 ppro848 art,nn2776 an,aj5552 an,nn4735 2532 pre1722 ppro848
like unto the Son of man, having on his head a golden crown, and in his
art,nn5495 an,aj3691 an,nn1407
hand a sharp sickle. *(Dan. 7:13)*

2532 an,aj243 an,nn32 aima1831 pre1537 art3588 nn3485 pap2896 pre1722 an,aj3173 an,nn5456
15 And another angel came out of the temple, crying with a loud voice to
art,ppmp2521 pre1909 art3588 nn3507 aima3992 ppro4675 art,nn1407 2532 aima2325 3754 art3588 nn5610
him*that*sat on the cloud, Thrust in thy sickle, and reap: for the time is
aina2064 ppro4671 infg2325 3754 art3588 nn2326 art3588 nn1093 ainp3583
come for thee to reap; for the harvest of the earth is ripe. *(Joel 3:13)*

2532 art,ppmp2521 pre1909 art3588 nn3507 aina906 ppro848 art,nn1407 pre1909 art3588 nn1093
16 And he*that*sat on the cloud thrust in his sickle on the earth;
2532 art3588 nn1093 ainp2325
and the earth was reaped.

2532 an,aj243 an,nn32 aina1831 pre1537 art3588 nn3485 art3588 pre1722 art,nn3772 epn846
17 And another angel came out of the temple which is in heaven, he
2532 pap2192 an,aj3691 an,nn1407
also having a sharp sickle.

2532 an,aj243 an,nn32 aina1831 pre1537 art3588 nn2379 pap2192 an,nn1849 pre1909
18 And another angel came out from the altar, which had power over
art,nn4442 2532 aina5455 an,aj3173 an,nn2906 art,pap2192 art3588 aj3691 art,nn1407 pap3004
fire; and cried with a loud cry to him*that*had the sharp sickle, saying,
aima3992 ppro4675 art,aj3691 art,nn1407 2532 aima5166 art3588 nn1009 art3588 nn288 art3588 nn1093
Thrust in thy sharp sickle, and gather the clusters of the vine of the earth;
3754 ppro848 art,nn4718 aina187
for her grapes are*fully*ripe. *(Joel 3:13)*

2532 art3588 nn32 aina906 ppro848 art,nn1407 pre1519 art3588 nn1093 2532 aina5166
19 And the angel thrust in his sickle into the earth, and gathered
art3588 nn288 art3588 nn1093 2532 aina906 pre1519 art3588 aj3173 art,nn3025 art3588 nn2372
the vine of the earth, and cast *it* into the great winepress of the wrath of
art,nn2316
God.

2532 art3588 nn3025 ainp3961 ad1854 art3588 nn4172 2532 an,nn129 aina1831
20 And the winepress was trodden without the city, and blood came
pre1537 art3588 nn3025 ad891 art3588 nn2462 art,nn5469 pre575
out of the winepress, even unto the horse bridles, by*the*space*of
nu5507/nu1812 an,nn4712
a*thousand**and*six*hundred furlongs. *(Is. 63:3; Lam. 1:15)*

14:14–20 In this passage, the record is given of the Lord Jesus Christ's ultimate triumph over evil at the Battle of Armageddon. Although man has desperately tried to abolish war, the word of God clearly teaches that he will never be successful. In Matthew 24:6, the Lord said that there would be "wars and rumors of wars" until the Second Coming of Christ. At this time, the war to end all wars will take place, the Battle of Armageddon (cf. Is. 34:1–8; 63:1–6; Joel 2:1–11; 3:9–13; Zeph. 1:14–18; 3:8; Zech. 12:9–11; 14:1–3).

The Seven Plagues

15 2532 aina1492 an,aj243 an,nn4592 pre1722 art,nn3772 an,aj3173 2532 an,aj2298
And I saw another sign in heaven, great and marvelous,
nu2033 an,nn32 pap2192 art3588 nu2033 aj2078 an,nn4127 3754 pre1722 ppro846
seven angels having the seven last plagues; for in them is
ainp5055 art3588 nn2372 art,nn2316
filled up the wrath of God. *(Lev. 26:21)*

2532 aina1492 ad5613 an,nn2281 an,aj5193 pfpp3396 an,nn4442 2532
2 And I saw as*it*were a sea of glass mingled with fire: and
art,pap3528 pre1537 art3588 nn2342 2532 pre1537 ppro848 art,nn1504 2532
them*that*had*gotten*the*victory over the beast, and over his image, and
pre1537 ppro846 art,nn5480 pre1537 art3588 nn706 ppro848 art,nn3686 pfp2476 pre1909 art3588 nn2281
over his mark, *and* over the number of his name, stand on the sea of
art,aj5193 pap2192 an,nn2788 art,nn2316
glass, having the harps of God.

2532 pin103 art3588 nn5603 an,nn3475 art3588 ajn1401 art,nn2316 2532 art3588 nn5603
3 And they sing the song of Moses the servant of God, and the song of
art3588 nn721 pap3004 pr/an,aj3173 2532 pr/an,aj2298 ppro4675 art,nn2041 an,nn2962 art,nn2316
the Lamb, saying, Great and marvellous *are* thy works, Lord God
art,nn3841 pr/an,aj1342 2532 pr/an,aj228 ppro4675 art,nn3598 art,nn935 art,ajn40
Almighty; just and true *are* thy ways, thou King of saints.

(Ex. 15:1; 15:11; Ps. 92:5; 111:2; 139:14;

Amos 3:13; 4:13 [Sept.]; Deut. 32:4; Ps. 145:17)

inpro5101 efn3364 asbp5399 ppro4571 an,nn2962 2532 asba1392 ppro4675 art,nn3686 3754 an,aj3440
4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only
pr/an,aj3741 3754 an,aj3956 art,nn1484 ft2240 2532 ft4352 ad^1799 ppro4675 3754 ppro4675
art holy: for all nations shall come and worship before thee; for thy
art,nn1345 ainp5319
judgments are made manifest. *(Jer. 10:6,7; Ps. 86:9; Mal. 1:11)*

2532 pre3326 depro5023 aina1492 2532 2400 art3588 nn3485 art3588 nn4633
5 And after that I looked, and, behold, the temple of the tabernacle of
art3588 nn3142 pre1722 art,nn3772 ainp455
the testimony in heaven was opened: *(Ex. 38:21; 40:34)*

2532 art3588 nu2033 nn32 aina1831 pre1537 art3588 nn3485 pap2192 art3588 nu2033
6 And the seven angels came out of the temple, having the seven
nn4127 pfpp1746 an,aj2513 2532 an,aj2986 an,nn3043 2532 (pre4012) art,nn4736 pfpp4024
plagues, clothed in pure and white linen, and having their breasts girded with
an,aj5552 an,nn2223
golden girdles. *(Lev. 26:21)*

2532 nu1520 pre1537 art3588 nu5064 nn2226 aina1325 art3588 nu2033 nn32 nu2033 an,aj5552
7 And one of the four beasts gave unto the seven angels seven golden

---

15:1–8 This chapter describes the preparation for the pouring out of the seven vials (bowls) which will constitute the final expression of the wrath of God during the Tribulation.

The first expression of God's wrath is seen in the seven seals (Rev. 6:1–17). The seventh seal contains the seven trumpet judgments (Rev. 8:1–13; 9:1–21; 11:15–19). Then out of the seventh trumpet judgment comes the seven vials of God's wrath (Rev. 15:1; 16:1–21).

an,nn5357 pap1073 art3588 nn2372 art,nn2316 art,pap2198 pre1519/art,nn165/art,nn165
vials full of the wrath of God, who liveth forever*and*ever.

(Ps. 75:8; Is. 51:17,22; Jer. 25:15)

2532 art3588 nn3485 ainp1072 an,nn2586 pre1537 art3588 nn1391 art,nn2316 2532 pre1537
8 And the temple was filled with smoke from the glory of God, and from
ppro848 art,nn1411 2532 an,ajn3762 ipf1410 ainf1525 pre1519 art3588 nn3485 ad691 art3588 nu2033
his power; and no man was able to enter into the temple, till the seven
nn4127 art3588 nu2033 nn32 asbp5055
plagues of the seven angels were fulfilled.

(Ex. 40:34; 1 Kgs. 8:10,11; Is. 6:4; Ezek. 44:4)

The Seven Vials of Wrath

2532 aina191 an,aj3173 an,nn5456 pre1537 art3588 nn3485 pap3004 art3588 nu2033
16 And I heard a great voice out of the temple saying to the seven
nn32 aima5217 2532 aima1632 art3588 nn5357 art3588 nn2372
angels, Go*your*ways, and pour out the vials of the wrath of
art,nn2316 pre1519 art3588 nn1093
God upon the earth.

(Is. 66:6; Ps. 69:24; Jer. 10:25; Ezek. 22:31; Zeph. 3:8)

2532 art3588 nu,ajn4413 aina565 2532 aina1632 ppro848 art,nn5357 pre1909 art3588 nn1093 2532
2 And the first went, and poured out his vial upon the earth; and
aom1096 an,aj2556 2532 an,aj4190 an,nn1668 pre1519 art3588 nn444 art,pap2192 art3588
there fell a noisome and grievous sore upon the men which had the
nn5480 art3588 nn2342 2532 art,pap4352 ppro848 art,nn1504
mark of the beast, and *upon* them*which*worshiped his image.

(Ex. 9:10; Deut. 28:35)

2532 art3588 nu,aj1208 an,nn32 aina1632 ppro848 art,nn5357 pre1519 art3588 nn2281 2532
3 And the second angel poured out his vial upon the sea; and it
aom1096 ad5613 pr/an,nn129 an,ajn3498 2532 an,aj3956 pap2198 an,nn5590 aina599 pre1722 art3588
became as the blood of a dead *man*: and every living soul died in the
nn2281
sea. *(Ex. 7:17-21)*

2532 art3588 nu,aj5154 an,nn32 aina1632 ppro848 art,nn5357 pre1519 art3588 nn4215 2532(pre1519)
4 And the third angel poured out his vial upon the rivers and
art,nn4077 art,nn5204 2532 aom1096 pr/an,nn129
fountains of waters; and they became blood. *(Ex. 7:19-24; Ps. 78:44)*

2532 aina191 art3588 nn32 art3588 nn5204 pap3004 pin1488 pr/an,aj1342 an,nn2962
5 And I heard the angel of the waters say, Thou art righteous, O Lord,
art,pap5607 2532 art,ipf2258 2532 art,fptm2071 3754 aina2919 depro5023
which art, and wast, and shalt be, because thou hast judged thus.

(Ps. 119:137; 145:17; Ex. 3:14)

3754 aina1632 an,nn129 an,ajn40 2532 an,nn4396 2532
6 For they have shed the blood of saints and prophets, and thou hast

aina1325 ppro846 an,nn129 ainf4095 1063 pin1526 pr/an,aj514
given them blood to drink; for they are worthy. *(Ps. 79:3; Is. 49:26)*

2532 aina191 an,ajn243 pre1537 art3588 nn2379 pap3004 3483 an,nn2962 art,nn2316 art,nn3841
7 And I heard another out of the altar say, Even so, Lord God Almighty,

pr/an,aj228 2532 pr/an,aj1342 ppro4675 art,nn2920
true and righteous *are* thy judgments.

(Amos 3:13; 4:13 [Sept.]; Ps. 19:9; 119:137)

2532 art3588 nu,aj5067 an,nn32 aina1632 ppro848 art,nn5357 pre1909 art3588 nn2246 2532
8 And the fourth angel poured out his vial upon the sun; and power was

ainp1325 ppro846 ainf2739 art,nn444 pre1722 an,nn4442
given unto him to scorch men with fire.

2532 art,nn444 ainp2739 an,aj3173 an,nn2738 2532 aina987 art3588 nn3686
9 And men were scorched with great heat, and blasphemed the name of

art,nn2316 art,pap2192 an,nn1849 pre1909 depro5025 art,nn4127 2532 aina3340 3756 ainf1325
God, which hath power over these plagues: and they repented not to give

ppro846 an,nn1391
him glory.

2532 art3588 nu,aj3991 an,nn32 aina1632 ppro848 art,nn5357 pre1909 art3588 nn2362 art3588 nn2342
10 And the fifth angel poured out his vial upon the seat of the beast;

2532 ppro848 art,nn932 aom1096 pfpp4656 2532 ipf3145 ppro848 art,nn1100 pre1537
and his kingdom was full*of*darkness; and they gnawed their tongues for

art,nn4192
pain, *(Ex. 10:21; Is. 8:22)*

2532 aina987 art3588 nn2316 art,nn3772 pre1537 ppro848 art,nn4192 2532(pre1537) ppro848
11 And blasphemed the God of heaven because of their pains and their

art,nn1668 2532 aina3440 3756 pre1537 ppro848 art,nn2041
sores, and repented not of their deeds.

2532 art3588 nu,aj1622 an,nn32 aina1632 ppro848 art,nn5357 pre1909 art3588 aj3173
12 And the sixth angel poured out his vial upon the great

art,nn4215 art,nn2166 2532 art3588 nn5204 ppro848 ainp3583 2443 art3588 nn3598
river Euphrates; and the water thereof was dried up, that the way of

art3588 nn935 art,pre575 an,nn395/an,nn2246 asbp2090
the kings of the east might be prepared.

(Is. 11:15; 44:27; Jer. 50:38; 51:36)

2532 aina1492 nu5140 an,aj169 an,nn4151 an,aj3664 an,nn944 pre1537 art3588 nn4750
13 And I saw three unclean spirits like frogs *come* out of the mouth of

art3588 nn1404 2532 pre1537 art3588 nn4750 art3588 nn2342 2532 pre1537 art3588 nn4750 art3588
the dragon, and out of the mouth of the beast, and out of the mouth of the

nn5578
false prophet.

1063 pin1526 pr/an,nn4151 an,nn1142 pap4160 an,nn4592 (repro3739) pinm1607
14 For they are the spirits of devils, working miracles, *which* go forth

pre1909 art3588 nn935 art3588 nn1093 2532 art3588 an,aj3650 nn3625 ainf4863 ppro846 pre1519 art3588
unto the kings of the earth and of the whole world, to gather them to the

nn4171 depro1565 art,aj3173 art,nn2250 art,nn2316 art,nn3841
battle of that great day of God Almighty. *(Amos 3:13; 4:13 [Sept.])*

2400 pinm2064 ad5613 an,nn2812 pr/an,aj3107 art,pap1127 2532 pap5083
15 Behold, I come as a thief. Blessed *is* he*that*watcheth, and keepeth

ppro848 art,nn2440 3363 psa4043 an,aj1131 2532 psa991 ppro848 art,nn808
his garments, lest he walk naked, and they see his shame.

2532 aina4863/ppro846 pre1519 art,nn5117 art,ppmp2564
16 And he gathered*them*together into a place called
ad1447 717
in*the*Hebrew*tongue Armageddon.

(Judg. 5:19; 2 Kgs. 9:27; 23:29; Zech. 12:11)

2532 art3588 nu,aj1442 an,nn32 aina1632 ppro846 art,nn5357 pre1519 art3588 nn109 2532
17 And the seventh angel poured out his vial into the air; and there
aina1831 an,aj3173 an,nn5456 pre575 art3588 nn3485 art,nn3772 pre575 art3588 nn2362 pap3004
came a great voice out of the temple of heaven, from the throne, saying, It is
pfi1096
done. *(Is. 66:6)*

2532 aom1096 an,nn5456 2532 an,nn1027 2532 an,nn796 2532 aom1096
18 And there were voices, and thunders, and lightnings; and there was a
an,aj3173 an,nn4578 an,ajn3634 aom1096 3756 pre575/repro3739 art,nn444 aom1096 pre1909 art3588 nn1093
great earthquake, such as was not since men were upon the earth,
pr/an,aj5082 art,nn4578 ad3779 pr/an,aj3173
so mighty an earthquake, *and* so great. *(Ex. 19:16; Esth. 1:1 [Sept.])*

2532 art3588 pr/aj3173 art,nn4172 aom1096 pre1519 nu5140 an,nn3313 2532 art3588 nn4172 art3588
19 And the great city was divided into three parts, and the cities of the
nn1484 aina4098 2532 art,aj3173 an,nn897 ainp3415 ad*1799 art,nn2316 ainf1325
nations fell: and great Babylon came*in*remembrance before God, to give unto
ppro846 art3588 nn4221 art3588 nn3631 nn2372 ppro848 art,nn3709
her the cup of the wine of the fierceness of his wrath.

(Ps. 75:8; Is. 51:17,22; Jer. 25:15)

2532 an,aj3956 an,nn3520 aina5343 2532 an,nn3735 3756 ainp2147
20 And every island fled away, and the mountains were not found.

2532 pin2597 pre1909 art,nn444 an,aj3173 an,nn5464 pre1537 art,nn3772 ad5613
21 And there fell upon men a great hail out of heaven, *every stone* about
an,nn5006 2532 art,nn444 aina987 art,nn2316 pre1537 art3588 nn4127
the weight*of*a*talent: and men blasphemed God because of the plague of
art3588 nn5464 3754 art3588 nn4127 ppro848 pin2076 ad4970 pr/an,aj3173
the hail; for the plague thereof was exceeding great. *(Ex. 9:24)*

The Great Mystery

2532 aina2064 nu1520 pre1537 art3588 nu2033 nn32 art,pap2192 art3588 nu2033
17 And there came one of the seven angels which had the seven
nn5357 2532 aina2980 pre3326 ppro1700 pap3004 ppro3427 ad1204
vials, and talked with me, saying unto me, Come hither; I will
ft1166 ppro4671 art3588 nn2917 art3588 aj3173 art,nn4204 art,ppmp2521 pre1909 art,aj4183 art,nn5204
show unto thee the judgment of the great whore that sitteth upon many waters:

(Jer. 51:13)

pre3326 repro3739 art3588 nn935 art3588 nn1093 aina4203 2532 art3588
2 With whom the kings of the earth have committed fornication, and the
pap2730 art3588 nn1093 ainp3184 pre1537 art3588 nn3631 ppro848
inhabitants of the earth have been made drunk with the wine of her
art,nn4202
fornication. *(Jer. 51:7)*

2532 aina667/ppro3165 pre1722 an,nn4151 pre1519 an,ajn2048 2532 aina1492
3 So he carried*me*away in the spirit into the wilderness: and I saw a
an,nn1135 ppmp2521 pre1909 an,aj2847 an,nn2342 pap1073 an,nn3686 an,nn988 pap2192
woman sit upon a scarlet colored beast, full of names of blasphemy, having
nu2033 an,nn2776 2532 nu1176 an,nn2768
seven heads and ten horns.

2532 art3588 nn1135 ipf2258 pfpp4016 an,ajn4209 2532 an,ajn28467 2532
4 And the woman was arrayed in purple and scarlet color, and
pfpp5558 an,nn5557 2532 an,aj5093 an,nn3037 2532 an,nn3135 pap2192 an,aj5552
decked with gold and precious stones and pearls, having a golden
an,nn4221 pre1722 ppro848 art,nn5495 pap1073 an,nn946 2532 an,nn168 ppro848 an,nn4202
cup in her hand full of abominations and filthiness of her fornication:

(Ezek. 28:13)

2532 pre1909 ppro848 art,nn3359 an,nn3686 pfpp1125 an,nn3466 an,nn897
5 And upon her forehead *was* a name written, MYSTERY, BABYLON
art3588 aj3173 art3588 nn3384 art,nn4204 2532 art,nn946
THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS
art3588 nn1093
OF THE EARTH.

2532 aina1492 art3588 nn1135 pap3184 pre1537 art3588 nn129 art3588 ajn40 2532 pre1537
6 And I saw the woman drunken with the blood of the saints, and with
art3588 nn129 art3588 nn3144 an,nn2424 2532 apta1492 ppro846 aina2296
the blood of the martyrs of Jesus: and when I saw her, I wondered
an,aj3173 an,nn2295
with great admiration.

2532 art3588 nn32 aina2036 ppro3427 pre,inpro1302 aina2296 epn1473 ft2046
7 And the angel said unto me, Wherefore didst thou marvel? I will tell
ppro4671 art3588 nn3466 art3588 nn1135 nn2532 art3588 nn2342 art,pap941 ppro846
thee the mystery of the woman, and of the beast that carrieth her,
art,pap2192 art3588 nu2033 nu2776 2532 nu1176 art,nn2768
which hath the seven heads and ten horns.

art3588 nn2342 repro3739 aina1492 ipf2258 2532 pin2076 3756 2532 pin3195 pinf305 pre1537
8 The beast that thou sawest was, and is not; and shall ascend out of
art3588 nn12 2532 pinf5217 pre1519 an,nn684 2532 art,pap2730 pre1909 art3588
the bottomless pit, and go into perdition: and they*that*dwell on the
nn1093 fm2296 repro3739 art,nn3686 3756 pfip1125 pre1909 art3588 nn975 art,nn2222 pre575
earth shall wonder, whose names were not written in the book of life from
an,nn2602 an,nn2689 pap991 art3588 nn2342 repro3748 ipf2258 2532 pin2076
the foundation of the world, when they behold the beast that was, and is
3756 2539 pin2076
not, and yet is. *(Dan. 7:3; Ex. 32:32,33; Ps. 69:28; Dan. 12:1)*

ad5602 art3588 nn3563 art,pap2192 an,nn4678 art3588 nu2033 nu2776 pin1526 nu2033
9 And here *is* the mind which hath wisdom. The seven heads are seven
pr/an,nn3735 (ad 3699) pre1909 ppro846 art3588 nn1135 pinm2521
mountains, on which the woman sitteth.

2532 pin1526 nu2033 an,nn935 art,nu,ajn4002 aina4098 2532 art,nu,ajn1520 pin2076
10 And there are seven kings: five are fallen, and one is,
art3588 ajn243 ad3768 aina2064 2532 ad3752 asba2064 ppro846 pin1163 ainf3306
and the other is not yet come; and when he cometh, he must continue a
an,ajn3641
short space.

2532 art3588 nn2342 repro3739 ipf2258 2532 pin2076 3756 2532 epn846 pin2076 pr/an,nu,ajn3590 2532
11 And the beast that was, and is not, even he is the eighth, and
pin2076 pre1537 art3588 nu,ajn2033 2532 pin5217 pre1519 an,nn684
is of the seven, and goeth into perdition.

2532 art3588 nu1176 nn2768 repro3739 aina1492 pinf1526 nu1176 pr/an,nn935 repro3748
12 And the ten horns which thou sawest are ten kings, which have
aina2983 ad3768/an,nn932 235 pin2983 an,nn1849 ad5613 an,nn935 nu3391 an,nn5610 pre3326 art3588
received no*kingdom*as*yet; but receive power as kings one hour with the
nn2342
beast. *(Dan. 7:24)*

depro3778 pin2192 nu3391 an,nn1106 2532 ft1239 rxpro1438 art,nn1411 2532 art,nn1849 art3588
13 These have one mind, and shall give their power and strength unto the
nn2342
beast.

depro3778 ft4170 pre3326 art3588 nn721 2532 art3588 nn721 ft3528
14 These shall make war with the Lamb, and the Lamb shall overcome
ppro846 3754 pin2076 pr/an,nn2962 an,nn2962 2532 pr/an,nn935 an,nn935 2532 art3588 pre3326
them: for he is Lord of lords, and King of kings: and they that are with
ppro846 pr/an,aj2822 2532 pr/an,aj1588 2532 pr/an,aj4103
him *are* called, and chosen, and faithful. *(Deut. 10:17; Dan. 2:47)*

2532 pin3004 ppro3427 art3588 nn5204 repro3739 aina1492 repro3757 art3588
15 And he saith unto me, The waters which thou sawest, where the
nn4204 pinm2521 pin1526 pr/an,nn2992 2532 pr/an,nn3793 2532 pr/an,nn1484 2532 pr/an,nn1100
whore sitteth, are peoples, and multitudes, and nations, and tongues.

2532 art3588 nu1176 nn2768 repro3739 aina1492 pre1909 art3588 nn2342 depro3778 ft3404
16 And the ten horns which thou sawest upon the beast, these shall hate
art3588 nn4204 2532 ft4160 ppro846 pr/pfpp2049 2532 pr/an,nn1131 2532 fm5315 ppro848 art,nn4561
the whore, and shall make her desolate and naked, and shall eat her flesh,
2532 ft2618 ppro846 pre1722 an,nn4442
and burn her with fire. *(Lev. 21:9)*

1063 art,nn2316 aina1325 pre1519 ppro848 art,nn2588 ainf4160 ppro848 art,nn1106 2532
17 For God hath put in their hearts to fulfill his will, and to
ainf4160/nu3391/an,nn1106 2532 ainf1325 ppro848 art,nn932 art3588 nn2342 ad891 art3588 nn4487 art,nn2316
agree, and give their kingdom unto the beast, until the words of God
asbp5055
shall be fulfilled.

2532 art3588 nn1135 repro3739 aina1492 pin2076 art,aj3173 pr/art,nn4172
18 And the woman which thou sawest is that great city,
art,pap2192/an,nn932 pre1909 art3588 nn935 art3588 nn1093
which reigneth over the kings of the earth.

The Fall of Babylon

2532 pre3326 depro5023 aina1492 an,aj243 an,nn32 pap2597 pre1537 art,nn3772
18 And after these things I saw another angel come down from heaven,
pap2192 an,aj3173 an,nn1849 2532 art3588 nn1093 ainp5461 pre1537 ppro848
having great power; and the earth was lightened with his
art,nn1391
glory.

2532 aina2896 pre1722/an,nn2479 an,aj3173 an,nn5456 pap3004 an,nn897 art3588 aj3173
2 And he cried mightily with a strong voice, saying, Babylon the great is
aina4098 aina4098 2532 aom1096 pr/an,nn2732 an,nn1142 2532 an,nn5438 an,aj3956
fallen, is fallen, and is become the habitation of devils, and the hold of every
an,aj169 an,nn4151 2532 an,nn5438 an,aj3956 an,aj169 2532 pfpp3404 an,nn3732
foul spirit, and a cage of every unclean and hateful bird.

(Is. 21:9; Jer. 51:8; Is. 13:21; 34:11; Jer. 50:39)

3754 an,aj3956 art,nn1484 pfi4095 pre1537 art3588 nn3631 art3588 nn2372 ppro848
3 For all nations have drunk of the wine of the wrath of her
art,nn4202 2532 art3588 nn935 art3588 nn1093 aina4203 pre3326 ppro846
fornication, and the kings of the earth have committed fornication with her,
2532 art3588 nn1713 art3588 nn1093 aina4147 pre1537 art3588 nn1411 ppro846
and the merchants of the earth are waxed rich through the abundance of her
art,nn4764
delicacies. *(Is. 23:17; Jer. 51:7)*

2532 aina191 an,aj243 an,nn5456 pre1537 art,nn3772 pap3004 aima1831 pre1537 ppro846 ppro3450
4 And I heard another voice from heaven, saying, Come out of her, my
art,nn2992 2443 asba4790/3361 ppro848 art,nn266 2532 2443 asba2983 3361 pre1537 ppro848
people, that ye be*not*partakers of her sins, and that ye receive not of her
art,nn4127
plagues. *(Is. 48:20; 52:11; Jer. 50:8; 51:6,9,45)*

3754 ppro848 art,nn266 ainp190 ad891 art,nn3772 2532 art,nn2316 aina3421
5 For her sins have reached unto heaven, and God hath remembered
ppro848 art,nn92
her iniquities. *(Gen. 18:19,20; Jer. 51:9)*

aima591 ppro846 2532 ad5613 epn846 aina591 ppro5213 2532 aima1363 ppro846 an,ajn1362
6 Reward her even as she rewarded you, and double unto her double
pre2596 ppro848 art,nn2041 pre1722 art3588 nn4221 repro3739 aina2767 aima2767 ppro846
according to her works: in the cup which she hath filled fill to her
an,ajn1362
double. *(Ps. 137:8; Jer. 50:15,29)*

an,ajn3745 aina1392 rxpro1438 2532 aina4763 an,aj5118
7 How much she hath glorified herself, and lived deliciously, so much
an,nn929 2532 an,nn3997 aima1325 ppro846 3754 pin3004 pre1722 ppro848 art,nn2588 pin2521 pr/an,nn938 2532
torment and sorrow give her: for she saith in her heart, I sit a queen, and
pin1510 3756 pr/an,nn5503 2532 asba1492 efn3364 an,nn3997
am no widow, and shall see no sorrow. *(Is. 47:7,8)*

pre1223/depro5124 ppro848 art,nn4127 ft2240 pre1722 nu3391 an,nn2250 an,nn2288 2532 an,nn3997
8 Therefore shall her plagues come in one day, death, and mourning,
2532 an,nn3042 2532 fp2618 pre1722 an,nn4442 3754 pr/an,aj2478 an,nn2962
and famine; and she shall be utterly burned with fire: for strong *is* the Lord
art,nn2316 art,pap2919 ppro846
God who judgeth her. *(Is. 47:9; Lev. 21:9; Jer. 50:34)*

2532 art3588 nn935 art3588 nn1093 art,apta4203 2532
9 And the kings of the earth, who*have*committed*fornication and
apta4763 pre3326 ppro846 fm2799 ppro846 2532 fm2875 pre1909 ppro846 ad3752
lived deliciously with her, shall bewail her, and lament for her, when they shall
psa991 art3588 nn2586 ppro848 art,nn4451
see the smoke of her burning,

pfp2476 pre575/ad3113 pre1223 art3588 nn5401 ppro848 art,nn929 pap3004 3759 3759
10 Standing afar off for the fear of her torment, saying, Alas, alas that

art,aj3173 art,nn4172 an,nn897 art,aj2478 art,nn4172 3754 pre1722 nu3391 an,nn5610 ppro4675 art,nn2920
great city Babylon, that mighty city! for in one hour is thy judgment
aina2064
come. *(Ezek. 26:17; Dan. 4:30)*

2532 art3588 nn1713 art3588 nn1093 pin2799 2532 pin3996 pre1909 ppro846 3754
11 And the merchants of the earth shall weep and mourn over her; for
an,ajn3762 pin59 ppro848 art,nn1117 ad3765
no man buyeth their merchandise any more: *(Ezek. 27:32)*

an,nn1117 an,nn5557 2532 an,nn696 2532 an,aj5093 an,nn3037 2532
12 The merchandise of gold, and silver, and precious stones, and of
an,nn3135 2532 an,nn1040 2532 an,nn4209 2532 an,ajn4596 2532 an,ajn2847 2532 an,aj3956 an,aj2367
pearls, and fine linen, and purple, and silk, and scarlet, and all thyine
an,nn3586 2532 an,aj3956 an,nn4632 an,aj1661 2532 an,aj3956 an,nn4632 pre1537
wood, and all manner vessels of ivory, and all manner vessels of
an,aj5093 an,nn3586 2532 an,nn5475 2532 an,nn4604 2532 an,nn3139
most precious wood, and of brass, and iron, and marble,

2532 an,nn2792 2532 an,nn2368 2532 an,nn3464 2532 an,nn3030 2532 an,nn3631
13 And cinnamon, and odors, and ointments, and frankincense, and wine,
2532 an,nn1637 2532 an,nn4585 2532 an,nn4621 2532 an,nn2934 2532 an,nn4263 2532 an,nn2462 2532
and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and
an,nn4480 2532 an,nn4983 2532 an,nn5590 an,nn444
chariots, and slaves, and souls of men. *(Ezek. 27:12-24)*

2532 art3588 nn3703 ppro4675 art,nn5590 art,nn1939 aina565 pre575 ppro4675 2532
14 And the fruits that thy soul lusted after are departed from thee, and
an,aj3956 art,ajn3045 2532 art,ajn2986 aina565 pre575 ppro4675 2532
all things which*were*dainty and goodly are departed from thee, and thou shalt
asba2147 ppro846 ad3765/efn3364
find them no*more*at*all.

art3588 nn1713 depro5130 art,apta4147 pre575 ppro846
15 The merchants of these things, which*were*made*rich by her, shall
fm2476 pre575/ad3113 pre1223 art3588 nn5401 ppro848 art,nn929 pap2799 2532 pap3996
stand afar off for the fear of her torment, weeping and wailing,

2532 pap3004 3759 3759 art,aj3173 art,nn4172 art,pfpp4016 an,ajn1039
16 And saying, Alas, alas that great city, that*was*clothed in fine linen,
2532 an,ajn4210 2532 an,ajn2847 2532 pfpp5558 pre1722 an,nn5557 2532 an,aj5093 an,nn3037 2532
and purple, and scarlet, and decked with gold, and precious stones, and
an,nn3135
pearls! *(Ezek. 28:13)*

3754 nu3391 an,nn5610 art,aj5118 an,nn4149 ainp2049 2532 an,aj3956
17 For in one hour so great riches is come*to*naught. And every
an,nn2942 2532 an,aj3956 art3588 nn3658 pre1909 art,nn4143 2532 an,nn3492 2532 an,ajn3745
shipmaster, and all the company in ships, and sailors, and as*many*as
pinm2038 art,nn2281 aina2476 pre575/ad3113
trade by sea, stood afar off, *(Ezek. 27:27-29)*

2532 ipf2896 pap3708 art3588 nn2586 ppro848 art,nn4451 pap3004 inpro5101
18 And cried when they saw the smoke of her burning, saying, What *city*
pr/an,aj3664 art,aj3173 art,nn4172
is like unto this great city! *(Ezek. 27:32)*

2532 aina906 an,nn5522 pre1909 ppro848 art,nn2776 2532 ipf2896 pap2799 2532 pap3996
19 And they cast dust on their heads, and cried, weeping and wailing,
pap3004 3759 3759 art,aj3173 art,nn4172 pre1722/repro3739 aina4147 an,aj3956 art,pap2192
saying, Alas, alas, that great city, wherein were made rich all that had

an,nn4143 pre1722 art3588 nn2281 pre1537 ppro848 art,nn5094 3754 nu3391 an,nn5610
ships in the sea by*reason*of her costliness! for in one hour is she
pinp2049
made desolate. *(Ezek. 27:30–34)*

pim2165 pre1909 ppro846 an,nn3772 2532 art,aj40 an,nn652 2532 art,nn4396 3754
20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for
art,nn2316 aina2919/art,nn2917 ppro5216 pre1537 ppro846
God hath avenged you on her.

(Deut. 32:43 [Sept.]; Ps. 96:11; Is. 44:23; 49:13; Jer. 51:48)

2532 nu1520 an,aj2478 an,nn32 aina142 an,nn3037 ad5613 an,aj3173 an,nn3458 2532 aina906
21 And a mighty angel took up a stone like a great millstone, and cast *it*
pre1519 art3588 nn2281 pap3004 ad3779 an,nn3731 art,aj3173 an,nn4172 an,nn897
into the sea, saying, Thus with violence shall that great city Babylon be
fp906 2532 asbp2147 ad2089/efn3364
thrown down, and shall be found no*more*at*all. *(Jer. 51:63,64; Ezek. 26:21)*

2532 an,nn5456 an,nn2790 2532 an,nn3451 2532 an,nn834 2532
22 And the voice of harpers, and musicians, and of pipers, and
an,nn4538 asbp191 ad2089/efn3364 pre1722 ppro4671 an,aj3956 an,nn5079
trumpeters, shall be heard no*more*at*all in thee; and no craftsman, of
an,aj3956 an,nn5078 asbp2147 ad2089/efn3364 pre1722 ppro4671 2532 an,nn5456
whatsoever craft *he be,* shall be found any more in thee; and the sound of
an,nn3458 asbp191 ad2089/efn3364 pre1722 ppro4671
a millstone shall be heard no* more*at*all in thee; *(Is. 24:8; Ezek. 26:13)*

2532 an,nn5457 an,nn3088 asbp5316 ad2089/efn3364 pre1722 ppro4671 2532
23 And the light of a candle shall shine no*more*at*all in thee; and the
an,nn5456 an,nn3566 2532 an,nn3565 asbp191 ad2089/efn3364 pre1722
voice of the bridegroom and of the bride shall be heard no*more*at*all in
ppro4671 3754 ppro4675 art,nn1713 ipf2258 art3588 pr/an,nn3175 art3588 nn1093 3754 pre1722 ppro4675
thee: for thy merchants were the great men of the earth; for by thy
art,nn5331 an,aj3956 art,nn1484 ainp4105
sorceries were all nations deceived. *(Jer. 7:34; 16:9; 25:10; Is. 23:8; 47:9)*

2532 pre1722 ppro846 ainp2147 an,nn129 an,nn4396 2532 an,ajn40 2532
24 And in her was found the blood of prophets, and of saints, and of
an,aj3956 art,plpp4969 pre1909 art3588 nn1093
all that*were*slain upon the earth. *(Jer. 51:49; Ezek. 24:7)*

"The Testimony of Jesus"

2532 pre3326 depro5023 aina191 an,aj3173 an,nn5456 an,aj4183 an,nn3793 pre1722
19 And after these things I heard a great voice of much people in
art,nn3772 pap3004 239 art,nn4991 2532 art,nn1391 2532 art,nn5092 2532 art,nn1411
heaven, saying, Alleluia; Salvation, and glory, and honor, and power,
an,nn2962 ppro2257 art,nn2316
unto the Lord our God:

19:1–21 This passage which is the climax to the whole Book of Revelation, begins with the Second Coming of Christ to the earth. Heaven is opened and a white horse appears, and the rider on its back, Jesus Christ, is called "Faithful and True" (v. 11). At this time, He will introduce true peace and righteousness, a stark contrast to the false peace brought by the first white horse and its rider, the Antichrist (Rev. 6:1–17).

3754 pr/an,aj228 2532 pr/an,aj1342 ppro848 art,nn2920 3754 aina2919 art3588
2 For true and righteous *are* his judgments: for he hath judged the
aj3173 art,nn4204 repro3748 aina5351 art3588 nn1093 pre1722 ppro848 art,nn4202 2532
great whore, which did corrupt the earth with her fornication, and hath
aina1556 art3588 nn129 ppro848 art,ajn1401 pre1537 ppro848 art,nn5495
avenged the blood of his servants at her hand.

(Ps. 19:9; 119:37; Deut. 32:43; 2 Kgs. 9:7; Ps. 79:10)

2532 an,nu,ajn1208 pfi2046 239 2532 ppro848 art,nn2586 pin305
3 And again they said, Alleluia. And her smoke rose up
pre1519/art,nn165/art,nn165
forever*and*ever. *(Is. 34:10)*

2532 art3588 nu5064/2532/nu1501 art,ajn4245 2532 art3588 nu5064 nn2226 aina4098 2532
4 And the four*and*twenty elders and the four beasts fell down and
aina4352 art,nn2316 art,ppmp2521 pre1909 art3588 nn2362 pap3004 281 239
worshiped God that sat on the throne, saying, Amen; Alleluia.

(1 Kgs. 22:19; 2 Chr. 18:18; Ps. 47:8; Is. 6:1; Ezek. 1:26)

2532 an,nn5456 aina1831 pre1537 art3588 nn2362 pap3004 pim134 ppro2257 art,nn2316 an,aj3956
5 And a voice came out of the throne, saying, Praise our God, all ye
ppro848 art,ajn1401 2532 art,ppmp5399 ppro846 2532 art,aj3986 2532 art,ajn3173
his servants, and ye*that*fear him, both small and great.

(Ps. 22:23; 115:13; 134:1; 135:1)

2532 aina191 ad5613 an,nn5456 an,aj4183 an,nn3793 2532 ad5613 an,nn5456
6 And I heard as*it*were the voice of a great multitude, and as the voice
an,aj4183 an,nn5204 2532 ad5613 an,nn5456 an,aj2478 an,nn1027 pap3004 239 3754
of many waters, and as the voice of mighty thunderings, saying, Alleluia: for
an,nn2962 art,nn2316 art,nn3841 aina936
the Lord God omnipotent reigneth.

(Ezek. 1:24; 43:2; Ex. 15:18;

Ps. 22:28; 93:1; 97:1; 99:1; Dan. 7:14; Zech. 14:9)

psa5463 2532 psa21 2532 aosi1325 art,nn1391 ppro846 3754 art3588 nn1062
7 Let us be glad and rejoice, and give honor to him: for the marriage of
art3588 nn721 aina2064 2532 ppro848 art,nn1135 aina2090/rxpro1438
the Lamb is come, and his wife hath made*herself*ready.

2532 ppro846 ainp1325 2443 asbm4016 an,ajn1039 an,aj2513
8 And to her was granted that she should be arrayed in fine linen, clean
2532 an,aj2986 1063 art3588 ajn1039 pin2076 art3588 pr/nn1345 art,ajn40
and white: for the fine linen is the righteousness of saints.

2532 pin3004 ppro3427 aima1125 pr/an,aj3107 art,pfpp2564 pre1519
9 And he saith unto me, Write, Blessed *are* they*which*are*called unto
art3588 nn1062 art,nn1173 art3588 nn721 2532 pin3004 ppro3427 depro3778 pin1526 art3588 an,aj228
the marriage supper of the Lamb. And he saith unto me, These are the true
pr/nn3056 art,nn2316
sayings of God.

2532 aina4098 ad*1715 ppro848 art,nn4226 ainf4352 ppro846 2532 pin3004 ppro3427 pim3708
10 And I fell at his feet to worship him. And he said unto me, See
3361 pin1510 ppro4675 pr/an,nn4889 2532 ppro4675 art,nn80 art,pap2192 art3588
thou do it not: I am thy fellowservant, and of thy brethren that have the

nn3141 art,nn2424 aima4352 art,nn2316 1063 art3588 nn3141 art,nn2424 art3588 pr/nn4151
testimony of Jesus: worship God: for the testimony of Jesus is the spirit of
art,nn4394
prophecy.

The Righteous Judge

2532 aina1492 art,nn3772 pr/pfpp455 2532 2400 an,aj3022 an,nn2462 2532
11 And I saw heaven opened, and behold a white horse; and
art,ppmp2521 pre1909 ppro846 ppmp2564 pr/an,ajn4103 2532 pr/an,ajn228 2532 pre1722 an,nn1343
he*that*sat upon him *was* called Faithful and True, and in righteousness
pin2919 2532 pin4170
he doth judge and make war. *(Ezek. 1:1; Zech. 1:8; 6:3,6; Ps. 96:13; Is. 11:4)*

(1161) ppro848 art,nn3788 ad5613 pr/an,nn5395 an,nn4442 2532 pre1909 ppro848 art,nn2776 an,aj4183
12 His eyes *were* as a flame of fire, and on his head *were* many
an,nn1238 pap2192 an,nn3686 pfpp1125 repro3739 an,ajn3762 pin1492 1508 epn848
crowns; and he had a name written, that no man knew, but he himself.

(Dan. 10:6)

2532 pfpp4016 an,nn2440 pfpp911 an,nn129 2532 ppro848 art,nn3686
13 And he *was* clothed with a vesture dipped in blood: and his name is
pinp2564 art3588 nn3056 art,nn2316
called The Word of God. *(Is. 63:1–3)*

2532 art3588 nn4753 art,pre1722 art,nn3772 ipf190 ppro846 pre1909 an,aj3022
14 And the armies *which were* in heaven followed him upon white
an,nn2462 pfpp1746 an,ajn1039 an,aj3022 2532 an,aj2513
horses, clothed in fine linen, white and clean.

2532 pre1537 ppro848 art,nn4750 pinm1607 an,aj3691 an,nn4501 2443 pre1722 ppro846
15 And out of his mouth goeth a sharp sword, that with it he should
psa3960 art3588 nn1484 2532 epn846 ft4165 ppro846 pre1722 an,nn4464 an,aj4603 2532 epn846
smite the nations: and he shall rule them with a rod of iron: and he
pin3961 art3588 nn3025/art,nn3631 art3588 nn2372 2532 art,nn3709 art,nn3841 art,nn2316
treadeth the winepress of the fierceness and wrath of Almighty God.

(Is. 49:2; Ps. 2:9; Is. 63:3; Lam. 1:15; Amos 3:13; 4:13 [Sept.])

2532 pin2192 pre1909 art,nn2440 2532 pre1909 ppro848 art,nn3382 an,nn3686 pfpp1125 an,nn935
16 And he hath on *his* vesture and on his thigh a name written, KING
an,nn935 2532 an,nn2962 an,nn2962
OF KINGS, AND LORD OF LORDS. *(Deut. 10:17; Dan. 2:47)*

2532 aina1492 nu1520 an,nn32 pfp2476 pre1722 art3588 nn2246 2532 aina2896
17 And I saw an angel standing in the sun; and he cried with a
an,aj3173 an,nn5456 pap3004 an,aj3956 art3588 nn3732 art,ppmp4072 pre1722 an,nn3321
loud voice, saying to all the fowls that fly in the midst*of*heaven,
ad1205 2532 pim4863 pre1519 art3588 nn1173 art3588 aj3173
Come and gather*yourselves*together unto the supper of the great
an,nn2316
God;

2443 asba5315 an,nn4561 an,nn935 2532 an,nn4561 an,nn5506 2532
18 That ye may eat the flesh of kings, and the flesh of captains, and the

an,nn4561 an,ajn2478 2532 an,nn4561 an,nn2462 2532 art,ppmp2521 pre1909
flesh of mighty men, and the flesh of horses, and of them*that*sit on
ppro846 2532 an,nn4561 an,ajn3956 an,ajn1658 2532 an,ajn1401 2532 an,ajn3398 2532 an,ajn3173
them, and the flesh of all *men, both* free and bond, both small and great.

(Ezek. 39:17-20)

2532 aina1492 art3588 nn2342 2532 art3588 nn935 art3588 nn1093 2532 ppro848 art,nn4753
19 And I saw the beast, and the kings of the earth, and their armies,
pfpp4863 ainf4160 an,nn4171 pre3326 art,ppmp2521 pre1909 art3588 nn2462 2532
gathered together to make war against him*that*sat on the horse, and
pre3326 ppro848 art,nn4753
against his army.

2532 art3588 nn2342 ainp4084 2532 pre3326 depro5127 art3588 nn5578
20 And the beast was taken, and with him the false prophet
art,apta4160 art,nn4592 ad*1799 ppro846 pre1722 repro3739 aina4105
that wrought miracles before him, with which he deceived
art,apta2983 art3588 nn5480 art3588 nn2342 2532 art,pap4352
them*that*had*received the mark of the beast, and them*that*worshiped
ppro848 art,nn1504 art,nu,ajn1417 ainp906 pap2198 pre1519 art,nn3041 art,nn4442 art,ppmp2545 pre1722
his image. These both were cast alive into a lake of fire burning with
art,nn2303
brimstone. *(Is. 30:33)*

2532 art3588 ajn3062 ainp615 pre1722 art3588 nn4501 art,ppmp2521 pre1909 art3588
21 And the remnant were slain with the sword of him*that*sat upon the
nn2462 art,ppmp1607 pre1537 ppro848 art,nn4750 2532 an,aj3956 art3588 nn3732
horse, which**sword**proceeded out of his mouth: and all the fowls were
ainp5526 pre1537 ppro848 art,nn4561
filled with their flesh. *(Ezek. 39:17,20)*

The Millennial Kingdom

2532 aina1492 an,nn32 pap2597 pre1537 art,nn3772 pap2192 art3588 nn2807
20 And I saw an angel come down from heaven, having the key of
art3588 nn12 2532 an,aj3173 an,nn254 pre1909 ppro848 art,nn5495
the bottomless pit and a great chain in his hand.

2532 aina2902 art3588 nn1404 art,aj744 art,nn3789 repro3739 pin2076
2 And he laid*hold*on the dragon, that old serpent, which is the
pr/an,ajn1228 2532 pr/an,nn4567 2532 aina1210 ppro846 nu5507 an,nn2094
Devil, and Satan, and bound him a thousand years,

2532 aina906 ppro846 pre1519 art3588 nn12 2532 aina2808/ppro846 2532 aina4972
3 And cast him into the bottomless pit, and shut*him*up, and set*a*seal

---

19:19, 20 See note on Revelation 13:1–18.

20:1–15 In this chapter, Jesus Christ comes back to set up His millennial (one thousand year) reign on the earth (vv. 1–6). There are a number of prophetic references which describe a particular time when Christ will establish a kingdom on the earth (2 Sam. 7:14–17; Ps. 24:1–10; Is. 2:1–4; 11:5–12; 35:1–10; Dan. 2:44). At this time, the unrighteous dead will be judged (v. 12).

20:2–10 See note on Jude 1:9.

ad*1883 ppro846 2443 asba4105 art3588 nn1484 3361 ad2089 ad891 art3588 nu5507
upon him, that he should deceive the nations no more, till the thousand
nn2094 asbp5055 2532 pre3326 depro5023 ppro846 pin1163 aifp3089 an,aj3398
years should be fulfilled: and after that he must be loosed a little
an,nn5550
season.

2532 aina1492 an,nn2362 2532 aina2523 pre1909 ppro846 2532 an,nn2917 ainp1325
4 And I saw thrones, and they sat upon them, and judgment was given
ppro846 2532 art3588 nn5590 art,pfpp3990 pre1223 art3588 nn3141
unto them: and *I saw* the souls of them*that*were*beheaded for the witness
an,nn2424 2532 pre1223 art3588 nn3056 art,nn2316 2532 repro3748 3756 aina4352 art3588 nn2342
of Jesus, and for the word of God, and which had not worshiped the beast,
3777 ppro846 art,nn1504 2532/3756 aina2983 art,nn5480 pre1909 ppro848 art,nn3359 2532 pre1909
neither his image, neither had received *his* mark upon their foreheads, or in
ppro848 art,nn5495 2532 aina2198 2532 aina936 pre3326 an,nn5547 nu5507 art,nn2094
their hands; and they lived and reigned with Christ a thousand years.

(Dan. 7:9,22,27)

1161 art3588 ajn3062 art3588 ajn3498 aina326/3756 ad2193 art3588 nu5507 nn2094
5 But the rest of the dead lived*not*again until the thousand years were
asbp5055 depro3778 art3588 nu,aj4413 pr/art,nn386
finished. This *is* the first resurrection.

pr/an,aj3107 2532 pr/an,aj40 art,pap2192 an,nn3313 pre1722 art3588 nu,aj4413 art,nn386 pre1909
6 Blessed and holy *is* he*that*hath part in the first resurrection: on
sepro5130 art3588 nu,aj1208 art,nn2288 pin2192 3756 an,nn1849 235 fm2071 pr/an,nn2409 art,nn2316 2532
such the second death hath no power, but they shall be priests of God and
art,nn5547 2532 ft936 pre3326 ppro846 nu5507 an,nn2094
of Christ, and shall reign with him a thousand years. *(Ex. 19:6; Is. 61:6)*

2532 ad3752 art3588 nu5507 nn2094 asbp5055 art,nn4567 fp3089 pre1537
7 And when the thousand years are expired, Satan shall be loosed out of
ppro846 art,nn5438
his prison,

2532 fm1831 ainf4105 art3588 nn1484 art3588 pre1722 art3588 nu5064 nn1137
8 And shall go out to deceive the nations which are in the four quarters
art3588 nn1093 (art3588) nn1136 2532 (art3588) 3098 ainf4863/ppro846 pre1519 an,nn4171
of the earth, Gog and Magog, to gather*them*together to battle:
art3588 nn706 repro3739 ad5613 art3588 nn285 art3588 nn2281
the number of whom *is* as the sand of the sea. *(Ezek. 7:2; 38:2)*

2532 aina305 pre1909 art3588 nn4114 art3588 nn1093 2532
9 And they went up on the breadth of the earth, and
aina2944/art3588/nn3925/art3588/ajn40 2532 art3588 pip25 art,nn4172 2532 an,nn4442
compassed*the*camp*of*the*saints*about, and the beloved city: and fire
ainp2597 pre575 art,nn2316 pre1537 art,nn3772 2532 aina2719 ppro846
came down from God out of heaven, and devoured them.

(2 Kgs. 1:10; Ezek. 38:22; 39:6)

2532 art3588 ajn1228 art,pap4105 ppro846 ainp906 pre1519 art3588 nn3041 art,nn4442 2532
10 And the devil that deceived them was cast into the lake of fire and
an,nn2303 ad3699 art3588 nn2342 2532 art3588 nn5578 2532 fp928
brimstone, where the beast and the false prophet *are,* and shall be tormented
an,nn2250 2532 an,nn3571 pre1519/art,nn165/art,nn165
day and night forever*and*ever *(Ps. 11:6; Is. 30:33; Ezek. 38:25)*

The Final Judgment Day

2532 aina1492 an,aj3173 an,aj3022 an,nn2362 2532 art,ppmp2521 pre1909 ppro846 pre575
11 And I saw a great white throne, and him*that*sat on it, from
repro3739 an,nn4383 art3588 nn1093 2532 art3588 nn3772 aina5343 2532 ainp2147 3756
whose face the earth and the heaven fled away; and there was found no
an,nn5117 ppro846
place for them.

2532 aina1492 art3588 ajn3498 an,aj3398 an,aj2532 an,aj3173 pfp2476 ad*1799 art,nn2316 2532
12 And I saw the dead, small and great, stand before God; and the
an,nn975 ainp455 2532 an,aj243 an,nn975 ainp455 repro,pin3603 art,nn2222
books were opened: and another book was opened, which is *the book* of life:
2532 art3588 ajn3498 ainp2919 pre1537 art,pfpp1125 pre1722 art3588
and the dead were judged out of those*things*which*were*written in the
nn975 pre2596 ppro848 art,nn2041
books, according to their works. *(Dan. 7:9,10; Ex. 32:32,33; Ps. 69:28;*

Dan. 12:1 Ps. 62:12; Prov. 24:12; Is. 59:18; Jer. 17:10)

2532 art3588 nn2281 aina1325 art3588 ajn3498 pre1722 ppro846 2532 art,nn2288 2532 art,nn86
13 And the sea gave up the dead which were in it; and death and hell
aina1325 art3588 ajn3498 pre1722 ppro846 2532 ainp2919
delivered up the dead which were in them: and they were judged
an,ajn1538 pre2596 ppro848 art,nn2041
every man according to their works.

2532 art,nn2288 2532 art,nn86 ainp906 pre1519 art3588 nn3041 art,nn4442 pr/depro3778 pin2076 art3588
14 And death and hell were cast into the lake of fire. This is the
nu,aj1208 an,nn2288
second death.

2532 idpro1536 3756 ainp2147 pfpp1125 pre1722 art3588 nn976 art,nn2222 ainp906
15 And whosoever was not found written in the book of life was cast
pre1519 art3588 nn3041 art,nn4442
into the lake of fire. *(Ex. 32:32,33; Ps. 69:28; Dan. 12:1)*

The New Jerusalem

2532 aina1492 an,aj2537 an,nn3772 2532 an,aj2537 an,nn1093 1063 art3588 nu,aj4413
21 And I saw a new heaven and a new earth: for the first
an,nn3772 2532 art3588 nu,aj4413 an,nn1093 aina3928 2532 pin2076 3756
heaven and the first earth were passed away; and there was no
ad2089 art,nn2281
more sea. *(Is. 65:17; 66:22)*

2532 epn1473 an,nn2491 aina1492 art3588 aj40 art,nn4172 an,aj2537 2419 pap2597 pre575
2 And I John saw the holy city, new Jerusalem, coming down from
art,nn2316 pre1537 art,nn3772 pfpp2090 ad5613 an,nn3565 pfpp2885 ppro848 art,nn435
God out of heaven, prepared as a bride adorned for her husband.

(Is. 52:1; 61:10)

21:1—22:5 In these final two chapters, the new heaven and new earth are described in detail. The word "new" is a translation of the Greek word *kainón* (2537) which means "qualitatively new." The new heaven and the new earth are not duplicates of the heaven and earth that now exist. Some have suggested that the new heaven and earth will be as this heaven and earth were at their creation.

2532 aina191 an,aj3173 an,nn5456 pre1537 art,nn3772 pap3004 2400 art3588 nn4633
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of
art,nn2316 pre3326 art,nn444 2532 ft4637 pre3326 ppro846 2532 epn846 fm2071 ppro848 pr/an,nn2992
God *is* with men, and he will dwell with them, and they shall be his people,
2532 art,nn2316 epn848 fm2071 pre3326 ppro846 ppro848 an,nn2316
and God himself shall be with them, *and be* their God.

(Lev. 26:11,12; 2 Chr. 6:18; Ezek. 37:27; Zech. 2:10)

2532 art,nn2316 ft1813 an,aj3956 an,nn1144 pre575 ppro848 art,nn3788 2532
4 And God shall wipe away all tears from their eyes; and there shall
fm2071 3756 ad2089 art,nn2288 3777 an,nn3997 3777 an,nn2906 3777 fm2071 (3756)
be no more death, neither sorrow, nor crying, neither shall there be
ad2089 an,nn4192 3754 art3588 nu,ajn4413 aina565
any more pain: for the former things are passed away. *(Is. 25:8; 35:10; 65:19)*

2532 art,ppmp2521 pre1909 art3588 nn2362 aina2036 2400 pin4160 an,ajn3956
5 And he*that*sat upon the throne said, Behold, I make all things
pr/an,aj2537 2532 pin3004 ppro3427 aima1125 3754 depro3778 art,nn3056 pin1526 pr/an,aj228 2532 pr/an,aj4103
new. And he said unto me, Write: for these words are true and faithful.

(1 Kgs. 22:19; 2 Chr. 18:18; Ps. 47:8; Is. 6:1; Ezek. 1:26)

2532 aina2036 ppro3427 pfi1096 epn1473 pin1510 (art3588) pr/1 2532 (art3588) pr/5598
6 And he said unto me, It is done. I am Alpha and Omega,
art3588 pr/nn746 2532 art3588 pr/nn5056 epn1473 ft1325 art,pap1372 pre1537 art3588
the beginning and the end. I will give unto him*that*is*athirst of the
nn4077 art3588 nn5204 art,nn2222 an,nn1432
fountain of the water of life freely.

(Is. 44:6; 48:12; Ps. 36:9; Is. 55:1; Jer. 2:13)

art,pap3528 ft2816 an,ajn3956 2532 fm2071 ppro848 pr/an,nn2316
7 He*that*overcometh shall inherit all things; and I will be his God,
2532 epn846 fm2071 ppro3427 pr/art,nn5207
and he shall be my son.

1161 an,ajn1169 2532 an,ajn571 2532 an,pfpp948 2532 an,nn5406 2532
8 But the fearful, and unbelieving, and abominable, and murderers, and
an,nn4205 2532 an,nn5332 2532 an,nn1496 2532 an,aj3956 art,nn5571 ppro848
whoremongers, and sorcerers, and idolaters, and all liars, shall have their
art,nn3313 pre1722 art3588 nn3041 art,ppmp2545 an,nn4442 2532 an,nn2303 repro,pin3603
part in the lake which burneth with fire and brimstone: which is the
an,nu,aj1208 pr/an,nn2288
second death. *(Gen. 19:24; Ps. 1:6; Ezek. 38:22)*

The City Walls

2532 aina2064 pre4314 ppro3165 nu1520 art3588 nu2033 nn32 art,pap2192 art3588
9 And there came unto me one of the seven angels which had the
nu2033 nn5357 art,pap1073 art3588 nu2033 art,aj2078 nn4127 2532 aina2980 pre3326 ppro1700 pap3004
seven vials full of the seven last plagues, and talked with me, saying,
ad1204 ft1166 ppro4671 art3588 nn3565 art3588 nn721 art,nn1135
Come hither, I will show thee the bride, the Lamb's wife.

2532 aina667/ppro3165 pre1722 an,nn4151 pre1909 an,aj3173 2532 an,aj5308
10 And he carried*me*away in the spirit to a great and high
an,nn3735 2532 aina1166 ppro3427 art,aj3173 art,nn4172 art3588 aj40 2419 pap2597
mountain, and showed me that great city, the holy Jerusalem, descending
pre1537 art,nn3772 pre575 art,nn2316
out of heaven from God, *(Ezek. 40:2)*

pap2192 art3588 nn1391 art,nn2316 2532 ppro846 art,nn5458 pr/an,ajn3664 an,nn3037
11 Having the glory of God: and her light *was* like unto a stone
an,aj5093 ad5613 an,nn2393 an,nn3037 pap2929
most precious, even like a jasper stone, clear*as*crystal; *(Is. 60:1,2,19)*

5037 pap2192 an,nn5038 an,aj3173 2532 an,aj5308 pap2192 nu1427 an,nn4440 2532 pre1909 art3588
12 And had a wall great and high, *and* had twelve gates, and at the
nn4440 nu1427 an,nn32 2532 an,nn3686 pfpp1924 repro3739 pin2076 art3588
gates twelve angels, and names written thereon, which are *the names* of the
nn1427 nn5443 art3588 nn5207 2474
twelve tribes of the children of Israel:

pre575 an,nn395 nu5140 an,nn4440 pre575 an,nn1005 nu5140 an,nn4440 pre575 an,nn3558
13 On the east three gates; on the north three gates; on the south
nu5140 an,nn4440 pre575 an,nn1424 nu5140 an,nn4440
three gates; and on the west three gates.

2532 art3588 nn5038 art3588 nn4172 pap2192 nu1427 an,nn2310 2532 pre1722 ppro846
14 And the wall of the city had twelve foundations, and in them the
an,nn3686 art3588 nu1427 nn652 art3588 nn721
names of the twelve apostles of the Lamb.

2532 art,pap2980 pre3326 ppro1700 ipf2192 an,aj5552 an,nn2563 2443 asba3354 art3588 nn4172
15 And he*that*talked with me had a golden reed to measure the city,
2532 art3588 nn4440 ppro846 2532 art3588 nn5038 ppro846
and the gates thereof, and the wall thereof. *(Ezek. 40:3,5)*

2532 art3588 nn4172 pinm2749 an,aj5068 2532 art3588 nn3372 (ppro848) pin2076 pr/an,ajn5118 an,ajn3745 art3588
16 And the city lieth foursquare, and the length is as large as the
nn4114 2532 aina3354 art3588 nn4172 art3588 nn2563 nu1427 an,nn5506 (pre1909) an,nn4712
breadth: and he measured the city with the reed, twelve thousand furlongs.
art3588 nn3372 2532 art3588 nn4114 2532 art3588 nn5311 ppro846 pin2076 pr/an,aj2470
The length and the breadth and the height of it are equal.

2532 aina3354 art3588 nn5038 ppro846 nu1540/nu5062/nu5064
17 And he measured the wall thereof, a*hundred*and*forty*and*four
an,nn4083 an,nn3358 an,nn444 repro,pin3606 an,nn32
cubits, *according to* the measure of a man, that is, of the angel.

(Ezek. 48:16,17)

2532 art3588 nn1739 art3588 nn5038 ppro846 ipf2258 pr/an,nn2393 2532 art3588 nn4172
18 And the building of the wall of it was *of* jasper: and the city *was*
an,aj2513 pr/an,nn5553 pr/an,ajn3664 an,aj2513 an,nn5194
pure gold, like unto clear glass.

2532 art3588 nn2310 art3588 nn5038 art3588 nn4172 pr/pfpp2885
19 And the foundations of the wall of the city *were* garnished with
an,aj3956 an,aj5093 an,nn3037 art3588 nu,aj4413 art,nn2310 pr/an,nn2393 art3588 nu,ajn1208
all manner of precious stones. The first foundation was jasper; the second,
pr/an,nn4552 art3588 nu,ajn5154 pr/an,nn5472 art3588 nu,ajn5067 pr/an,nn4665
sapphire; the third, a chalcedony; the fourth, an emerald; *(Is. 54:11,12)*

art3588 nu,ajn3991 pr/an,nn4557 art3588 nu,ajn1622 pr/an,ajn4556 art3588 nu,ajn1442 pr/an,nn5555 art3588
20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the

nu,ajn3590 pr/an,nn969 art3588 nu,ajn1766 pr/an,nn5116 art3588 nu,ajn1182 pr/an,nn5556 art3588 nu,ajn1734
eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a
pr/an,nn5192 art3588 nu,ajn1428 pr/an,nn271
jacinth; the twelfth, an amethyst.

2532 art3588 nu1427 nn4440 nu1427 pr/an,nn3135 pre303/an,ajn1538/nu1520 art,nn4440 ipf2258 pre1537
21 And the twelve gates *were* twelve pearls; every several gate was of
nu1520 an,nn3135 2532 art3588 ajn4113 art3588 nn4172 an,aj2513 pr/an,nn5553 ad5613 an,aj1307
one pearl: and the street of the city *was* pure gold, as*it*were transparent
pr/an,nn5194
glass.

2532 aina1492 3756 an,nn3485 pre1722/ppro846 1063 art3588 nn2962 art,nn2316 art,nn3841 2532 art3588
22 And I saw no temple therein: for the Lord God Almighty and the
nn721 pin2076 pr/an,nn3485 ppro846
Lamb are the temple of it. *(Amos 3:13; 4:13 [Sept.])*

2532 art3588 nn4172 pin2192 3756 an,nn5532 art3588 nn2246 3761 art3588 nn4582 2443 psa5316
23 And the city had no need of the sun, neither of the moon, to shine
pre1722 ppro846 1063 art3588 nn1391 art,nn2316 aina5461 ppro846 2532 art3588 pr/nn721 art3588 nn3088
in it: for the glory of God did lighten it, and the Lamb *is* the light
ppro846
thereof. *(Is. 60:19,20)*

2532 art3588 nn1484 art,ppmp4982 ft4043 pre1722 art3588 nn5457
24 And the nations of them*which*are*saved shall walk in the light of
ppro846 2532 art3588 nn935 art3588 nn1093 pin5342 ppro848 art,nn1391 2532 art,nn5092 pre1519 ppro846
it: and the kings of the earth do bring their glory and honor into it.

(Is. 60:3,5)

2532 art3588 nn4440 ppro846 efn3364/asbp2808 an,nn2250 1063
25 And the gates of it shall not*be*shut*at*all by day: for there shall
fm2071 3756 an,nn3571 ad1563
be no night there.

2532 ft5342 art3588 nn1391 2532 art,nn5092 art3588 nn1484 pre1519 ppro846
26 And they shall bring the glory and honor of the nations into it.

(Ps. 72:10,11)

2532 efn3364 asba1525 pre1519 ppro846 an,ajn3956 pap2840
27 And there shall in*no*wise enter into it any thing that defileth,
2532 pap4160 an,nn946 2532 an,nn5579
neither *whatsoever* worketh abomination, or *maketh* a lie:
art,pfpp1125 pre1722 art3588 nn721 art,nn975 art,nn2222
but they*which*are*written in the Lamb's book of life.

(Is. 52:1; Ex. 32:32,33; Ps. 69:28; Dan. 12:1)

22

2532 aina1166 ppro3427 an,aj2513 an,nn4215 an,nn5204 an,nn2222 an,aj2986 ad5613 an,nn2930
And he showed me a pure river of water of life, clear as crystal,
ppmp1607 pre1537 art3588 nn2362 art,nn2316 2532 art3588 nn721
proceeding out of the throne of God and of the Lamb.

(Ezek. 47:1; Joel 3:18; Zech. 14:8)

pre1722 an,ajn3319 art3588 ajn4113 ppro846 2532 ad1782/2532/ad1782 art3588 nn4215
2 In the midst of the street of it, and on*either*side of the river, *was*
an,nn3586 an,nn2222 pap4160 nu1427 an,nn2590 pap591 ppro848
there the tree of life, which bare twelve *manner of* fruits, *and* yielded her
art,nn2590 pre2596/an,aj1538/nu1520 an,nn3376 2532 art3588 nn5444 art3588 nn3586 pre1519 an,nn2322
fruit every month: and the leaves of the tree *were* for the healing of
art3588 nn1484
the nations. *(Gen. 2:9; 3:22; Ezek. 47:12)*

2532 fm2071 3756/an,aj3956/ad2089 an,nn2652 2532 art3588 nn2362 art,nn2316 2532
3 And there shall be no more curse: but the throne of God and of
art3588 nn721 fm2071 pre1722 ppro846 2532 ppro848 art,ajn1401 ft3000 ppro846
the Lamb shall be in it; and his servants shall serve him: *(Zech. 14:11)*

2532 fm3700 ppro846 art,nn4383 2532 ppro846 art,nn3686 pre1909 ppro848
4 And they shall see his face; and his name *shall be* in their
art,nn3359
foreheads. *(Ps. 17:15; 42:2)*

2532 fm2071 3756 an,nn3571 ad1563 2532 pin2192/an,nn5532 3756 an,nn3088 2532
5 And there shall be no night there; and they need no candle, neither
an,nn5457 an,nn2246 an,nn2962 art,nn2316 pin5461/ppro846 2532 ft936
light of the sun; for the Lord God giveth*them*light: and they shall reign
pre1519/art,nn165/art,nn165
forever*and*ever. *(Zech. 14:7; Is. 60:19,20; Dan. 7:18,27)*

Christ Is Coming Quickly

2532 aina2036 ppro3427 depro3778 art,nn3056 pr/an,aj4103 2532 pr/an,aj228 2532 an,nn2962
6 And he said unto me, These sayings *are* faithful and true: and the Lord
art,nn2316 art3588 aj40 an,nn4396 aina649 ppro848 art,nn32 ainf1166 ppro848 art,ajn1401
God of the holy prophets sent his angel to show unto his servants the things
repro3739 pin1163 pre1722/an,nn5034 aifm1096
which must shortly be done. *(Dan. 2:28,29,45)*

2400 pinm2064 an,ajn5035 pr/an,aj3107 art,pap5083 art3588 nn3056 art3588
7 Behold, I come quickly: blessed *is* he*that*keepeth the saying of the
nn4394 depro5127 art,nn975
prophecy of this book.

2532 epn1473 an,nn2491 pr/art,pap991 depro5023 2532 pr/pap191 2532 ad3753
8 And I John saw these things, and heard *them.* And when I had
aina191 2532 aina991 aina4098 ainf4352 ad*1715 art3588 nn4228 art3588 nn32
heard and seen, I fell down to worship before the feet of the angel
art,pap1166 ppro3427 depro5023
which showed me these things.

2532 pin3004 ppro3427 pim3708 3361 1063 pin1510 ppro4675
9 Then saith he unto me, See *thou do it* not: for I am thy
pr/an,nn4889 2532 ppro4675 art,nn80 art3588 nn4396 2532 art,pap5083 art3588
fellowservant, and of thy brethren the prophets, and of them*which*keep the
nn3056 depro5127 art,nn975 aima4352 art,nn2316
sayings of this book: worship God.

2532 pin3004 ppro3427 aosi4972 3361 art3588 nn3056 art3588 nn4394 depro5127
10 And he saith unto me, Seal not the sayings of the prophecy of this
art,nn975 3754 art3588 nn2540 pin2076 pr/ad1451
book: for the time is at hand. *(Dan. 12:4)*

art,pap91 aima91 ad2089 2532 art,pap4510
11 He*that*is*unjust, let him be unjust still: and he*which*is*filthy, let him
aima4510 ad2089 2532 art,ajn1342 aipp1344 ad2089 2532
be filthy still: and he*that*is*righteous, let him be righteous still: and
art,ajn40 aipp37 ad2089
he*that*is*holy, let him be holy still.

2532 2400 pinm2064 an,ajn5035 2532 ppro3450 art,nn3408 pre3326 ppro1700 ainf591
12 And, behold, I come quickly; and my reward *is* with me, to give
an,ajn1538 ad5613 ppro848 art,nn2041 fm2071
every man according as his work shall be.

(Is. 40:10; 62:11; Ps. 28:4; 62:12; Prov. 24:12; Is. 59:18; Jer. 17:10)

epn1473 pin1510 (art3588) pr/1 2532 (art3588) pr/5598 pr/an,nn746 2532 pr/an,nn5056 art3588
13 I am Alpha and Omega, the beginning and the end, the
pr/nu,ajn4413 2532 art3588 pr/ajn2078
first and the last. *(Is. 44:6; 48:12)*

pr/an,aj3107 art,pap4160 ppro848 art,nn1785 2443 ppro846 fm2071
14 Blessed *are* they*that*do his commandments, that they may have
art,nn1849 pre1909 art3588 nn3586 art,nn2222 2532 asba1525 art3588 nn4440 pre1519 art3588 nn4172
right to the tree of life, and may enter in through the gates into the city.

(Gen. 2:9; 3:22; Ezek. 47:12)

1161 ad1854 art,nn2965 2532 art,nn5333 2532 art,nn4205 2532
15 For without *are* dogs, and sorcerers, and whoremongers, and
art,nn5406 2532 art,nn1496 2532 an,aj3956 art,pap5368 2532 pap4160 an,nn5579
murderers, and idolaters, and whosoever loveth and maketh a lie.

epn1473 an,nn2424 aina3992 ppro3450 art,nn32 ainf3140 ppro5213 depro5023 pre1909
16 I Jesus have sent mine angel to testify unto you these things in
art3588 nn1577 epn1473 pin1510 art3588 pr/nn4491 2532 art3588 pr/nn1085 1136 art3588 aj2986
the churches. I am the root and the offspring of David, *and* the bright
2532 an,aj3720 pr/art,nn792
and morning star. *(Num. 24:17; Is. 11:1,10)*

2532 art3588 nn4151 2532 art3588 nn3565 pin3004 aima2064 2532 art,pap191 aima2036
17 And the Spirit and the bride say, Come. And let him*that*heareth say,
aima2064 2532 art,pap1372 aima2064 2532 art3588 pap2309 pim2983 art3588
Come. And let him*that*is*athirst come. And whosoever will, let him take the
nn5204 art,nn2222 an,nn1432
water of life freely. *(Is. 55:1)*

1063 pinm4828 an,aj3956 pap191 art3588 nn3056 art3588 nn4394
18 For I testify unto every man that heareth the words of the prophecy of
depro5127 art,nn975 1437 idpro5100 psa2007 pre4314 depro5023 art,nn2316 fi2007 pre1909 ppro846
this book, If any man shall add unto these things, God shall add unto him
art3588 nn4127 art,pfpp1125 pre1722 depro5129 art,nn975
the plagues that*are*written in this book:

2532 1437 idpro5100 psa851 pre575 art3588 nn3056 an,nn976 depro5026
19 And if any man shall take away from the words of the book of this
art,nn4394 art,nn2316 fi851 ppro846 art,nn3313 pre575 an,nn976 art,nn2222 2532
prophecy, God shall take away his part out of the book of life, and

pre1537 art3588 aj40 art,nn4172 2532 art,pfpp1125 pre1722 depro5129 an,nn975
out of the holy city, and *from* the*things*which*are*written in this book.

(Deut. 4:2; 12:32; Ex. 32:32,33; Ps. 79:28; Dan. 12:1)

art,pap3140 depro5023 pin3004 3483 pinm2064 an,ajn5035 281
20 He*which*testifieth these things saith, Surely I come quickly. Amen.
3483 pim2064 an,nn2962 an,nn2424
Even so, come, Lord Jesus.

art3588 nn5485 ppro2257 art,nn2962 an,nn2424 an,nn5547 pre3326 ppro5216 an,aj3956 281
21 The grace of our Lord Jesus Christ *be* with you all. Amen.

STUDY HELPS

Grammatical Codes
Grammatical Notations
List of Irregular Adverbs
Guide to Transliteration
Lexical Aids to the New Testament
Greek Concordance
Translational Reference Index
Scripture Index to Footnotes and Introductions
Strong's Dictionary

GRAMMATICAL CODES TO THE GRAMMATICAL NOTATIONS

The grammatical codes, the small codes in the line above the text of this New Testament, are listed alphabetically below. These codes represent grammatical constructions found in the Greek New Testament. The number(s) in parentheses after each of the codes refer to the particular grammatical notations, found in the Study Helps section, that will explain the construction. For example, the future middle, **fm**, is explained by its own notation **36** (in bold type) with cross references to notations 35 (future tense) and 50 (middle voice).

ad .....adverb **(4)**

aid .....articular infinitive with *dia* (**25:** *see* 24, 46, 78)

aie .....articular infinitive with *en* (**27:** *see* 24, 46, 78)

aies .....articular infinitive with *eis* (**26:** *see* 24, 46, 78)

aifm .....aorist infinitive middle (**14:** *see* 6, 46, 50)

aifp .....aorist infinitive passive (**15:** *see* 6, 46, 60)

aima ....aorist imperative active (**7:** *see* 1, 6, 43)

aime ....articular infinitive with *metá* (**28:** *see* 24, 46, 78)

aina .....aorist indicative active (**10:** *see* 1, 6, 45)

ainf .....aorist infinitive active (**13:** *see* 1, 6, 46)

ainm ....aorist indicative middle (**11:** *see* 6, 45, 50)

ainp .....aorist indicative passive (**12:** *see* 6, 45, 60)

aip .....articular infinitive with *pro* (**29:** *see* 24, 46, 78)

aipm ....aorist imperative middle (**8:** *see* 6, 43, 50)

aipp .....aorist imperative passive (**9** *see:* 6,43, 60)

aipr .....articular infinitive with *pros* (**30:** *see* 24, 46, 78)

aj .....adjective **(2)**

ajn .....adjectival noun (**3:** *see* 2, 51)

an .....anarthrous (**5:** *see* 24).

aom .....aorist middle (**16:** *see* 6, 50)

aop .....aorist passive (**12:** *see* 6, 50)

aosi .....aorist subjunctive used as an imperative (**20:** *see* 6, 7, 43, 94)

apta .....aorist participle active (**17:** *see* 1, 6, 57)

aptm ....aorist participle middle (**18:** *see* 6, 50, 57)

aptp ....aorist participle passive (**19:** *see* 6, 57, 60)

art .....definite article (**24:** *see* 5)

asba ....aorist subjunctive active (**21:** *see* 1, 6, 94)

asbm ...aorist subjunctive middle (**22:** *see* 6, 50, 94)

asbp ....aorist subjunctive passive (**23:** *see* 6, 60, 94)

cd .....comparative degree **(31)**

depro ...demonstrative pronoun (**32:** *see* 72)

efn .....emphatic future negative **(33)**

epn .....emphatic personal pronoun (**34:** *see* 72)

fifm .....future infinitive middle (**39:** *see* 35, 46, 50)

finf .....future infinitive active (**38:** *see* 1, 35, 46)

fm .....future middle (**36:** *see* 35, 50)

fp .....future passive (**37:** *see* 35, 60)

fpta .....future participle active (**40:** *see* 1, 35, 57)

fptm ....future participle middle (**41:** *see* 35, 50, 57)

fptp . . . . .future participle passive (**42:** *see* 35, 57, 60)

ft . . . . . .future tense **(35)**

idpro . . . .indefinite pronoun (**48:** *see* 72)

infg . . . . .infinitive with genitive article (**47:** *see* 24, 46)

inpro . . . .interrogative pronoun (**49:** *see* 72)

ipf . . . . . .imperfect tense **(44)**

nn . . . . . .noun **(51)**

nu . . . . . .cardinal number **(52)**

nu,ad . . .cardinal number used as an adverb (**54:** *see* 4)

nu,aj . . . .ordinal number used as an adjective (**53:** *see* 2)

nu,ajn . . .ordinal number used as an adjectival noun (**55:** *see* 2, 51)

opt . . . . . .optative mood **(56)**

pap . . . . .present active participle (**58:** *see* 1, 57)

pfi . . . . . .perfect indicative active (**63:** *see* 1, 45, 61)

pfim . . . .perfect indicative middle (**64:** *see* 45, 50, 61)

pfimm . . .perfect imperative middle (**62:** *see* 43, 50, 61)

pfin . . . . .perfect infinitive active (**66:** *see* 1, 46, 61)

pfinm . . .perfect infinitive middle (**67:** *see* 46, 50, 61)

pfinp . . . .perfect infinitive passive (**68:** *see* 46, 60, 61)

pfip . . . . .perfect indicative passive (**65:** *see* 45, 60, 61)

pfmp . . . .perfect participle middle (**70:** *see* 50, 57, 61)

pfp . . . . . .perfect participle active (**69:** *see* 1, 57, 61)

pfpp . . . .perfect participle passive (**71:** *see* 57, 60, 61)

pifm . . . .present infinitive middle (**86:** *see* 46, 50, 79)

pifp . . . . .present infinitive passive (**87:** *see* 46, 60, 79)

pim . . . . .present imperative active (**80:** *see* 1, 43, 79)

pimm . . .present imperative middle (**81:** *see* 43, 50, 79)

pin . . . . . .present indicative active (**82:** *see* 1, 45, 79)

pinf . . . . .present infinitive active (**85:** *see* 1, 46, 79)

pinm . . . .present indicative middle (**83:** *see* 45, 50, 79)

pinp . . . .present indicative passive (**84:** *see* 45, 60, 79)

pl . . . . . .plural **(75)**

plpf . . . . .pluperfect tense **(74)**

popro . . .possessive pronoun (**76:** *see* 72)

ppmp . . .present passive/middle participle (**59:** *see* 50, 57, 60, 79)

ppro . . . .personal pronoun (**73:** *see* 72)

pr . . . . . .predicate **(77)**

pre . . . . . .preposition **(78)**

psa . . . . .present subjunctive active (**88:** *see* 1, 79, 94)

psmp . . .present subjunctive middle/passive (**89:** *see* 50, 60, 79, 94)

rcpro . . . .reciprocal pronoun (**90:** *see* 72)

repro . . . .relative pronoun (**92:** *see* 72)

rxpro . . . .reflexive pronoun (**91:** *see* 72)

sg . . . . . .singular **(93)**

GRAMMATICAL NOTATIONS

DEFINITIONS OF THE GRAMMATICAL CATEGORIES

1. The **Active Voice** represents the action as being accomplished by the subject of the verb: *árti ginóskō ek mérous, tóte de epignôsomai, kathós kai epegnósthēn*, "now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12). In Greek it is to be distinguished from the **Middle Voice (50)** and **Passive Voice (60).** See also **95.**
2. The **Adjective (aj)** is a word which modifies a noun by describing certain properties or qualities of the noun. An adjective can be attributive: *pan déndron agathón karpoús kaloús poiei*, "every good tree bringeth forth good fruit" (Matt. 7:17). It can also be predicative, following an explicit or implied verb of being: *di' hēs emarturéthē eínai díkaios*, "by which he obtained witness that he was righteous" (Heb. 11:4). See also **77.**
3. The **Adjectival Noun (ajn)** is an adjective used as a noun: *ton hélion autoú anatéllei epí ponēroús kai agathoús*, "he maketh his sun to rise on the evil and the good" (Matt. 5:45). See also **2, 51.**
4. The **Adverb (ad)** is a word which qualifies the meaning of a verb by indicating the time, place, or manner in which its action is accomplished: *ekeí estaúrōsan autón*, "there they crucified him" (Luke 23:33). An adverb can also be used to qualify the meaning of an adjective or another adverb: *echárēsan charán megálēn sphódra*, "they rejoiced with exceeding great joy". (Matt. 2:10).
5. **Anarthrous (an)** refers to a word or group of words which appear without a definite article (*ho, he, to* [3588], the). Greek has no indefinite article, "a" or "an" in English. Sometimes it is best to translate an anarthrous word by supplying "a" or "an" before it. In fact, due to reasons of English style or Greek idiom, the word "the" is even an appropriate translation in some cases. However, there are many times when supplying an article would be incorrect. Anarthrous constructions are most often intended to point out the quality of something: *Toigaroún kai hēmeís, tosoúton échontes perikeímenon hemín néphos martúrōn*, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses" (Heb. 12:1). See also **24.**
6. The **Aorist Tense** is used for simple, undefined action. In the indicative mood, the aorist tense can indicate punctiliar action (action that happens at a specific point in time) in the past. It must be distinguished from the **Imperfect Tense (44)** which denotes continuous action in the past. With few exceptions, whenever the aorist tense is used in any mood other than the indicative, the verb does not have any temporal significance. In other words, it refers only to the reality of an event or action, not to the time when it took place. See also **95.**

AORIST IMPERATIVE The aorist imperative denotes a command, request, or entreaty. Unlike the **Present Imperative (80, 81),** it does not involve a command or entreaty for continuous or repetitive action. Instead, it is often used for general exhortations and for things that must be begun at that very moment. See also **6, 43.**

7. The **Aorist Imperative Active (aima):** *nḗpsate, grēgorḗsate*, "Be sober, be vigilant" (1 Pet. 5:8). See also **1.**
8. The **Aorist Imperative Middle (aipm):** *eípé te ho ággelos prós autón, Perizōsai kai hupódēsai ta sandáliá sou.* "And the angel said unto him, Gird thyself, and bind on thy sandals" (Acts 12:8). See Also **50.**
9. The **Aorist Imperative Passive (aipp):** *genēthétō to thélēmá sou*, "Thy will be done" (Matt. 6:10). See also **60.**

AORIST INDICATIVE The aorist indicative expresses action that is not continuous. It does not specify the relative time of the action to the time of speaking. See also **6, 45.**

10. The **Aorist Indicative Active (aina):** *to chrísma ho elábete ap' autoú*, "the anointing which ye have received of him" (1 John 2:27). See also **1.**

11. The **Aorist Indicative Middle (ainm/aom):** *eis hon ebouleúsanto*, "into the which they were minded" (Acts 27:39). See also **50.**
12. The **Aorist Indicative Passive (ainp/aop):** *kai parachrêma anōrthṓthē*, "and immediately she was made straight" (Luke 13:13). See also **60.**

AORIST INFINITIVE The aorist infinitive refers to punctiliar action, and not continuous action (as with the **Present Infinitive**). Furthermore, it does not signify the time of action. See also **6, 46.**

13. The **Aorist Infinitive Active (ainf):** *éxesti tois sábbasin, agathopoiêsai ē kakopoiêsai*, "Is it lawful on the sabbath days to do good or to do evil" (Luke 6:9). See also **1.**
14. The **Aorist Infinitive Middle (aifm):** *apóthesthai humás . . . ton palaión ánthrōpon*, "That ye put off . . . the old man" (Eph. 4:22). See also **50.**
15. The **Aorist Infinitive Passive (aifp):** *kai apenechthênai autón hupó tōn aggélōn*, "and was carried by the angels" (Luke 16:22). See also **60.**
16. The **Aorist Middle (aom/ainm)** represents non-continuous action by the subject as acting upon himself or concerning himself: *anechṓrēse, kai apelthón apḗgxato,* "and departed, and went and hanged himself" (Matt. 27:5). See also **6, 50.**

AORIST PARTICIPLE The aorist participle expresses simple action, as opposed to continuous action which would be expressed by the **Present Active Participle (58).** It does not in itself indicate the time of the action. However, when its relationship to the main verb is temporal, it usually signifies action prior to that of the main verb. See also **6, 57.**

17. The **Aorist Participle Active (apta):** *eipṓn de taúta, kai labṓn árton, eucharistēse tō theṓ enṓpion pántōn*, "And when he had thus spoken, he took bread, and gave thanks to God in presence of them all" (Acts 27:35). See also **1.**
18. The **Aorist Participle Middle (aptm):** *allá apotaxámenos autois exélthon eis Makedonían*, "but taking my leave of them, I went from thence into Macedonia" (2 Cor. 2:13). See also **50.**
19. The **Aorist Participle Passive (aptp):** *oudé eíneken tou adikēthéntos*, "nor for his cause that suffered wrong" (2 Cor. 7:12). See also **60.**
20. The **Aorist Subjunctive used as an Imperative (aosi)** usually forbids an action which is not in progress, and thus commands that it not be started: *kai mē eisenégkēs hēmás eis peirasmón*, "And lead us not into temptation" (Luke 11:4). For the command to stop something already in progress, see the **Present Imperative (80).** See also **1, 6, 94.**

AORIST SUBJUNCTIVE This tense in the three voices differs from the **Present Subjunctive (psa)** and the **Present Subjunctive Middle/Passive (psmp)** by referring to simple, undefined action, as opposed to continuous or repeated action. See also **6, 94.**

21. The **Aorist Subjunctive Active (asba):** *hína agnisōsin heautoús*, "to purify themselves" (John 11:55). See also **1.**
22. The **Aorist Subjunctive Middle (asbm):** *eán mē pugmḗ nipsōntai tas cheíras*, "except they wash their hands oft" (Mark 7:3). See also **50.**
23. The **Aorist Subjunctive Passive (asbp):** *ho nikṓn ou mē adikēthḗ ek tou thanátou tou deutérou*, "He that overcometh shall not be hurt of the second death" (Rev. 2:11). See also **60.**
24. The **Definite Article (art)** in Greek is sometimes translated with the English definite article "the." However, the function of the two is quite different. In English, the definite article serves merely to particularize, to refer to a particular object. In Greek, however, it serves to emphasize, in some way, the person or thing it modifies. Hence, in most cases, the definite article in Greek serves to identify: *di' hupomonés trechṓmen ton prokeímenon hémin agóna,* "and let us run with patience the race that is set before us." The term "articular" refers to a word or group of words which appear with a defi-

nite article (*ho, he, to* [3588], the). There is perhaps no other part of Greek grammar where the Greek idiom differs so greatly from the English. For instance, an English grammarian would never place the definite article before a proper noun (e.g., the "Thomas"), though in Greek it is very common. Recognizing the significance of the presence or absence of the definite article requires the most intimate knowledge of the Greek language. Contrast the use of articular constructions with anarthous constructions which refers to quality. See also **5.**

25. The **Articular Infinitive with the Preposition *diá* (aId)** is used with the accusative article to denote cause: *diá to eínai autoú phílon*, "because he is his friend" (Luke 11:8). See also **24, 46, 78.**
26. The **Articular Infinitive with the Preposition *eis* (aies)** is used with the accusative article and usually denotes purpose: *eis to thanatósai autón* "[in order] to put him to death" (Mark 14:55). See also **24, 46, 78.**
27. The **Articular Infinitive with the Preposition *en* (aie)** is used with the dative article and usually expresses the time at which something occurs. It is usually translated with the English words "while" or "when": *en de tō hupágein autón*, "But as [while] he went the people thronged him" (Luke 8:42). See also **24, 46, 78.**
28. The **Articular Infinitive with the Preposition *metá* (aime)** is used with the accusative article and indicates subsequent action. It is often translated with the English word "after": *metá de to paradothênai ton lōánnēn*, "Now after that John was put in prison" (Mark 1:14). See also **24, 46, 78.**
29. The **Articular Infinitive with the Preposition *pro* (aip)** is used with the genitive article and indicates antecedent action. It is translated with the English word "before": *tē dóxē hē eíchon pro tou ton kósmon eínai pará soi*, "the glory which I had with thee before the world was" (John 17:5). See also **24, 46, 47, 78.**
30. The **Articular Infinitive with the Preposition *pros* (aipr)** is used with the accusative article and usually denotes purpose: *pros to dúnasthai humás*, "[in order] that ye may be able" (Eph. 6:11). See also **24, 46, 78.**
31. The **Comparative Degree (cd)** is used, with adjectives and adverbs, only when two items are being compared. There are four different degrees: positive (e.g., good); comparative (e.g., better); superlative (e.g., best); and emphatic superlative (e.g., very best). The positive degree is used of one thing without relation to any other. The superlative degree is used when three or more things are being compared. There is no Greek form for the superlative degree with relative meaning. However, in the Greek New Testament there is a tendency for each degree to be used in the place of the next higher degree. Hence, the positive degree can be used with the comparative meaning, the comparative with the superlative meaning, and the superlative with the emphatic superlative meaning. Thus, in 1 Corinthians 13:13, the construction *meízōn de toútōn hē agápē*, should be translated "the greatest of these is charity," since three items are being compared.
32. The **Demonstrative Pronoun (depro)** is used to distinguish one object or person from other objects or persons. There are two demonstrative pronouns used in the New Testament. The first of these pronouns, most often translated "this, this one" (*hoútos, autḗ, toúto*), is used to point out objects or persons nearby in space or time: *hoútos estín ho huiós mou ho agapētós*, "This is my beloved son" (Matt. 17:5). The other pronoun, most often translated "that, that one" (*ekeínos, ekeíne, ekeíno*), is used in connection with more remote objects or persons: kai en ekeínē tē nuktí epíasan oudén, "and that night they caught nothing" (John 21:3). See also **72.**
33. The **Emphatic Future Negative (efn)** is indicated by the negative particles *ou*, "not," and *mē*, "not," which are used together to emphasize the negation. It is normally used with the aorist subjunctive, but sometimes it accompanies a future indicative to indicate strong future negation: *kai ou mē eiselthē eis autén pan koinoún*, "And there shall in no wise enter into it anything that defileth" (Rev. 21:27).

34. The **Emphatic Personal Pronoun (epn)** is used when emphasis is being placed on a person, and is especially useful when the subject of a verb is being emphasized. Since the verb endings in Greek indicate person and number, a personal pronoun is usually not expressed as a separate word. Hence, when a pronoun is used, it calls special attention to the subject: *egó de légō humín*, "But, I [myself] say to you" (Matthew 5:22). See also **72.**

FUTURE TENSE Though on occasion the future tense may refer to linear action, it almost always refers to punctiliar action. However, the emphasis is always on the fact that the action will take place in the future, not what kind of action is represented. See also **95.**

35. The **Future Active (ft):** *tóte hoi díkaioi eklámpsousin hōs ho hélios*, "Then shall the righteous shine forth as the sun" (Matt. 13:43). See also **1.**

36. The **Future Middle (fm):** *kai ti airḗsomai ou gnōrízō*, "what I shall choose I wot not" (Phil. 1:22). See also **50.**

37. The **Future Passive (fp):** *ho de agapṓn me, agapēthḗsetai hupó tou patrós mou*, "he that loveth me shall be loved of my Father" (John 14:21). See also **60.**

FUTURE INFINITIVE The future infinitive refers to a simple, undefined action expected to occur in the future. See also **35, 46.**

38. The **Future Infinitive Active (finf):** *me eiseleúsesthai eis tēn katápausin*, "they should not enter into his rest" (Heb. 3:18). See also **1.**

39. The **Future Infinitive Middle (fifm):** *theōrṓ hóti metá húbreōs . . . méllein ésesthai ton ploún*, "I perceive that this voyage will be with hurt . . ." (Acts 27:10). See also **50.**

FUTURE PARTICIPLE The participial mood does not in itself indicate the time of action. The future participle is used to denote an action that is subsequent to that of the main verb in the sentence. See also **35, 57.**

40. The **Future Participle Active (fpta):** *ídōmen ei érchetai Elías sṓsōn autón*, "let us see whether Elijah will come to save him" (Matt. 27:49). See also **1.**

41. The **Future Participle Middle (fptm):** *ou to sṓma to genēsómenon speíreis*, "thou sowest not that body that shall be" (1 Cor. 15:37). See also **50.**

42. The **Future Participle Passive (fptp):** *eis martúrion tōn lalēthēsoménōn*, "for a testimony of those things which were to be spoken after" (Heb. 3:5). See also **60.**

43. The **Imperative Mood** is used to give a command: *húpage, seautón deíxon tō hiereí*, "go thy way, show thyself to the priest" (Mark 1:44); an exhortation *poiḗsate oun karpoús axíous tēs metanoías*, "Bring forth therefore fruits meet for repentance" (Matt. 3:8); or an entreaty *ton árton hēmón ton epioúsion dídou hēmín to kath' hēméran*, "Give us day by day our daily bread" (Luke 11:3). See also **7–9, 20, 62, 80, 81, 95.**

44. The **Imperfect Tense (ipf)** is only used in the indicative mood and refers to continuous or linear action in past time. It is distinguished from the aorist indicative which conceives of an action in past time as simply having taken place, without further defining it: *kai hoi óchloi ezḗtoun autón*, "and the people sought [i.e., were continuously seeking] him" (Luke 4:42). See also **45, 95.**

45. The **Indicative Mood** makes an assertion of fact and is used with all six Greek tenses. It is the only mood in which distinctions can regularly be made about the time when an action occurs: *all' egenḗthēmen épioi en mésō humón*, "But we were gentle among you" (1 Thess. 2:7). See also **95.**

46. The **Infinitive (inf)** is a verbal noun. In Greek it has many more uses than it does in English, most of which are idiomatic and difficult to translate properly. In many instances, the infinitive is translated using the English word "to": *kai élthomen proskunḗsai autṓ*, "and are come to worship him" (Matt. 2:2). See also **13–15, 25–30, 38, 39, 47, 66–68, 85–87.**

47. The **Infinitive with a Genitive Article (infg)** frequently denotes purpose. Hence, it is

translated like the **Articular Infinitive with the Preposition *eis*** (26) and the **Articular Infinitive with the Preposition *pros*** (30), but unlike them does not have a preceding preposition: *zētein to paidion tou apolésai autó*, "will seek the young child [in order] to destroy him" (Matt. 2:13). See also **24, 46.**

48. The **Indefinite Pronoun (idpro)** is simply a pronoun that does not refer to any specific person or persons. It corresponds to the English indefinite pronoun: *pōs légousi tinés en humín hóti anástasis nekrōn ouk éstín*, "how say some among you that there is no resurrection of the dead?" (1 Cor. 15:12). See also **72.**

49. The **Interrogative Pronoun (inpro)**, translated by English interrogative pronouns "who" or "which": *tis ára meízōn estín en tē basileía tōn ouranōn*, "Who is the greatest in the kingdom of heaven?" (Matt. 18:1). See also **72.**

50. The **Middle Voice** represents the subject as acting in some way upon himself or concerning himself. Since English does not have a middle voice, it is usually difficult to translate the middle voice into English: *árti ginōskō ek mérous tóte de epignōsomai, kathōs kai epegnōsthēn*, "now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12). See also **95.**

51. A **noun (nn)** is the name of a person, place, or thing. Greek nouns have cases and declensions which indicate their function in a sentence. A noun in the nominative case is the subject or subject complement of the verb: *Ouk ep' ártō mónō zḗsetai ánthrōpos*, "Man shall not live by bread alone" (Matt. 4:4); the genitive case primarily indicates possession, source, or separation and often includes the English word "of" in its translation: *ou gar thelḗmati anthrṓpou ēnéchthē poté prophēteía*, "For the prophecy came not in old time by the will of man" (2 Peter 1:21); the dative case is primarily the case of the indirect object: tóte légei tō anthrṓpō, Then saith he to the man (Matt. 12:13); A noun in the accusative case is usually the direct object of the verb: *hōs basanismós skorpíou, hótan paísē ánthrōpon*, "as the torment of a scorpion, when he striketh a man" (Rev. 9:5); the vocative case is the case of direct address: *eípen autó Ánthrōpe, aphéōntai soi hai hamartiai sou*, "he said unto him, Man, thy sins are forgiven thee" (Luke 5:20). While these are the normal functions of each case, there are exceptions and other uses for each. For instance, the meaning of some prepositions is greatly affected by the case of the noun or pronoun that is their object (see **78**).

52. A **Cardinal Number (nu)** is a number used to express quantity, not order, and may serve as a noun, pronoun, adjective, or, in Greek, an adverb **(54)**: *kai su en trisín hemérais egereís autón*, "and wilt thou rear it up in three days" (John 2:20).

53. An **Ordinal Number used as an Adjective (nu,aj)** is a number used to express order rather than quantity: *en tē prṓtē mou apología oudeís moi sumparegéneto*, "At my first answer no man stood with me" (2 Tim. 4:16). See also **2.**

54. A **Cardinal Number used as an adverb (nu,ad)** denotes frequency. Whereas English has separate forms for numbers that serve as adverbs, Greek uses the cardinal number: *prin ē dis aléktora phōnḗsai, tris aparnḗsē me*, "before the cock crow twice, thou shalt deny me thrice" (Mark 14:30). See also **4.**

55. An **Ordinal Number used as an Adjectival Noun (nu,ajn)** is a number used to express order rather than quantity, used as a noun or pronoun: *kai éstēsan dúo*, "And they appointed two" (Acts 1:23). See also **2, 51.**

56. The **Optative Mood (opt)** is rare in the Greek New Testament. This mood is used in two ways. It may be used to express a wish: *ho theós . . . dṓē humín pneúma sophías kai apokalúpseōs*, "God . . . may give unto you the spirit of wisdom and revelation." (Eph. 1:17). It can also introduce an indirect question: *kai dielogízeto potapós eíē ho aspasmós hoútos*, "and cast in her mind what manner of salutation this should be" (Luke 1:29). See also **95.**

57. The **Participle** is a verbal adjective. As such, the participle may function as a verb, noun, or adjective in the sentence. It has a wide range of possible meanings, some of

which can only be inferred from the context: *ho agathopoiôn ek tou theoú estín*, "He that doeth good is of God" (3 John 1:11).

PRESENT PARTICIPLE The present participle expresses continuous or repeated action. Since in Greek the time of the action represented by participles is relative to the main verb, the present participle is used to signify action that is contemporaneous with the leading verb, whether that action occurs in the past, present, or future. See also **57, 79.**

58. The **Present Active Participle (pap):** *spoudázontes tērein tēn henótēta tou Pneúmatos*, "Endeavoring to keep the unity of the Spirit" (Eph. 4:3). See also **1, 57.**

59. The **Present Passive/Middle Participle (ppmp):** *auxanómenoi eis tēn epígnōsin tou Theoú*, "increasing in the knowledge of God" (Col. 1:10). See also **50, 57, 60.**

60. The **Passive Voice** represents the subject as receiving the action of the verb. In English, it usually takes a form of the verb "to be" to express the passive: *árti ginóskō ek mérous tóte de epignósomai, kathós kai epegnósthēn*, "now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12). See also **1, 50, 95.**

61. The **Perfect Tense** describes an action, or more correctly a process, that took place in the past, the results of which have continued to the present. It has no exact equivalent in English, but is usually translated by using the auxiliary verbs "has" or "have": *Thúgater, hē pístis sou sesōké se*, "Daughter, thy faith hath made thee whole" (Mark 5:34). See also **95.**

62. The **Perfect Imperative Middle (pfimm)** is used to express a strong command or exhortation, representing the action as already completed, and as remaining in the state of completion: *kai eípe tē thalássē, Siôra, pephimōso*, "And said unto the sea, Peace, be still" (Mark 4:39). See also **43, 50, 61.**

PERFECT INDICATIVE It is in the indicative mood that the special meaning and temporal significance of the perfect tense is at its height. However, the context of the Greek may emphasize either the completeness of the action or the finished results. See also **1, 45, 61.**

63. The **Perfect Indicative Active (pfi):** *kai hoi ouk akēkóasi, sunêsousi*, "and they that have not heard shall understand" (Rom. 15:21). See also **1, 45, 61.**

64. The **Perfect Indicative Middle (pfim):** *kai béblētai eis tén thálassan*, "and he were cast [lit. "cast himself"] into the sea" (Mark 9:42). See also **45, 50, 61.**

65. The **Perfect Indicative Passive (pfip):** *Gúnai, apolélusai tēs astheneías sou*, "Woman, thou art loosed from thine infirmity" (Luke 13:12). See also **45, 60, 61.**

PERFECT INFINITIVE The Perfect infinitive is used almost exclusively in the New Testament in indirect discourse. See also **46, 61.**

66. The **Perfect Infinitive Active (pfin):** *kreítton gar ēn autois mē epegnōkénai tēn hodón tēs dikaiosúnēs*, "For it had been better for them not to have known the way of righteousness" (2 Pet. 2:21). See also **1, 46, 61.**

67. The **Perfect Infinitive Middle (pfinm):** *tó boúlēma tōn ethnōn kateirásthai* (UBS), "to have carried out the desire of the Gentiles," (1 Pet. 4:3, NASB). To the best of our knowledge this is the only place the perfect infinitive middle occurs. See also **46, 60, 61.**

68. The **Perfect Infinitive Passive (pfinp):** *apolelústhai edúnato ho ánthrōpos hoútos*, "This man might have been set at liberty" (Acts 26:32). See also **46, 60, 61.**

PERFECT PARTICIPLE The perfect participle stresses the state brought about by the finished results of the action. See also **57, 61.**

69. The **Perfect Participle Active (pfp):** pánta heōrakótes ha epoiēsen, "having seen all the things that he did" (John 4:45). See also **1, 6, 57, 61.**

70. The **Perfect Participle Middle (pfmp):** *all' hupodedeménous sandália; kai mḗ endúsesthe dúo chitônas*. "but be shod with sandals; and not put on two coats" (Mark 6:9). See also **50, 57, 61.**

71. The **Perfect Participle Passive (pfpp):** *hína kai autoí ôsin hēgiasménoi en alētheía*, "that they also might be sanctified through the truth" (John 17:19). See also **57, 60, 61.**
72. The **Pronoun** is used in place of a noun. In Greek, there are eight categories of pronouns: the **Demonstrative Pronoun (32),** the **Emphatic Personal Pronoun (34),** the **Indefinite Pronoun (48),** the **Interrogative Pronoun (49),** the **Personal Pronoun (73),** the **Possessive Pronoun (76),** the **Reciprocal Pronoun (90),** the **Reflexive Pronoun (91), and the Relative Pronoun (92).**
73. The **Personal Pronoun (ppro)** is found in three persons: *egṓ eimi tó phôs tou kósmou*, "I am the light of the world" (John 8:12); *su ei ho huiós tou theoú*, "Thou art the Son of God" (Mark 3:11); *autós gár egínōsken ti ēn en tō anthropṓ;* "For he knew what was in man." (John 2:25). The third person is found in three genders, exactly as in English *autós, autḗ, aúto;* he, she, it. See also **72.**
74. The **Pluperfect Tense (plpf)** is like the **Perfect Tense (61),** except that the result of the action is also in the past. Usually the English auxiliary verb "had" is used to translate a Greek word in the pluperfect tense. However, the auxiliary verb "had" is also used to translate the aorist tense: *hos elēlúthei proskunḗsōn eis Ierousalḗm*, "(who) had come to Jerusalem for to worship" (Acts 8:27). See also **95.**
75. The **Plural (pl)** number in the Greek New Testament, as in English, refers to two or more persons or objects: *állō de energḗmata dunámeōn*, "to another the working of miracles" (1 Cor. 12:10). See also **93.**
76. The **Possessive Pronoun (popro),** in English is not a separate class of pronouns, but simply one of the three cases of a pronoun (nominative and objective being the other two). A similar sense of possession can be obtained in Greek by using the personal pronoun in the genitive case. However, in Greek there are also separate possessive pronoun forms, which are used for greater emphasis. These possessive pronouns occur only in the first and second persons. *Hē basileía hē emḗ ouk éstín ek tou kósmou toútou*, "My kingdom is not of this world" (John 18:36). See also **72.**
77. The **Predicate Nominative and Adjective (pr)** are those parts of a sentence that makes an assertion about the subject: *Humeís este to phōs tou kósmou*, "Ye are the light of the world" (Matt. 5:14, which uses the predicate nominative). In these cases, the predicate is usually that part of the sentence which follows a form of the verb "to be" Greek *eimí*, which is often omitted in the Greek: *Pneúma ho Theós* "God is a Spirit" (John 4:24). Likewise the predicate adjective omits the verb, *makárioi hoi katharoí tē kardía*, "Blessed are the pure in heart" (Matt. 5:8).
78. The **Preposition (pre)** is a word used to relate a noun or pronoun with some other word in the sentence: *Christós hupér hēmôn apéthane*, "Christ died for us" (Romans 5:8); *Ho . . . pisteúōn tō pémpsantí me . . . metabébēken ek tou thanátou eis tēn zōén*, "He that . . . believeth on him that sent me . . . is passed from death unto life" (John 5:24).

    There are several special uses of the preposition, such as the various types of the articular infinitives (see **25–30**). Prepositions are also used in the formation of compound words: *tóte de epignósomai* (from *epí* and *ginóskō*) *kathôs kai epignósthēn*, "then shall I know even as also I am known" (1 Cor. 13:12). In this particular case the addition of the preposition *epí* to the original verb serves to intensify its meaning.

    There are some prepositions that occur only with nouns of one case: *mēdení kakón antí kakoú* [genitive] *apodidóntes*, "Recompense to no man evil for evil" (Rom. 12:17). Other prepositions can have objects in two or more cases, with each case encompassing different meanings of the preposition: *kai en metá tōn thēríōn* [genitive], "and was with the wild beasts" (Mark 1:13); *metá dúo hēméras* [accusative] *to páscha gínetai*, "after two days is the feast of the passover" (Matt. 26:2).
79. The **Present Tense in the Indicative Mood (45)** represents contemporaneous action,

as opposed to action in the past or the future. In moods other than in the indicative mood, it refers only to continuous or repeated action. See also **95.**

PRESENT IMPERATIVE The present imperative occurs only in the active and middle voices in the New Testament. In the active voice, it may indicate a command to do something in the future which involves continuous or repeated action or, when it is negated, a command to stop doing something. See also **43, 79.**

80. The **Present Imperative Active (pim):** *tē eleutheria oun hē Christós hēmás ēleuthérōse, stḗkete*, "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1); *kai eis ek tōn presbutérōn légei moi, Mḗ klaíe*, "And one of the elders saith unto me, Weep not" (Rev. 5:5), indicating that the subject had been weeping see verse four. See also **1, 43.**

81. The **Present Imperative Middle (pimm):** In the middle voice, the present imperative is used to give a command for something which concerns particularly the recipient of the command: *adialeíptōs proseúchesthe*, "Pray without ceasing" (1 Thess. 5:17). See also **43, 50, 79.**

PRESENT INDICATIVE The present indicative asserts something which is occurring while the speaker is making the statement. See also **45, 79.**

82. The **Present Indicative Active (pin):** pan déndron agathón karpoús kaloús poieí, "every good tree bringeth forth good fruit" (Matt. 7:17). See also **1.**

83. The **Present Indicative Middle (pinm):** *kai en kairṓ peirasmoú aphístantai*, "and in time of temptation fall away" (Luke 8:13). See also **45, 50, 79.**

84. The **Present Indicative Passive (pinp):** *hétton agapṓmai*, "the less I be loved" (2 Cor. 12:15). See also **45, 60, 79.**

PRESENT INFINITIVE The present infinitive pertains to continuous or repeated action, without any implications as to when the action takes place. See also **46.**

85. The **Present Infinitive Active (pinf):** *hóste ton tuphlón kai kōphón kai laleín kai blépein*, "insomuch that the blind and dumb both spake and saw" (Matt. 12:22). See also **1.**

86. The **Present Infinitive Middle (pifm):** *kai érxanto dialogízesthai hoi grammateís kai hoi Pharisaíoi*, "And the scribes and the Pharisees began to reason" (Luke 5:21). See also **46, 50.**

87. The **Present Infinitive Passive (pifp):** *hḗtis, archḗn laboúsa laleísthai diá tou Kuríou*, "which at the first began to be spoken by the Lord" (Heb. 2:3). See also **46, 60.**

PRESENT SUBJUNCTIVE This tense refers to continuous or repeated action, regardless of when the action took place. The subjunctive mood suggests that the action is subject to some condition. The present subjunctive can be used to give exhortation: *chairōmen kai agalliṓmetha*, "Let us be glad and rejoice" (Rev. 19:7). See also **79, 94.**

88. The **Present Subjunctive Active (psa):** *hótan de diṓkōsin humás*, "But when they persecute you" (Matt. 10:23). See also **1.**

89. The **Present Subjunctive Middle/Passive (psmp):** *hō eán boúlētai ho huiós apokalúpsai*, "to whomsoever the Son will reveal him" (Matt. 11:27). See also **50, 60.**

90. The **Reciprocal Pronoun (rcpro)** is used in reciprocal constructions, constructions where a plural subject is represented as being influenced by an interchange of the action or idea conveyed by the verb: *hóti esmén allḗlōn mélē*, "for we are members one of another" (Eph. 4:25). It is declined only in the genitive plural, and is found in the New Testament only in the masculine gender. See also **72.**

91. The **Reflexive Pronoun (rxpro)** is used when the action indicated by the verb reflects back upon the subject. Thus the subject of the verb and the pronoun refer to the same person or thing: *kai emphanísō autṓ emautón*, "and will manifest myself to him" (John 14:21). See also **72.**

92. The **Relative Pronoun (repro)** replaces a substantive mentioned in a previous main

clause (known as the antecedent). The relative pronoun agrees with its antecedent in gender and number, but not necessarily in case; the latter depends on the particular function assigned to the relative pronoun: *hos estín eikón tou theoú tou aorátou*, "Who is the image of the invisible God" (Col. 1:15). See also **72.**

93. The **Singular (sg)** number in Greek, as in English, denotes that there is one of something. Though there is no indefinite article in Greek, an English translation of a singular noun often requires that one be added: *échōn zugón en tē cheirí autoú*, "had a pair of balances in his hand" (Rev. 6:5). See also **75.**

94. The **Subjunctive Mood** makes an assertion about which there is some doubt, uncertainty, or indefiniteness: *eán eípōmen hóti hamartían ouk échomen, heautoús planómen*, "If we say that we have no sin, we deceive ourselves" (1 John 1:8). It is closely related to the future tense, which helps to explain the fact that often the uncertainty arises only because the action has not yet occurred: *hína lutrósētai hēmás apó pásēs anomías*, "that he might redeem us from all iniquity" (Titus 2:14). Compare the **Emphatic Future Negative (33).** See also **95.**

95. The **Verb** in Greek has at least five distinct features: **Tense, Voice, Mood, Person,** and **Number.**

Tense: There are six tenses in Greek—the **Aorist Tense (6),** the **Future Tense (35),** the **Imperfect Tense (44),** the **Perfect Tense (61),** the **Pluperfect Tense (74),** and the **Present Tense (79).**

Voice: There are three voices in Greek—the **Active Voice (1),** the **Middle Voice (50),** and the **Passive Voice (60).** In English, there are only two voices: active and passive.

Mood: There are four moods in Greek—The **Indicative Mood (45)** is used with a statement of fact or a question; the **Subjunctive Mood (94)** is connected with some supposed or desired action; the **Imperative Mood (43)** indicates a command, request, or entreaty; and the **Optative Mood (56),** rare in the New Testament, usually expresses a wish or introduces an indirect quotation.

Person and **Number** are the same as in English.

LIST OF IRREGULAR ADVERBS
(Encoded as *AD**)

This is a list of certain adverbs, that in special instances function as adjectives. Each verse where this irregular use of an adverb is found is listed below, followed by the adverb that occurs in that passage and the Strong's number for that particular word.

MATTHEW

Matt. 2:9	ἐπάνω	1883
Matt. 3:11	ὀπίσω	3694
Matt. 4:19	ὀπίσω	3694
Matt. 5:10,11	ἕνεκα	1752
Matt. 5:14	ἐπάνω	1883
Matt. 5:16,24	ἔμπροσθεν	1715
Matt. 5:24	παρεκτός	3924
Matt. 6:1,2	ἔμπροσθεν	1715
Matt. 7:6	ἔμπροσθεν	1715
Matt. 10:18	ἕνεκα	1752
Matt. 10:29	ἄνευ	427
Matt. 10:32,33	ἔμπροσθεν	1715
Matt. 10:38	ὀπίσω	3694
Matt. 10:39	ἕνεκα	1752
Matt. 11:10,26	ἔμπροσθεν	1715
Matt. 13:29	ἅμα	260
Matt. 13:34	χωρίς	5565
Matt. 14:21	χωρίς	5565
Matt. 15:23	ὄπισθεν	3693
Matt. 15:38	χωρίς	5565
Matt. 16:23,24	ὀπίσω	3694
Matt. 16:25	ἕνεκα	1752
Matt. 17:2	ἔμπροσθεν	1715
Matt. 18:14	ἔμπροσθεν	1715
Matt. 18:15	μεταξύ	3342
Matt. 19:5,29	ἕνεκα	1752
Matt. 21:2	ἀπέναντι	561
Matt. 21:7	ἐπάνω	1883
Matt. 23:13	ἔμπροσθεν	1715
Matt. 23:18,20,22	ἐπάνω	1883
Matt. 23:35	μεταξύ	3342
Matt. 25:32	ἔμπροσθεν	1715
Matt. 26:70	ἔμπροσθεν	1715
Matt. 27:37	ἐπάνω	1883
Matt. 27:61	ἀπέναντι	561
Matt. 28:1	ὀψέ	3796
Matt. 28:2	ἐπάνω	1883

MARK

Mark 1:2	ἔμπροσθεν	1715
Mark 1:7,17,20	ὀπίσω	3694
Mark 2:1	ἐναντίον	1726
Mark 4:34	χωρίς	5565
Mark 6:11	ὑποκάτω	5270
Mark 7:28	ὑποκάτω	5270
Mark 8:33,34	ὀπίσω	3694
Mark 8:35	ἕνεκα	1752
Mark 9:2	ἔμπροσθεν	1715
Mark 10:7,29	ἕνεκα	1752
Mark 11:2	κατέναντι	2713
Mark 12:41	κατέναντι	2713
Mark 13:3	κατέναντι	2713
Mark 13:9	ἕνεκα	1752
Mark 14:5	ἐπάνω	1883
Mark 14:54	ἔσω	2090
Mark 15:16	ἔσω	2090

LUKE

Luke 1:6	ἐνώπιον	1799
Luke 1:8	ἔναντι	1725
Luke 1:15,17	ἐνώπιον	1799
Luke 1:19,75	ἐνώπιον	1799
Luke 4:7	ἐνώπιον	1799
Luke 4:8	ὀπίσω	3694
Luke 4:13	ἄχρι	891
Luke 4:18	ἕνεκα	1752
Luke 4:29	ἔξω	1854
Luke 4:39	ἐπάνω	1883
Luke 4:42	ἕως	2193
Luke 5:18	ἐνώπιον	1799
Luke 5:19	ἔμπροσθεν	1715
Luke 5:25	ἐνώπιον	1799
Luke 6:22	ἕνεκα	1752
Luke 6:49	χωρίς	5565
Luke 7:27	ἔμπροσθεν	1715
Luke 7:47	χάριν	5484
Luke 8:16	ὑποκάτω	5270
Luke 8:26	ἀντιπέραν	495
Luke 8:47	ἐνώπιον	1799
Luke 9:23	ὀπίσω	3694
Luke 9:24	ἕνεκα	1752
Luke 10:19	ἐπάνω	1883
Luke 10:21	ἔμπροσθεν	1715

Luke 11:44	ἐπάνω	1883
Luke 11:51	ἕως	2193
Luke 11:51	μεταξύ	3342
Luke 12:6	ἐνώπιον	1799
Luke 12:8	ἔμπροσθεν	1715
Luke 12:9	ἐνώπιον	1799
Luke 12:59	ἕως	2193
Luke 13:26	ἐνώπιον	1799
Luke 13:33	ἔξω	1854
Luke 14:2	ἔμπροσθεν	1715
Luke 14:10	ἐνώπιον	1799
Luke 14:27	ὀπίσω	3694
Luke 15:10,18,21	ἐνώπιον	1799
Luke 16:15	ἐνώπιον	1799
Luke 16:16	ἕως	2193
Luke 16:26	μεταξύ	3342
Luke 17:21	ἐντός	1787
Luke 18:29	ἕνεκα	1752
Luke 19:11	ἐγγύς	1451
Luke 19:14	ὀπίσω	3694
Luke 19:17,19	ἐπάνω	1883
Luke 19:27	ἔμπροσθεν	1715
Luke 20:26	ἐναντίον	1726
Luke 21:8	ὀπίσω	3694
Luke 21:12	ἕνεκα	1752
Luke 21:36	ἔμπροσθεν	1715
Luke 22:6,35	ἄτερ	817
Luke 22:51	ἕως	2193
Luke 23:5	ἕως	2193
Luke 23:14	ἐνώπιον	1799
Luke 23:26	ὄπισθεν	3693
Luke 24:11	ἐνώπιον	1799
Luke 24:19	ἐναντίον	1726
Luke 24:43	ἐνώπιον	1799

JOHN

John 1:3	χωρίς	5565
John 1:15,27,30	ἔμπροσθεν	1715
John 1:15,27,30	ὀπίσω	3694
John 1:50	ὑποκάτω	5270
John 3:31	ἐπάνω	1883
John 6:66	ὀπίσω	3694
John 8:9	ἕως	2193
John 10:4	ἔμπροσθεν	1715
John 12:19	ὀπίσω	3694
John 12:37	ἔμπροσθεν	1715
John 15:5	χωρίς	5565
John 18:6	ὀπίσω	3694
John 20:14	ὀπίσω	3694
John 20:30	ἐνώπιον	1799

ACTS

Acts 1:8,22	ἕως	2193
Acts 2:25	ἐνώπιον	1799
Acts 3:16	ἀπέναντι	561
Acts 4:10,19	ἐνώπιον	1799
Acts 5:37	ὀπίσω	3694
Acts 6:5,6	ἐνώπιον	1799
Acts 7:10	ἐναντίον	1726
Acts 7:46	ἐνώπιον	1799
Acts 8:10	ἕως	2193
Acts 8:21	ἐνώπιον	1799
Acts 8:32	ἐναντίον	1726
Acts 9:15	ἐνώπιον	1799
Acts 9:38	ἕως	2193
Acts 10:4,30	ἐνώπιον	1799
Acts 10:31,33	ἐνώπιον	1799
Acts 12:6	μεταξύ	3342
Acts 15:9	μεταξύ	3342
Acts 17:7	ἀπέναντι	561
Acts 18:17	ἔμπροσθεν	1715
Acts 19:9,19	ἐνώπιον	1799
Acts 19:32	ἕνεκα	1752
Acts 20:15	ἀντικρύ	481
Acts 20:30	ὀπίσω	3694
Acts 23:23	ἕως	2193
Acts 26:21	ἕνεκα	1752
Acts 26:22	ἐκτός	1622
Acts 27:35	ἐνώπιον	1799
Acts 28:20	ἕνεκα	1752

ROMANS

Rom. 2:15	μεταξύ	3342
Rom. 3:18	ἀπέναντι	561
Rom. 3:20	ἐνώπιον	1799
Rom. 3:21,28	χωρίς	5565
Rom. 4:6	χωρίς	5565
Rom. 4:17	κατέναντι	2713
Rom. 7:8,9	χωρίς	5565
Rom. 8:36	ἕνεκα	1752
Rom. 10:14	χωρίς	5565
Rom. 12:17	ἐνώπιον	1799
Rom. 14:20	ἕνεκα	1752
Rom. 14:22	ἐνώπιον	1799

1 CORINTHIANS

1 Cor. 1:29	ἐνώπιον	1799
1 Cor. 4:8	χωρίς	5565
1 Cor. 11:1	χωρίς	5565
1 Cor. 16:18	ἐκτός	1622

2 CORINTHIANS

2 Cor. 2:7	κατενώπιον	2714
2 Cor. 3:10	ἕνεκα	1752
2 Cor. 4:2	ἐνώπιον	1799
2 Cor. 5:10	ἔμπροσθεν	1715
2 Cor. 7:12	ἕνεκα	1752
2 Cor. 7:12	ἐνώπιον	1799
2 Cor. 8:21	ἐνώπιον	1799
2 Cor. 10:16	ὑπερέκεινα	5238
2 Cor. 11:28	χωρίς	5565
2 Cor. 12:2,3	ἐκτός	1622
2 Cor. 12:19	κατενώπιον	2714

GALATIANS

Gal. 1:20	ἐνώπιον	1799
Gal. 2:14	ἔμπροσθεν	1715
Gal. 3:19	χάριν	5484

EPHESIANS

Eph. 1:4	κατενώπιον	2714
Eph. 1:21	ὑπεράνω	5231
Eph. 2:12	χωρίς	5565
Eph. 3:1,14	χάριν	5484
Eph. 4:10	ὑπεράνω	5231

PHILIPPIANS

Phil. 2:14	χωρίς	5565
Phil. 2:27	παραπλήσιον	3897
Phil. 3:13	ἔμπροσθεν	1715
Phil. 3:13	ὀπίσω	3694

COLOSSIANS

Col. 1:22	κατενώπιον	2714

1 THESSALONIANS

1 Thess. 1:3	ἔμπροσθεν	1715
1 Thess. 2:9	ἔμπροσθεν	1715
1 Thess. 3:9,13	ἔμπροσθεν	1715

1 TIMOTHY

1 Tim. 2:3	ἐνώπιον	1799
1 Tim. 2:8	χωρίς	5565
1 Tim. 5:4	ἐνώπιον	1799
1 Tim. 5:14	χάριν	5484
1 Tim. 5:15	ὀπίσω	3694
1 Tim. 5:20,21	ἐνώπιον	1799
1 Tim. 5:21	χωρίς	5565
1 Tim. 6:12,13	ἐνώπιον	1799

2 TIMOTHY

2 Tim. 2:14	ἐνώπιον	1799
2 Tim. 4:1	ἐνώπιον	1799

TITUS

Titus 1:5,11	χάριν	5484

PHILEMON

Phile. 1:14	χωρίς	5565

HEBREWS

Heb. 2:8	ὑποκάτω	5270
Heb. 4:13	ἐνώπιον	1799
Heb. 4:15	χωρίς	5565
Heb. 7:12,20,21	χωρίς	5565
Heb. 9:5	ὑπεράνω	5231
Heb. 9:7,18	χωρίς	5565
Heb. 9:22,28	χωρίς	5565
Heb. 10:28	χωρίς	5565
Heb. 11:6,40	χωρίς	5565
Heb. 12:8,14	χωρίς	5565
Heb. 13:21	ἐνώπιον	1799

JAMES

James 2:18,20,26	χωρίς	5565
James 4:10	ἐνώπιον	1799

1 PETER

1 Pet. 3:1	ἄνευ	427
1 Pet. 3:4	ἐνώπιον	1799
1 Pet. 4:9	ἄνευ	427

2 PETER

2 Pet. 2:10	ὀπίσω	3694

1 JOHN

1 John 3:12	χάριν	5484
1 John 3:19	ἔμπροσθεν	1715
1 John 3:22	ἐνώπιον	1799

3 JOHN

3 John 1:6	ἐνώπιον	1799

JUDE

Jude 1:16	χάριν	5484
Jude 1:24	κατενώπιον	2714

REVELATION

Rev. 1:4	ἐνώπιον	1799
Rev. 1:10	ὀπίσω	3694
Rev. 2:14	ἐνώπιον	1799
Rev. 3:2,5,8,9	ἐνώπιον	1799
Rev. 4:3,4	κυκλόθεν	2943
Rev. 4:5,6	ἐνώπιον	1799
Rev. 4:8	κυκλόθεν	2943
Rev. 4:10	ἐνώπιον	1799
Rev. 5:3	ὑποκάτω	5270
Rev. 5:8	ἐνώπιον	1799
Rev. 5:11	κυκλόθεν	2943
Rev. 5:13	ὑποκάτω	5270
Rev. 6:8	ἐπάνω	1883
Rev. 6:9	ὑποκάτω	5270
Rev. 7:9,11,15	ἐνώπιον	1799
Rev. 8:2,3,4	ἐνώπιον	1799
Rev. 9:13	ἐνώπιον	1799
Rev. 11:4,16	ἐνώπιον	1799
Rev. 12:1	ὑποκάτω	5270
Rev. 12:4,10	ἐνώπιον	1799
Rev. 12:15	ὀπίσω	3694
Rev. 13:3	ὀπίσω	3694
Rev. 13:12,13,14	ἐνώπιον	1799
Rev. 14:3,5,10	ἐνώπιον	1799
Rev. 15:4	ἐνώπιον	1799
Rev. 16:19	ἐνώπιον	1799
Rev. 19:10	ἔμπροσθεν	1715
Rev. 19:20	ἐνώπιον	1799
Rev. 20:3	ἐπάνω	1883
Rev. 20:12	ἐνώπιον	1799
Rev. 22:8	ἔμπροσθεν	1715

LEXICAL AIDS TO THE NEW TESTAMENT

BY

SPIROS ZODHIATES, TH.D.

The following Lexical Aids provide more extended definitions of key words than Strong's *Dictionary of the Greek Testament,* found at the back of this Bible. Hence, the reader has in the same volume with the text of the Bible, information that is normally found only in Greek lexicons, word studies and commentaries. Dr. Spiros Zodhiates, whose native tongue is Greek, has devoted over forty years to the study of Koine Greek, the language in which the New Testament was written.

14. **Agathoergéō;** to do good, from *agathós* (18), benevolent, and *ergéō*, from *érgon* (2041), work. To work good, that is, to act for someones advantage. Only in 1 Timothy 6:18. See *agathopoiéō* (15).
15. **Agathopoiéō;** from *agathos;* (18), benevolent, and *poiéō* (4160), to do. To do the good as opposite to *hamartánō* (264), to miss the mark, sin (1 Pet. 2:20; 3 John 1:11). To do good so that someone derives advantage from it; contrast *agathoergéō* (14). Opposite: *kakopoiéō* (2554), to do evil (Mark 3:4; Luke 6:9; 1 Pet. 3:17, 3 John 1:11) The subst.: *agathopoiia* (16), well doing (1 Pet. 4:19), the practice of good.
16. **Agathós;** good and benevolent, profitable, useful; contrast *kalós* (2570), constitutionally good but not necessarily benefiting others (Matt. 5:45; Rom. 2:7; James 1:7). Related words: *agathōsúnē* (19), goodness; *agathoergéō* (14), to do good to benefit others (1 Tim. 6:18); *agathopoiia* (16), well-doing; *agathopoiós* (17), doer of good (1 Pet. 4:19); *philágathos* (5358), from *philos* (5384) friend, and *agathós*, friend or lover of good men (Titus 1:8); *aphilágathos* (865), from the negative *a* (1) and *philágathos*, not a lover or a friend of good men or of goodness. See *chrēstótēs* (5544) and *agathopoiéō* (15).
19. **Agathōsúnē;** active goodness. In Galatians 5:22, referred to as goodness; but the Eng. word is inclusive of particular graces whereas Paul must refer to a particular grace. It is more than *chrēstótēs* (5544), a mellowing of character. It is character energized expressing itself in *agathón* (18), active good. Thus *chrēstótēs* in action is *agathōsúnē*. A person may display his *agathōsúnē*, his zeal for goodness and truth in rebuking, correcting, chastising. Christ's righteous indignation in the temple (Matt. 21:13) showed His *agathōsúnē*, but not His *chrēstótēs*, mellowness. *Agathōsúnē* does not spare sharpness and rebuke to cause good, *agathón* in others whereas *chrēstótēs* demonstrates only its softness and benignity.
20. **Agalliasis;** exultation, exuberant joy (Luke 6:27; Gal. 2:20; Heb. 1:9). See verb *agalliáō* (21). Syn.: *chará*; (5479) joy, delight; *euphrosúnē* (2167), good cheer, joy, mirth, gladness of heart.
21. **Agalliáō;** used in the pass. and mid. voice from *ágan*, very much, and *állomai*, to leap. To exult, leap for joy, to show one's joy by leaping and skipping denoting excessive or ecstatic joy and delight (John 5:35; Acts 16:34); hence it is sometimes pul after *chairō* (5463), to rejoice, which is of less intense signification (Matt. 5:12; 1 Pet. 4:13; Rev. 19:7). Noun: *agalliasis* (20). Syn.: *euphrainō* (2165), to cheer, gladden.
25. **Agapáō;** to love, indicates a direction of the will and finding one's joy in something. Contrast with *philéō* (5368), to be contented with, denoting common interests, hence befriending. *Agapáō* is used of God's love toward man and vice versa. The range of *philéō* in that it may or may not include a choice of the will.
26. **Agápē;** love, a word not found in Class. Gr. but only in revealed religion. Translated charity meaning benevolent love. Its benevolence, however, is not shown by doing what the person loved desires but what the one who loves deems as needed by the one loved; (e.g., For God so loved [*ēgápēsen*] the world that He gave . . . John 3:16). He gave not what man wanted, but what man needed as God perceived his need, namely His Son who brought forgiveness to man. God's love for man is His doing what He thinks best for man and not what man desires. It is God's willful direction toward man. But for man to show love to God, he must first appropriate God's *agápē*, for only God has such an unselfish love. Contrast *philia* (5373), friendship, based on having common interests. Deriv.: *agapáō* (25); *agapētós* (27).
27. **Agapētós;** beloved, dear. In the NT, it is used with the force of the perfect part. pass., *ēgapēménos*, beloved, dear. NT meanings: (1) as an adj., My son, the beloved (Matt. 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 2 Pet. 1:17). One must not, however, connect this use with the designation in Matthew 3:17 (etc.), as the latter is traceable to Luke 9:35 and expresses the relation of the Son to the Father in the history of redemption (Rom. 11:28) and also the addition in whom I am well pleased (Matt. 3:17; 17:5; Mark 1:11; 2 Pet. 1:17). (2) As a subst. in Rom. 11:28 it is used also in address as in 3 John 1:2, 5, 11, or in the pl. in Romans 12:19; 2 Corinthians 7:1; 12:19. The importance of the expression is in agreement with the meaning of the verb *agapáō* (25), to love.
29. **Aggareúō;** to press into service; to send off an *ággaros* or public courier. This word is of Persian origin, and after being received into the Gr. language, passed also into use among the Jews and Romans. The *ággaroi* couriers had authority to press into their service men, horses, ships or anything which came in their way and which might serve to hasten their journey. Afterwards *aggareúō* came to mean to press into service for a journey in the manner of *ággaros*. In the NT, used as a trans. verb, to compel, to press, to accompany one (Matt. 5:41; 27:32; Mark 15:21). Contrast *anagkázō* (315), to constrain.
31. **Aggelía;** message, related to *ángelos* (32), messenger, occurs only in 1 John 3:11. Some mss. have *epaggelía* (1860) from *epí* (1909), upon, and *aggelía* (31), a promise.
32. **Ángelos;** messenger, from *aggéllō*, to bring a message, announce, proclaim. As a simple verb it does not occur in the NT but it does occur in its comp. forms: *apaggéllō* (518), to announce; *anaggéllō* (312), to report, announce. These two comp. verbs are variously employed to designate the proclamation of salvation. *Ángelos* is a name not of nature but of office, or human messenger (Matt. 11:10), a bishop or presiding elder of a particular church (Rev. 1:20); or created spiritual angel, whether good (Matt. 24:36; Mark 13:32) or evil (Matt. 25:41; 1 Cor. 6:3). Angels are always spoken of in the masc. gender. Other deriv.: *aggelía* (31), message; *diaggéllō* (1229), to divulge (Luke 9:60; Rom. 9:17) or to declare; *exaggéllō* (1804), to declare abroad (1 Pet. 2:9); *kataggéllō* (2605), to proclaim, preach, publish (Acts 4:2; Rom. 1:8); *kataggeleús* (2604), a proclaimer, publisher; *prokataggéllō* (4293), to declare or speak beforehand (Acts 3:18) or signify plainly.
35. **Agenealógētos;** from the neg. *a*, and *genealogéō*, to trace a genealogy. Without a genealogy or pedigree, having no genealogy, that is, from any sacerdotal family as the Levitical priests had from Aaron (Heb. 7:3) which might prove the right of Melchizedek to the priesthood (Heb. 7:14).
37. **Hagiázō;** to hallow, sanctify. *Hágios* (40) stands in contrast with *koinós* (2839), defiled or common, thus the verb *hagiázō*, to sanctify, when its object is something that is filthy or common, cannot be accomplished without someone separating himself (*aphorizō* [873]) or withdrawing from fellowship with the world. *Hagiázō* means to withdraw from fellowship with the world by first gaining fellowship with God. Related words: *hagiasmós* (38), sanctification; *hágion* (39), sacred thing; *hagiótēs* (41) and *hagiōsúnē* (42), holiness. In this passage some MSS have *haplótēs* (572), sincerity without duplicity related to *haplous* (573). *Hagiótēs* is to be distinguished from *hosiótēs* (3742), sanctity related to *hósios* (3741) as contrast with *hágios*. *Hagiótēs* is to be distinguished from *hagiasmós*, sanctification which is active sanctification as effected by God and passed on to the character of man. *Hagiótēs* is syn. with *hagiōsúnē* as the attribute of holiness.
38. **Hagiasmós;** sanctification, translated holiness (Rom. 6:19, 22; 1 Thess. 4:7; 1 Tim. 2:15; Heb. 12:14). It is

separation unto God (1 Cor. 1:30; 2 Thess. 2:13; 1 Pet. 1:2). The resultant state, the behavior befitting those so separated (1 Thess. 4:3, 4, 7), the sanctification resulting in the abstaining from fornication. There are two other Gr. words which are translated as holiness but they must be distinguished from *hagiasmós*. *Hagiasmós*, sanctification, is not like *hagiótēs* or *hagiósunē*, the attribute of holiness, but is the state of being sanctified, not a process, but the result of a process. It is similar to *díkaiōsis* (1347), not only denoting the activity of God's justification in Christ for the sinner, but also the result of that justification upon the sinner in making him just, recognizing the rights of God on his life. Therefore, *hagiasmós* (2 Thess. 2:13) means not only the activity of the Holy Spirit to set man apart unto salvation but also enabling him to be holy even as God is holy. See *hagiótēs* (41); *hagiósunē* (42); and *hagiázō* (37).

39. Háglon; neut. of the adj. *hágios* (40), holy. Used of those structures set apart for God. (1) Of the Tabernacle in the wilderness (Heb. 9:1, 2). In verse two, *hágia*, pl. without the art. as *hágia hagiōn*, holies of holies. The term *hágia* is probably intended to fix attention on the character of the sanctuary as being holy. The pl. suggests the idea of the sanctuary with all its parts. The *hágia hagiōn*, holies of holies in Hebrews 9:3 as well as the phrase with the definite art. in the pl., *tōn hagiōn* of Hebrews 9:8, may very well refer to the inner part the holy of holies, the holiest of all. In Hebrews 9:24, *hágia*, pl. without the art., and Hebrews 9:25, *ta hágia*, the holies with the art. In Matthew 24:15, *en*, in, *tópō*, place, dat. without the art., *hagiō*, the dat. holy, in a holy place. (2) *Hagíon* (Heb. 8:2) in the pl. gen. *tōn hagiōn* refers to heaven itself, the immediate presence of God and His throne (v. 1), Hebrews 9:24, 25 refers to heaven as *ta hágia*, the holies, also Hebrews 13:11. Heaven is designated as the true Tabernacle (Heb. 8:2; 9:12; 10:19).

40. Hágios; holy, set apart, sanctified, consecrated. It has a common root, *hag-*, with *hagnós* (53), chaste, pure. Its fundamental ideas are separation, consecration, devotion to God, and sharing in God's purity and abstaining from earths defilement (Luke 9:26; 2 Pet. 1:18). Contrast to *hierós* (2413), *hágios* has moral significance while *hierós* has only ritual significance. Thus *hiereús* (2409), priest, may not be *hágios*, as long as he only performs priestly duties or ordinances and is *hósios* (3741). Deriv.: verb, *hagiázō* (37), to render holy, separate from sin in general and in particular as abstaining from fornication, and the noun, *hagiasmós* (38) the act of sanctification as completed; *hagiótēs* (41), sanctification, the result of sanctification; *hagiósunē* (42), holiness, the quality of sanctification. See *to hágion* (39), sacred thing; *hágios* (40), saint, separated not only ceremonially but also morally. Contrast with *hagnós* (53), pure, sometimes only externally or ceremonially pure.

41. Hagiótēs; holiness. Like all deriv. of *hágios* (40), holy, sanctity, the word is unknown in Class. Gr. In the NT it occurs only in Hebrews 12:10. Syn.: *hagiósunē* (42), a quality that can be perceived by others, while *hagiótēs* speaks of the essence of the character of God.

42. Hagiósunē; sanctity or holiness. Derived not from *hagiázō* (37), but from *hágios* (40), holy. Denotes sanctity, not sanctification. *Hagiósunē* with *hagiótēs* (41) are qualities of character for which there need not be any proof; but for *hagiasmós*, the process of sanctification and the result of that process upon the individual, proof has to be at each stage of its progressive achievement. *Hagiósunē* occurs in only three places in the NT (1) Romans 1:4, of the holiness of God developing the plan of redemption and manifested in Christ. Here we do not have Holy Spirit (*pneúma hágion*) but *pneúma hagiósunēs*, spirit of sanctity or holiness which is not what Christ achieved but what Christ was in Himself, that is, holy. (2) 2 Corinthians 7:1, perfecting holiness in the fear of God. (3) 1 Thessalonians 3:13 speaks of the holiness of man. Also see Ephesians 1:4; 5:27; Colossians 1:22.

47. Hagneía; from *hagnós* (53). Purity. Refers to chastity. Used only in 1 Timothy 4:12; 5:2. In this verse, it refers to one's moral attitude toward younger sisters in Christ and denotes the chastity which shuts out whatever impurity of spirit or manner might be mixed up with a Christian benevolent task of comforting. When a male comforts young women, he must be especially careful lest he mix his divine task with any impure thoughts.

48. Hagnízo; to consecrate, to purify, from *hagnós* (53), dedicated by sacrifice. Such purification was required for priests in the divine service (Num. 8:21), and indeed for all who belong to the chosen people (Ex. 19:10, 11; Josh. 3:5; 2 Chr. 30:17). Opposite: *miaínō* (3392), to contaminate, defile. In the NT used in the same sense as in the OT on the same basis as the Israelites relation to God (John 11:55; Acts 21:24, 26; 24:18).

49. Hagnismós; act of consecration, purification, from *hagnós* (53), dedicated by sacrifice. To expiate, referring to the purification and consecration of the Levites (Num. 8:7; 31:23). In the NT only in Acts 21:26.

50. Agnoéō; from the neg. *a* and *noéō* (3539), not to recognize, not to know, to be unacquainted with, usually followed by the acc. (Acts 17:23; Rom. 10:3; 11:25; 2 Cor. 2:11). Followed by the prep. *peri* (4012), concerning, meaning to be in ignorance concerning something (1 Cor. 12:1; 1 Thess. 4:13). Followed by *hóti* (3748), that (Rom. 1:13; 2:4; 6:3, 7:1; 11:25; 1 Cor. 10:1; 2 Cor. 1:8). In the pass. form, to be unknown, unrecognized. In antithesis to *epiginṓskō* (1921), to know clearly, it means to be mistaken, misunderstood (1 Cor. 14:38; 2 Cor. 6:9; Gal. 1:22). It came to mean to be ignorant, to have no discernment of, not to understand (Mark 9:32; Luke 9:45; Acts 13:27; 1 Cor. 2:8; 14:38). To err, to commit a fault arising from the want of discernment, denoting conduct, the result and import of which is not perceived by the agent (Heb. 5:2, cf. Rom. 7:7, 8, 13) in which case the conduct cannot be regarded as deliberate. In consequence of the interposition of the law it has become *parábasis* (3847), transgression, that is, it involves guilt (Rom. 7:7, 8). Ignorant ones, *agnooúsi*, are those who are under the power of sin but not necessarily actively pursuing it (Heb. 5:2). Deriv.: *agnóēma* (51), mistake, oversight; *ágnoia* (52), want of knowledge, ignorance.

51. Agnóēma; error, only in Hebrews 9:7. Derived from *agnoía* (52), ignorance, and designates a sin of ignorance or thoughtlessness. Such a sin is considered as mitigated sinfulness. Its forgiveness cannot be demanded merely because of ignorance although it can be requested (Luke 23:34; 1 Tim. 1:13). The *agnoēmata*, errors of the people for which the high priest offered sacrifice on the great day of atonement, were not willful transgressions, presumptuous sins (Ps. 19:13). Verb: *agnoéō* (50), to be ignorant. Deriv.: *noéō* (3539), to think.

52. Ágnoia; want of knowledge, ignorance, which leads to wrong conduct and forbids the imputation of the guilt to the ignorant individual (Acts 3:17; 1 Pet. 1:14, cf. Luke 23:34; 1 Cor. 2:8). This *ágnoia*, ignorance, according to Paul is the characteristic of heathendom (Acts 17:30; Eph. 4:18, cf. v. 17) and is a state which renders repentance necessary (Acts 17:30) and eventually furnishes ground for blame (Eph. 4:18). Deriv.: *agnoéō* (50), not to know.

53. Hagnós; chaste, pure. An adj. predominantly used to express freedom from defilements or impurities. In a more restricted sense, not only chastity but also virginity. Deriv.: verb, *hagnízō* (48), to purify (James 4:8; 1 Pet. 1:22; 1 John 3:3); *hagnismós* (49), purification (Acts 21:26); *hagnótēs* (54), the quality of purity (2 Cor. 6:6), adv., *hagnṓs* (55), purely. Joseph (Gen. 39:7–12 in the Sept.) was *hósios* (3741), unpolluted, in that he reverenced the everlasting sanctities of marriage, the defilement of which he considered sinning against God, the Originator of marriage; he was *hágios* (40), holy, in that he separated himself from any unholy fellowship with his temptress; he proved himself *hagnós*, pure, in that he kept his body pure and undefiled.

54. Hagnótēs; purity, sincerity (2 Cor. 6:6). In 2 Corinthi-

ans 11:3, the TR has *haplótēs* (572), singleness, the opposite of duplicity, instead of *hagnótēs*, the two words coinciding in meaning. Refers to sincerity as part of the character of a person and not necessarily its influence on others.

55. Hagnōs; adv. of *hagnós* (53), chaste. Purely, sincerely. In Philippians 1:16, it refers to the simplicity of the spirit with the absence of other motives that could be selfish. Therefore, *hagnōs* can really mean without duplicity.

56. Agnōsía; ignorance, from the neg. *a* (1) and *gnósis* (1108), knowledge. In Class. Gr., not being acquainted with something. In the NT, it corresponds to the use of *ginóskō* (1097), to know, to be influenced by ones knowledge of an object. *Agnósia* means not merely an intellectual, but a moral defect or fault (1 Cor. 15:34; Eph. 2:12). In 1 Peter 2:15 there is a demonstration of something that is more than an intellectual defect and the *gnósis* supposed is that of moral discernment.

57. Agnōstos; from the neg *a* (1), and *gnōstós* (1110), known. Unknown. In the Class. Gr., not knowable, withdrawing itself from being known, unrecognizable. In the NT, it is used with a pass. meaning (Acts 17:23), to the unknown god, to the god who did not make himself known to man, as were those gods in the pantheon of Athenian gods. This unknown god did not refer to the true God revealed to them by the Apostle Paul.

58. Agorá; from the verb *ágō* (71), to lead. A place in which the people assemble, assembly. A market place, serving also as a court of justice (Matt. 20:3; 23:7; Mark 7:4; Acts 16:19; 17:17).

59. Agorázō; from *agóra;* (58), market place. To buy. With the acc., to buy a thing (Matt. 13:44, 46; 14:15). With the gen., it indicates value (Mark 6:37). In the pass. (1 Cor. 6:20; 7:23). In these passages: you were bought with a price or for a price, indicates the opposite of acquisition free of charge. Thus the one who buys something has the full right of possession. Used of the redemptive work of Christ (1 Cor. 6:20; 7:23; 2 Pet. 2:1; Rev. 5:9, 14:3, 4). The idea is that Christ paid the price required (Gal. 3:13), and thus removed the sinner's responsibility to pay it.

71. Ágō; to lead, to lead along, to bring, carry, remove. Trans., to bring, to lead gently and without violence (Acts 5:26; 9:27; 21:16; 2 Tim. 4:11). To bring, carry, drag, or hurry away by force and violence (Mark 13:11, Luke 4:29; Acts 6:12; 17:5, 19); to lead, rule, govern (Rom. 8:14; Gal. 5:18; 2 Tim. 3:6); to entice (Rom. 2:4); to spend, hold or celebrate a particular day or time (Matt. 14:6; Luke 24:21). Intrans., to carry or convey oneself. To go, go away (Matt. 26:46; Mark 1:38; 14:42; John 11:15, 16). Deriv.: *agōgḗ* (72), course of life, manner of leading or spending it; *anágō* (321) (*aná;* [303], up, again, or away) to bring, lead, carry, or take up, to bring or offer up as a sacrifice. In the pass. voice *anágomai* (321), literally to be carried up as a term of navigation, to put out to sea, to set sail (Luke 8:22; Acts 13:13), to bring back (Rom. 10:7). *Apágō* (520) (*apó* [575], from), to lead, carry or take away. In the pass., to be led or carried away to execution or death; to lead or tend, as a way. *Eiságō* (1521) (*eis* [1519], into, in), to bring in, introduce; *exágō* (1806) (*ex* [1537], out), to lead forth or bring out; *epágō* (1863) (*epí* [1909], upon), to bring upon; *katágnumi* (2608) (*katá* (2596), down, as an intens.), to break in pieces; *katágō* (2609), to bring down; as a term of navigation (Luke 5:11; Acts 21:3; 27:3; 28:12); *pareisagō* (3919) (*pará* [3844], denoting ill, and *eiságō*, to bring in) to introduce craftily or secretly (2 Pet. 2:1). Derived from *pareisaktos* (3920), an adj. used as a noun, something brought in secretly, introduced by craftiness, those that have crept in (Gal. 2:4); *proágō* (4254) (*pro* [4253], before or forth), of place it means to go before, or lead properly when others follow (Matt. 14:22), less properly when others do not follow, to go before, to proceed in time (1 Tim. 1:18); to bring out or forth (Acts 16:30) particularly to condemnation or punishment; *proságō* (4317) (*pros* [4314], to or towards), to bring to, to bring (Luke 9:41; Acts 16:20); to come to or towards, to approach (Acts 27:27). The noun of *proságō* is *prosagōgḗ* (4318), approach, access or introduction (Rom. 5:2; Eph. 2:18). *Sunágō* (4863) (*sun* [4862], together), to bring together (Matt. 2:4); to take in or receive with hospitality and kindness (Matt. 25:35, 43). Also the corresponding noun *sunagōgḗ* (4864), a public or large assembly of men, a synagogue, a building where the Jews met for the purpose of public prayer and hearing the Scriptures read and expounded. *Episunágō* (1996) (*epí* [1909], to, and *sunágō*, to gather, collect), to gather together in one place (Mark 1:33), to gather together as a hen does her chicks under her wings (Matt. 23:37), to assemble the elect into the Christian Church (Matt. 24:31); *episunagōgḗ* (1997), a being gathered together (2 Thess. 2:1); an assembling together at one place (Heb. 10:25); *epeisagōgḗ* (1898), from *epeiságō*, to superinduce from *epi* (1909), upon, and *eiságō* (1521), to introduce, bring in, a superinduction, bringing in one thing after or upon another, an introduction of something more.

73. Agṓn; from the verb *ágō* (71), implying force or violence. Strife, contention, contest for victory or mastery such as pertained to the Greek games of running, boxing, wrestling. Paul plainly uses the word in this fashion (1 Tim. 6:12; 2 Tim. 4:7) and applies the word to the struggles in the Christian life (cf. 1 Cor. 9:24). A race (Heb. 12:1). A struggle, contest, contention (Phil. 1:29; Col. 2:1; 1 Thess. 2:2).

74. Agōnía; combat, more abstract and eclectic than *agṓn* (73), a contest, giving prominence to the pain and labor of the conflict. It is used to refer to the trembling excitement and anxiety produced by fear or tension before a wrestling match or a fight. It occurs in Luke 22:44 (cf. Matt. 26:37, 38; John 12:27), denoting not the fear which makes one shrink and flee, but the fear which trembles in the face of the issue, yet allows one to remain and face it.

75. Agōnízomai; to contend for victory in the public games (1 Cor. 9:25). Generally it meant to fight or wrestle (John 18:36); the task of faith in persevering amid temptation and opposition (1 Tim. 6:12; 2 Tim. 4:7). It came also to mean to take pains, to wrestle as in a prize contest, making every effort to achieve the goal (Luke 13:24, cf. 1 Cor. 9:25; Phil. 3:12ff.; Heb. 4:1). Special pains and toil (Col. 1:29; 4:12; 1 Tim. 4:10). It implies hindrances in the development of the Christian life.

80. Adelphós; a brother, from the coll. *a* (1) and *délphus*, a womb; a brother, and the fem. *adelphḗ*, a sister. The equivalent Hebr. word was used of more distant relatives (Gen. 14:16; 29:12, 15) and, because of that, some think that this circumstance ought to be taken into consideration where brothers and sisters of the Lord Jesus are referred to (Matt. 12:46, 47; 13:55; Mark 3:31, 32; Luke 8:19, 20; John 2:12; 7:3, 5, 10; Acts 1:14). Further, *adelphós* denotes in general a commaraderie based on common origin, (e.g., the members of the same tribe, countrymen; see Acts 3:22; 7:23; Rom. 9:3). A neighbor is regarded as a brother (Matt. 5:22–24, 47). *Adelphós* also came to designate a community of love based on the commonality of believers due to Christ's work (Matt. 12:50; Mark 10:29, 30; Acts 12:17). In this manner Jesus speaks of His brethren (Matt. 25:40; 28:10; John 20:17; Rom. 8:29; Heb. 2:11, 17). The members of the same Christian community are called brothers (John 21:23; Acts 9:30; Rom. 16:14; 1 Cor. 7:12).

81. Adelphótēs; brotherhood, a brotherly or sisterly relation. Occurs only in 1 Peter 2:17; 5:9. Equivalent to *philadelphia* (5360), brotherly love and *philádelphos* (5361), fond of brethren, the adj. in 1 Peter 3:8. While *adelphótēs* is used in a special sense in the NT and ecclesiastical Gr., it is not used by Class. Gr. writers who used *philadelphía* to denote only the love of natural brothers and sisters for each other. In Christianity it is *adelphótēs*, a brotherhood or sisterhood which has been made possible by Jesus Christ, and since all believers are given the new birth, it is truly indeed by spiritual birth that men and women are brothers and sisters.

85. Hádēs; the region of departed spirits of the lost but including departed believers (Luke 16:23). Most probable derivation is from *hádō*, all-receding. It corresponds to *sheól* in the OT. Both words have been inadequately translated in the KJV as hell (Ps. 16:10), or the grave (Gen. 37:35), or the pit (Num. 16:30, 33). *Hádēs* never denotes the physical grave nor is it the permanent region of the lost. Some feel it is the intermediate state between death and the ultimate hell, Gehenna. *Hádēs* is used four times in the Gospels and always by the Lord (Matt. 11:23; 16:18; Luke 10:15; 16:23). Used with reference to the soul of Christ (Acts 2:27, 31). Christ declares that He has the keys of *hádēs* (Rev. 1:18). In Revelation 6:8 it is personified as accompanying the rider of the pale horse. It is to give up those who are in it (Rev. 20:13) and is to be cast into the lake of fire (Rev. 20:14). See *géenna* (1067); *tartaróō* and *tártaros* (5020).

87. Adiákritos; from the neg. *a* (1), without, and *diákrisis* (1253), separation, discrimination. Indistinguishable, free from partial regards, impartial (James 3:17).

91. Adikéō; to do wrong, hurt, damage; from the neg. *a*, without, and *díkē* (1349), right, justice. Intrans., to act unjustly, do wrong (Acts 25:11; 2 Cor. 7:12; Col. 3:25; Rev. 22:11). Trans., to act unjustly, to do wrong to or injure someone (Matt. 20:13, Acts 7:24, 26, 27; 25:10; Phile. 1:18); to hurt, damage, harm (Luke 10:19; Rev. 2:11; 6:6; 7:2, 3). Deriv.: *adikēma* (92); *adikía* (93); *ádikos* (94).

92. Adikēma; from *adikéō* (91), to injure, to act unjustly. That which results from an injustice, a crime, a criminal act (Acts 18:14; 24:20; Rev. 18:5).

93. Adikía; from *a* (1), neg., *díkē* (1349), justice. What is not conformable to justice, what ought not to be, that which is wrong. Related to *ádikos* (94), unjust, hence, injustice, unrighteousness. There is *adikía* only because there is *alētheia* (225), truth, which occupies the place of *díkē* (1349), justice. In 1 John 5:17, all unrighteousness (*adikía*) is sin (*hamartía* [266]). It is not meeting God's justice or His goal for us. The result of *adikía*, unrighteousness, is *adikēma* (92), evil doing (Acts 18:14). In the context of Luke 16:8, *adikía* is used to symbolize money that is acquired dishonestly. In Acts 1:18 the reward of iniquity is the pay of *adikía*, the pay of unrighteousness.

94. Ádikos; from *a* (1) neg., and *díkē* (1349), justice. Unjust, unrighteous, falling short of the righteousness required by divine laws (1 Pet. 3:18). A lack of the imputed righteousness of faith (Matt. 5:45; Acts 24:15; 1 Cor. 6:9). Opposite *díkaios* (1342), fair, just. Not in conformity with *díkē*, justice, also the opposite of *éndikos* (1738), meaning not as it should and ought to be, unjust, unrighteous. In Luke 16:10 it stands as the opposite of *pistós* (4103), faithful or dependable. In this sense *ádikos* is one who disappoints expectations or neglects claims. Used as an adj. in Luke 16:11 referring to mammon. *Ádikos* (2 Pet. 2:9) may stand in contrast with *eusebḗs* (2152), devout, godly. It could, therefore, be taken as syn. with *asebḗs* (765), impious, ungodly.

96. Adókimos; unapproved, unworthy, from the neg. *a* and *dókimos* (1384), acceptable. Spurious, worthless. In a pass. sense, disapproved, rejected, cast away (1 Cor. 9:27; Heb. 6:8, cf. 2 Cor. 13:5–7; 2 Tim. 3:8; Titus 1:16). In the act. sense, undiscerning, not distinguishing, void of judgment (Rom. 1:28); also in this text it may be understood in the pass. to be a reprobate, abominable mind, or a mind to be abhorred by God and man.

97. Ádolos; sincere. Only in 1 Peter 2:2, from the priv. *a* (1) and *dólos* (1388), guile. Indicates the absence of fraud and deceit as in Nathanael's case, in whom there was no guile (John 1:47). See *haplóus* (573), single, without duplicity; *ákakos* (172), constitutionally harmless; and *akéraios* (185), without admixture.

100. Hadrótēs; bounty (2 Cor. 8:20), derived from *hadrós*, thick, fat, full-grown, rich. Bountiful giving or fat offering and not just mere abundance. See *perisseía* (4050), overflowing, and *perísseuma* (4051), abundance in a slightly more concrete form, of substance as in 2 Corinthians 8:13, 14 where it stands for the gifts supplied by the saints.

106. Ázumos; unleavened. In the NT used of the Feast of the Passover (Matt. 26:17; Mark 14:1, 12; Luke 22:1, 7; Acts 12:3; 20:6). Figuratively meaning unpenetrated by evil (1 Cor. 5:7, 8). Deriv.: see *zúmē* (2219).

110. Athanasía; from the priv. *a* (1), without, and *thánatos* (2288), death. Rendered immortality in 1 Corinthians 15:53, 54 of the glorified body of the believer. In 1 Timothy 6:16 used of the nature of God. In the NT it expresses the nature not of life itself, but strictly speaking, only a quality of life such as the quality of the life of God and the resurrection body of the believer. See *thnētós* (2349), mortal, from *thánatos*, death.

111. Athémitos; from the neg. *a* (1) and *themitós*, an adj. from *thémis*, law. Unlawful (Acts 10:28; 1 Pet. 4:3) Also *áthesmos* (113), wicked (2 Pet. 2:7; 3:17), stems from *a* (1) and *thémis* meaning lawless.

112. Átheos; from the neg. *a* (1), without, and *Theós* (2316), God. In Class. Gr., it primarily and actively meant godless, destitute of God, without God and consequently *álogos* (249), devoid of reason, denoting a person who was forgetful of God and did not care about the existence of the gods and consequently did not honor them. In the NT occurs only in Ephesians 2:12 in the pass., meaning without divine help, forsaken by God, excluded from communion with God. See also 1 Thessalonians. 4:5.

126. Aídios; from *aei* (104), ever, always. Eternal, absolutely, without beginning or end (Rom. 1:20). Perpetual, without end (Jude 1:6).

127. Aidṓs; modesty, an innate moral repugnance to a dishonorable act, which repugnance scarcely or not at all exists in *aischúnē* (152), shame. The grief which a man conceives from his own imperfections considered with relation to the world taking notice of them; grief upon the sense of disesteem. *Aidṓs* finds its motive in itself, implies reverence for the good as good, not merely as that to which honor and reputation are attached. Only in 1 Timothy 2:9; Hebrews 12:28.

129. Haíma; the blood of the human or animal body (Mark 5:25, 29; Luke 8:43, 44; 13:1). Meanings: (1) Blood as the substantial basis of the individual life (John 1:13; Acts 17:26). The concept corresponds to the idea contained in Leviticus 17:11, For the life of the flesh is in the blood. There is a joining of the word blood with flesh in Hebrews 2:14. Flesh and blood designate mankind, insofar as men owe their distinctive character to the material aspect of their being (Eph. 6:12). The expression means the physical origin of man in Matthew 16:17; 1 Corinthians 15:50; and Galatians 1:16. The physical and the spiritual natures of man are contrasted in Ephesians 6:12 (cf. Hebrews 2:14). (2) *Haíma* by itself may denote life passing away in bloodshed, and generally life taken away by force (Matt. 23:30, 35; 27:4; Luke 11:50, 51; Acts 1:19). The expression "to shed blood," *háima ekchéō* (1632), emphasizes not so much the manner of slaying, but rather the fact of the forcible taking away of life, whether produced by or only accompanied with the shedding of blood (Matt. 26:28; Mark 14:24; Luke 22:20; Acts 22:20). (3) (Related to [2]) *Haíma* is used to denote life given up or offered as an atonement, since, in the ritual of sacrifice, special emphasis is laid upon it as the material basis of the individual life. The blood of the animal was separated form the flesh when it was sacrificed, resulting in appeasement for the sins of the offerers (Heb. 9:13, 18, 19, 21, 22, 25; 10:4; 13:11). The blood was then taken and presented to God and was applied to man through sprinkling (Heb. 9:7, 19, 20). This blood becomes the representation of the covenant which God commanded to us (Heb. 9:20). The same is true of the blood of Christ (Heb. 10:29); the blood of the covenant (Matt. 26:28; Mark 14:24; Luke 22:20; Heb. 13:20), the New Testament in Christ's blood (1 Cor. 11:25). Designates the life of Christ offered for an atonement contrasted with the blood of beasts slain in sacrifice (Heb. 9:12, cf. vv. 14, 25). The blood of Christ, therefore, represents the life that He gave for our atonement (Matt. 26:28; Heb. 9:12, 25; 1 John 1:7).

130. Haimatekchusia; shedding of blood, from *haima*, blood, and *ekchúō* or *ekchéō* (1632) to pour out. Strictly speaking, the bringing of the blood to the altar, the application of the blood for objective expiation (Ex. 29:16; Lev. 8:15; 9:9; Deut. 12:27; 2 Kgs. 16:15), whose correlative meaning is *rhantismós* (4473), sprinkling, the application of the atonement to its object. *Haimatekchusia* does not include the shedding of blood or the slaying of a victim, or the sprinkling of that blood on the object to be expiated. The question dealt with in Hebrews 9:22 is not the manner, but the means of atonement, *haima*, blood (see Heb. 9:18, 19, 22a, 23, 25) denoting only a part of the act of atonement, and as such would exclude the sprinkling of the people (v. 19); it could not include this, and at the same time, the sprinkling of the holy vessels (v. 21). Thus the shedding of blood denotes not only the act of killing, but the ritualistic act which requires bringing the blood unto or toward the altar (Lev. 8:15; 9:9) or on the altar (2 Kgs. 16:15). The verb *proschéō* and the noun *próschusis* (4378) are commonly used and should not be translated as sprinkling but as shedding forth, toward. Therefore, *haimatekchusia* means blood shedding and not the actual pouring out of the blood, the expression employed concerning the blood of Christ (Luke 22:20) which for our sakes was poured out.

133. Aínesis; from *ainéō* (134), the act of praise (Heb. 13:15).

134. Ainéō; from *ainos* (136). To sing alternately praises to God (Ex. 15:21; 1 Sam. 21:11). In the NT it only refers to praising God (Luke 2:13, 20).

136. Aínos; praise returned for benefits received or expected (Matt. 21:16; Luke 18:43). See *ainesis* (133) and *ainéō* (134).

138. Hairéomai; from *hairō* (142), to take up, to choose, (cf. *eklégomai* [1586], to choose out, elect). *Epilégomai* (1951), to be called or named; *hairetizō* (140), to choose, akin to *hairetós*, a verbal adj. signifying that which may be taken.

139. Haíresis; heresy, from *haireō* or *hairéomai* (138) to choose, select. A form of religious worship, discipline or opinion (Acts 5:17; 24:14; Gal. 5:20). In contrast to *schísma* (4978), schism, it is only theoretical. One can hold different views than the majority and remain in the same body but he is a heretic. But when he tears himself away, *schizō* (4977) then he is schismatic. Heresy is theoretically schismatic; schismaticalness is practical heresy.

140. Hairetízō; choose, only in Matthew 12:18, related to the verbal adj. *hairetós*, that which may be taken. To take with the implication that what is taken is eligible or suitable; to choose by reason of its suitability. Contrast *eklégomai* (1586), meaning to choose because of love and desirability of attaching the object to oneself. See also *epilégomai* (1951); *hairéomai* (138).

141. Hairetikós; herelic, pertaining to choice, capable of choice. In Titus 3:10, heretic. See Romans 16:17 where clearly one still belongs to the fellowship, but whom the fellowship eventually had to exclude.

142. Aírō; to lift, raise, take up; to lift up the hands (Rev. 10:5); the eyes (John 11:41); to lift or take up (Matt. 17:27; Mark 6:29, 43; Acts 20:9); as applied to the mind, keep in suspense (John 10:24); take up as a yoke (Matt. 11:29); a cross (Matt. 16:24); bear or carry as a burden (Matt. 4:6; 27:32; Mark 15:21; John 5:8, 9); remove (Matt. 22:13; John 11:39, 41), take away (John 1:29; 1 John 3:5); receive, take (Matt. 20:14; Mark 6:8); to loose a ship, namely from shore (Acts 27:13); lift up or raise the voice (Acts 4:24). Deriv.: *epairō* (1869) (with prefix *epi* [1909], upon), to lift up, as the eyes (Matt. 17:8); the head (Luke 21:28); the hands (Luke 24:50; 1 Tim. 2:8), the heel (John 13:18). In the pass. voice *epairomai*, to be lifted up from the ground as our Lord at His ascension; to hoist a sail (Acts 27:40); in the middle or pass., to lift up or exalt oneself, to be lifted up or exalted in pride (2 Cor. 11:20), lift up, exalt, raise the voice.

143. Aisthánomai; to perceive, primarily with the senses. Figuratively of spiritual perception, to become conscious of, observe, understand, used more of immediate knowledge than that arrived at by reasoning (Luke 9:45).

144. Aísthēsis; perception, sensational as well as mental. Pass., to become cognizant of, to make oneself observed by anyone. Involves knowledge based upon experience, experimental knowledge. In Philippians 1:9 it is contrasted with *epignōsis* (1922), the insight obtained by knowledge. *Aisthēsis*, however, is experimental knowledge which is or becomes naturally manifold, and therefore has the addition of *pása* (3956), all (Phil. 1:9).

145. Aisthētérion; organ of sense, seldom applied to the spiritual life, but when it is, it is used in a figurative manner (Heb. 5:14).

152. Aischúnē; shame, that feeling which leads to shunning what is unworthy, out of an anticipation of dishonor (Luke 14:9; 2 Cor. 4:2; Phil. 3:19; Heb. 12:2; Jude 1:13; Rev. 3:18).

154. Aitéō; ask, request, beg; from which is derived *epaitéō* (1871), to beg for alms. The seeking by the inferior from the superior (Acts 12:20); by a beggar from the giver (Acts 3:2); by the child from the parent (Matt. 7:9); by man from God (Matt. 7:7; James 1:5; 1 John 3:22). Contrast *erōtáō* (2065), ask, when it is not used as a mere interrogatory which implies that he who asks stands on a footing of equality with the giver (Luke 14:32). The Lord never uses *aitéō*, to beg, but *erōtáō*, to ask as an equal of the Father on behalf of Himself or His disciples. Martha reveals her false concept of Christ when she tells Him He should *aitein* of the Father (John 11:22).

155. Aítēma; occurs twice in the NT (Phil. 4:6; 1 John 5:15) in the sense of a petition of men to God, both times in the pl. They are particular requests of which prayer, *proseuchḗ* (4335), may consist; for example, in the Lord's Prayer there are seven *aitḗmata*, petitions, although some have regarded the first three as *euchḗ* (2171), wishes. *Aitēma* is used in Luke 23:24 in the sense of petition by the Jews for releasing Barabbas. Related words: *déēsis* (1162), supplication or prayer for particular benefits; *énteuxis* (1783), intercession; *eucharistía* (2169), thanksgiving; *hiketēria* (2428), entreaty, supplication.

156. Aitía; accusation, true or false (Matt. 27:37; Mark 15:26; John 18:38). Derived from *aitéō* (154), to ask, require, because an accusation or crime is that for which one is required to appear before a judge to be questioned. A cause, reason, incitement (Matt. 19:3; Luke 8:47; Acts 10:21). Deriv.: *aitiōma*, charge, sometimes *aitíama* (157).

165. Aiōn; age, refers to an age or time, in contrast to *kósmos* (2889), relerring to people or space. Derived from *aei* (104), always, and *ōn*, being. Denotes duration or continuance of time, but with great variety. (1) Both in the sing. and pl. it signifies eternity whether past or to come (Matt. 6:13; Mark 3:29; Luke 1:55; John 4:14; 6:51; Acts 15:18; Eph. 3:11); lor ages, of ages (Rev. 1:6, 18; 5:14; 10:6; 14:11; 15:7; 20:10). (2) The duration of this world (Matt. 28:20; John 9:32; Acts 3:21); since the beginning of the world (Matt. 13:39). (3) Pl., *hoi aiónes*, the ages of the world (1 Cor. 2:7; Eph. 3:9; Col. 1:26). (4) *Ho aiōn houtos*, this age, generation (Luke 16:8; 20:34, cf. Matt. 13:22; 1 Cor. 1:20; 2:6; Gal. 1:4; Eph. 2:2, 1 Tim. 6:17; 2 Tim. 4:10; Titus 2:12). (5) *Ho aiōn ho erchómenos*, the age, the coming one, meaning the next life (Mark 10:30; Luke 18:30, cf. 20:35). (6) An age or dispensation of providence (Matt. 24:3, cf. 12:32; 1 Cor. 10:11; Heb. 1:2; 6:5; 9:26). (7) *Aiónes*, ages, in Hebrews 11:3 refers to the great occurrences which took place in the universe. *Aiōn* also has an ethical meaning. It can refer to the present world with its cares, temptations, and desires. It includes, both moral and physical, implied (Matt. 13:22; Luke 16:8; 20:34; Rom. 2:2; I Cor. 1:20; 2:6, 8:2; 2 Tim. 4:10; Tit. 2:12). Hence it is called *aiōn ponērós*, evil world (Gal. 1:4), and Satan is called "the god of this world" (2 Cor. 4:4).

166. Aiónios; eternal, belonging to the *aiōn* (165), time in its duration, that is, constant, abiding, eternal. Used

when referring to eternal life, the life which is God's and hence not affected by the limitations of time. *Aiônios* is specially predicated of the saving blessings of divine revelation, denoting not belonging to what is transitory. Meanings: (1) Having neither beginning nor end (Rom. 16:26; Heb. 9:14). (2) Without end (Matt. 25:41, 46; 2 Thess. 1:9). In Philemon 1:15, meaning forever, not only during the term of ones natural life, but through endless ages of eternal life and blessedness. (3) In Jude 1:7, eternal fire refers to the miraculous fire from heaven which destroyed the cities of Sodom and Gomorrha. This is evidenced not only because the effect thereof shall be of equal duration with the world, but also because the burning of those cities is a dreadful emblem of that everlasting fire (Matt. 25:41) which awaits the ungodly and unclean (cf. 2 Pet. 2:6). (4) *Chrónoi*, times, *aiônioi*, eternal, means the ages of the world, the times since the beginning of the world's existence (Rom. 16:25; 2 Tim. 1:9; Titus 1:2, cf. Eph. 1:4; 1 Pet. 1:20).

167. Akatharsía; from the neg. *a* (1), and *kathairô* (2508), to cleanse. Uncleanness, filth, in a natural or physical sense (Matt. 23:27); moral uncleanness, lewdness, incontinence in general (Rom. 6:19; Eph. 4:19; 1 Thess. 2:3; 4:7); any kind of uncleanness different from whoredom (2 Cor. 12:21); any unnatural pollution, whether acted out by oneself (Gal. 5:19; Col. 3:5), or with another (Rom. 1:24, cf. vv. 26, 27). Deriv.: *katharizô* (2511), to cleanse.

168. Akáthartês; an abbreviation of *akatharótês*, from the neg. *a*, and *katharótês*, cleanness; uncleanness, filthiness (Rev. 17:4). Deriv.: *katharizô* (2511) to cleanse.

169. Akáthartos; from the neg. *a* (1), and *kathairô* (2508), to cleanse. Meanings: (1) Unclean, by legal or ceremonial uncleanness (Acts 10:14, 28; 11:8, cf. Lev. 5:2; 11:25; 13:45) whereas in the Sept. compares it with 2 Corinthians 6:17 where *akáthartos* seems to refer to all idolatrous worship and heathen impurity. (2) Unclean, unfit to be admitted to the peculiar rights and privileges of the church and particularly to baptism (1 Cor. 7:14). (3) Unclean by unnatural pollution (Eph. 5:5). (4) Unclean as applied to the devils (who are frequently called unclean spirits in the NT) because, having lost their original purity, they are become unclean themselves. Furthermore, through their solicitations, they have filled mankind with all uncleanness and every abomination which the Lord hates (Mark 5:2, 8, 13). Deriv.: *katharizô* (2511), to cleanse.

172. Ákakos; harmless (Rom. 16:18; Heb. 7:26) from the neg. *a*, without, and *kakós* (2556), constitutionally bad. Contrast *haploús* (573), single or without duplicity; *ádolos* (97), without guile; *akéraios* (185), without any foreign matter or without admixture.

176. Akatágnôstos; from the neg. *a* (1), without, and *katágnôstos*, blamed, from *kataginóskô* (2607), condemn. Irreprehensible, not to be condemned or blamed (Titus 2:8).

181. Akatastasía; from the neg. *a* (1), not, and *katástasis*, a setting in its place, from *kathistêmi* (2525), to place, set in its place. Commotion, tumult (Luke 21:9; 1 Cor. 14:33; 2 Cor. 6:5; 12:20; James 3:16). Related to *akatástatos* (182), unsettled. See *histêmi* (2476), to hold, to stand, to place.

182. Akatástatos; from the neg. *a* (1), not, and *kathistêmi* (2525), to settle. Unsettled, unsteady, unstable (James 1:8). See *akatastasía* (181); *histêmi* (2476).

185. Akéraios; from the neg. *a* (1), and *kerâô*, to mix (Matt. 10:16; Rom. 16:19; Phil. 2:15). Without any mixture of deceit, without any foreign material in him. Distinguished from *ákakos* (172), without being constitutionally bad; *ádolos* (97), without any guile; and *haploús* (573), without wrinkles or duplicity, single or simple.

189. Akoé; hearing, from *akoúô* (191). The act of hearing (Rom. 10:17, cf. Matt. 13:14; Acts 28:26; Gal. 3:2, 5); the sense of hearing (1 Cor. 12:17; Heb. 5:11); the organ or instrument of hearing, the ear (Mark 7:35; Acts 17:20; 2 Tim. 4:4); something which is or may be heard, a rumor, report (Matt. 4:24; 14:1; John 12:38; Rom. 10:16).

190. Akolouthéô; from the coll. *a*, together, and *kéleuthos*, a way; from *kellô*, to move quickly and *euthús*, straight. Related to *akólouthos*, attendant. To be an attendant, to accompany, to go with or follow (Matt. 4:20, 22, 25; 27:55; John 12:26). Contrast *proágô* (4254), to go before (Mark 11:9). With reference to time, *akolouthéô* means to follow thereupon (Rev. 14:8, 9). It may refer to spiritual or moral relations. Syn.: *hupakoúô* (5219), to obey, to serve the time or to act according to circumstances. Distinguished from the occasional and temporary following of Jesus by the crowds (Matt. 4:25; 8:1) and the following to which Jesus calls individuals (Matt. 9:9; 19:21) or people generally (Matt. 10:38; 16:24; John 8:12; 12:26), or which was undertaken by individuals (Matt. 8:19; Luke 9:57, 61). The individual calling to follow Jesus involved abiding fellowship with Him, not only for the sake of learning as a scholar from his teacher (Matt. 8:19), but also for the sake of the salvation known or looked for, which presented itself in this fellowship (Matt. 19:21; Luke 9:61). The first thing involved in following Jesus is a cleaving to Him in believing trust and obedience, those cleaving to Him, also following His leading, acting according to His example (John 8:12; 10:4, 5, 27). Hence the constant stress laid by the Lord Jesus upon the need of self-denial and fellowship with Himself in the cross (Matt. 8:19, 20; 10:38; Mark 8:34; John 8:12; 12:26). Thus following Jesus denotes a fellowship of faith as well as a fellowship of life, sharing in His sufferings not only inwardly, but outwardly if necessary (Matt. 9:9; 19:21). Such outward fellowship with Jesus, however, could not continue without inner moral and spiritual fellowship. The expression following Jesus occurs only in Revelation 14:4. In John 8:12; 10:4, 5, 27; 12:26, to follow Jesus appears as an independent concept apart from any outward act or momentary circumstances of time and place which union with Jesus might involve.

191. Akoúô; to hear. It governs a gen. either of the person or thing, to hear someone or something, or more usually an acc. of the thing. To hear in general (Matt. 2:3, 18; 11:5; 12:19; Mark 14:64); to hear, hearken, or listen to (Mark 12:37; Luke 5:1; 10:39; 11:31; Acts 15:12); to understand, hear with the ear of the mind (Matt. 11:15; John 8:43, 47; 1 Cor. 14:2); to hear effectually or so as to perform or grant what is spoken (Matt. 18:16; John 9:31; 11:41; 1 John 5:14, 15); to obey (Luke 10:16; 16:29, 31, cf. John 8:47; 1 John 4:6).

203. Akrobustía; from *ákros*, the extreme, and *buô*, to fill up, plug, stop up, cover. Uncircumcision (Rom. 4:10; 1 Cor. 7:18). In the NT, and especially the Pauline writings, the word is never applied to moral and spiritual things. Colossians 2:13 and 3:11 seem to hint of the aforementioned figurative application. A state of being uncircumcised means to designate somebody as outside of the promises pertaining to Israel (Rom. 2:26, 27; 3:30; Eph. 2:11).

210. Ákon; unwillingly, against ones will, forced. Occurs only in 1 Corinthians 9:17. Opposite of *hekôn* (1635), willing. Syn.: *akoúsiôs*, unwillingly, often used in the Sept., but not in the NT.

213. Alazôn; boaster in words (Rom. 1:30; 2 Tim. 3:2). Noun: *alazoneía* (212), vaunting in those things one does not possess. Contrast: *pérperos* and the verb *perpereúomai* (4068), boasting about things one has with contempt for others; *huperêphanos* (5244), proud, one who shows himself above his fellows, *tuphóô* (5187), from *turphós*, smoke, or *tuphóomai*, to be drunk with pride with a heart lifted up not only against man but against God; *hubristês* (5197), insolent wrongdoer to others for the pleasure which the affliction imparts.

218. Aleíphô; to rub, to cover over, from *liparós* (3045), greasy. Contrast *chriô* (5548), anoint, pertaining to the sacred and religious. *Aleiphô* is used indiscriminately in all actual anointings, whether with oil or ointment (*aleiphé* in Mod. Gr.). See Matthew 6:17 and James 5:14.

225. Alêthela; truth, as the unveiled reality lying at the basis of and agreeing with an appearance; the manifested, or the veritable essence of matter. The reality

pertaining to an appearance. The adj: *alēthḗs* also means the same thing (Rom. 1:18, 25). Therefore, *alētheia* denotes the reality clearly lying before our eyes as opposite to a mere appearance, without reality (Mark 5:33; John 5:33; 16:7; Acts 26:25; Rom. 9:1; 2 Cor. 12:6; Eph. 4:25; 2 Tim. 3:7). Used with three distinctive meanings: (1) Truth as opposite to falsehood, error or insincerity (Matt. 22:16; Mark 5:33; 12:14, 32; Gal. 2:5, 14; Eph. 4:25; Phil. 1:18; Col. 1:5; 1 John 3:18). (2) Truth as opposite to types, emblems or shadows (John 1:14, 17, cf. Col. 2:17; John 4:23, 24, cf. John 14:6). (3) Integrity, rectitude of nature (John 8:44).

226. Alētheúō; to be *alēthḗs* (227), real, actual, not counterfeit, and to act as such. Answering to the truth, to make it ones study. Thus in Ephesians 4:15 the expression speaking the truth in love is *alētheúontes* which means to make it ones business to express the reality of love and not to feign it. In Galatians 4:16, it refers not only to speaking the truth, but to presenting an action as the truth and not counterfeit.

227. Alēthḗs; a true one who cannot lie (John 8:13; 3 John 1:12). Distinguished from *alēthinós* (228), real, genuine. The one true God as distinguished from idols and all other false gods.

228. Alēthinós; real, genuine, as distinguished from *alēthḗs* (227), true, one who cannot lie (John 17:3; 1 Thess. 1:9).

236. Allássō; or *allátt̄ō*, to change (Acts 6:14; Gal. 4:20); transform (1 Cor. 15:51, 52; Heb. 1:12); exchange (Rom. 1:23). Deriv.: *antállagma* (465); *apallássō* (525); *diallássō* (1259); *katallagḗ* (2643); *katallássō* (2644); *metallássō* (3337).

238. Allēgoréō; to speak differently from what one thinks or actually means, to speak allegorically where the thing spoken of is an emblem or representative (Gal. 4:24). See *túpos* (5179), type.

240. Allḗlōn; genitive of the reciprocal pron. *allḗlous*, one another. This pron. is used only in the acc., gen. and dat. cases: *allḗlous*, one another; *allēlōn*, of one another; *allḗlois*, for, in, to one another (Matt. 23:10; Eph. 4:2; Titus 3:3).

241. Allogenḗs; from *állos* (243), other, and *génos* (1085), a nation, race. One of another nation, a stranger, foreigner (Luke 17:18).

243. Állos; another numerically, but of the same kind. Contrast *héteros* (2087), another qualitatively. In the pl. *álloi*, others, in an inclusive sense (Matt. 4:21; Mark 7:4) or an exclusive one (Matt. 2:12; 10:23). With the def. art., *ho, hē, to* (3588), the, (masc., fem., neut.) prefixed, the other of two, the two being of the same kind (Matt. 5:39; 12:13; John 19:32). *Hoi álloi*, the others, the rest (John 20:25; 21:8; 1 Cor. 14:29). *Állos* and *állos* repeated, one and another (Mark 6:15; John 4:37). Belonging to another (1 Cor. 10:29). Deriv.: *allótrios* (245), anothers; *apallotrióō* (526), to alienate; *allogenḗs* (241), one of another nation; *allóphulos* (246), one of another race or nation; *állōs* (247), adv. meaning otherwise.

244. Allotriepískopos; from *allótrios* (245), anothers, and *episkopéō* (1983), to inspect, observe. See *állos* (243) for the basic meaning as an adj. A curious inspector and meddler in other peoples affairs, a busybody in other peoples matters (1 Pet. 4:15).

245. Allótrios; from *állos* (243), other, the opposite of *ídios* (2398) and *oikeíos* (3609), the same, a relative. Meanings: (1) Belonging to another, not ones own; when used in the pl. *ta allótria*, it means others goods (Luke 16:12; Rom. 14:4; Heb. 9:25). (2) Spoken of a country, strange, foreign, belonging to other people; opposite *oikeíos*, relative (Acts 7:6; Heb. 11:9). (3) Spoken of men or nations, a stranger, foreigner, alien (Heb. 11:34). Distinguished from *allóphulos* (246), which means one of another race, combining *állos* (243), other, different, and *phúlē* (5443), a tribe or race. Distinguish *allogenḗs* (241) from *állos*, which means other, and *génos*, a nation, race, one of another nation, not a Jew, a stranger, or a foreigner

246. Allóphulos; from *állos* (243), other, and *phulḗ* (5443), a tribe or race. One of another race or nation (Acts 10:28).

247. Állōs; adv. of *állos* (243), other. Otherwise (1 Tim. 5:25).

262. Amarántinos; made of *amárantos*, a fabled flower that did not fade away. Hence it symbolizes perpetuity and immortality and is translated as "fadeth not away" in 1 Peter 5:4. See also *amárantos* (263); *áphthartos* (862); *amiantos* (283).

263. Amárantos; unfading, only in 1 Peter 1:4. Our heavenly inheritance is exempt from that swift withering *marainomai*, from *marainō* (3133) which is the portion of all the loveliness springing out of an earthly root. The flower is said to fade away, and yet for the time of its life is something of great beauty. It is beautiful, yet short-lived, falls away, fades, and dies quickly (Job 14:2; Ps. 37:2; 103:15; Is. 40:6, 7; Matt. 6:30; James 1:11; 1 Pet. 1:24). Our heavenly inheritance is not something beautiful which lasts only for a while and then fades away. It is of unfailing loveliness, reserved for the faithful in heaven. The heavenly inheritance of the believer does not decay; corruption cannot touch it or ever wear out its freshness, brightness, and beauty. See also *amiantos* (283), undefiled.

264. Hamartánō; to sin, to miss; one who keeps missing the mark in his relationship to God (Matt. 27:4; 1 Tim. 5:20). Opposite: *sophós* (4680), wise, one who knows how to regulate his relationship with God. See *hamartía* (266); *hamártēma* (265).

265. Hamártēma; deed of disobedience to a divine law, nouns ending in *-ma* indicate the result of a certain action, in this case *hamartía* (266), sin. *Hamártēma* is sin as an individual act (Mark 3:28; 4:12; Rom. 3:25; 1 Cor. 6:18). See *hamartánō* (264), to sin.

266. Hamartía; sin, missing the true goal and scope of life. Offense in relation to God with emphasis on the resulting guilt. See *hamártēma* (265), sin as an individual act. Individual sins do not annul the general character of the regenerate. There is a sin, *hamartía* (266), unto death (1 John 5:16) which refers to the willful and intentional sin (Heb. 10:26, 29), death being physical death (Acts 5:1–11; 1 Cor. 11:30). Perfection in this life for the regenerate is unattainable in view of our present unredeemed body (Rom. 8:23) and the environment in which we live (1 John 2:2). See *hamartánō*, to sin (264).

268. Hamartōlós; from *hamartéō*, to deviate, sin. A sinner (Matt. 9:13; 1 Tim. 1:15; Heb. 7:26). Frequently denotes a heinous and habitual sinner (Matt. 11:19; Mark 2:15; Luke 7:37). Used also as an adj. (Mark 8:38; Luke 5:8; Rom. 7:13). Opposite *díkaios* (1342), just, one who has received Christ as Savior and has acknowledged God's possession of his life. And because of the enablement of the indwelling Christ, he has performed his duty to God in this regard. Syn.: *asebḗs* (765), ungodly; *ápistos* (571), an unbeliever (Rev. 21:8). *Hamartōlós* is often used in connection with *telṓnēs* (5057), publicans or tax collectors (Matt. 9:10, 11; 11:19; Mark 2:15, 16; Luke 7:34; 15:1) or those who were in bad repute among Jews and Greeks.

273. Ámemptos; unblamed, from the neg. *a* and *memptós*, blameable, and the verb *mémphomai* (3201), to find fault. Distinguished from *ámōmos* (299) unblemished, unspoiled. Christ was never said to be *ámemptos*. This is because He took upon Himself man's sin and consequently became blamed. Believers, however, should strive to be unblamed, that is, that fault, will not be found in them. The *ámōmos*, the unblemished, may be *ámemptos*, unblamed (Luke 1:6; Phil. 2:15), although not always proving themselves so (1 Pet. 2:12, 15). Related words: *áspilos* (784), without spot; *anégklētos* (410), legally irreproachable; *anepilḗptos* (423), irreprehensible, one who cannot be caught and accused.

279. Ametanóētos; from the priv. *a* (1) and *metanoéō* (3340), to repent or change ones mind. Unrepenting, impenitent (Rom. 2:5). See *noéō* (3539); *nous* (3563). Contrast *ametamélētos* (278), not to be concerned after an act has been committed.

283. Amiantos; from the neg. *a* (1) and *miainō* (3392), to defile. That which has nothing in it which defiles,

unpolluted (Heb. 7:26; 13:4; James 1:27; 1 Pet. 1:4). See also *miasma* (3393), pollution; *amarántinos* (262), not capable of fading; *amárantos* (263), unfading; *áphthartos* (862), incorruptible.

286. Amnós; lamb. After John 1:29, 36, "Behold the Lamb of God" (*amnós* and not *arnion*, [721]) it became normal to designate Christ as *amnós* of God." The term *arnos* or *arnion* was adopted throughout Revelation where it is used exclusively. *Amnós* does not appear there *arnion*. In fact, *amnós* is found only in John 1:29, 36; Acts 8:32; 1 Peter 1:19. In the Sept. in Exodus 12:5 *arnós* is used for the Paschal Lamb. However, in Exodus 29:38ff., Leviticus 14:10ff.; Numbers 6:12, the expression *ho amnós*, the lamb, *tou Théou*, of God, means the lamb provided by God (see Gen. 22:8). The Lord Jesus is called the *amnós* of God because He offered Himself as a sacrifice at the time of the Passover (see John 2:13; 1 Cor. 5:7). His deliverance of sinners would be similar to the deliverance of Israel out of Egypt. Thus John the Baptist recognized Jesus Christ as the One who was to bring in the awaited day of deliverance. The application of the lamb's blood during the Exodus was the means of sparing the people, and on account of it, destruction passed them by. In like manner Jesus is now the means of sparing those who are willing to apply His blood in order to escape the judgment of God. *Amnós* is used more to designate the sacrifice of the Lamb (1 Pet. 1:19), referring to the Paschal Lamb or a lamb given up to death in the service of God.

293. Amphíblēstron; a casting net which, when skillfully cast from over the shoulder by one standing on the shore or in a boat, spreads out into a circle (*amphibálletai*) as it falls upon the water. Then it sinks swiftly because of the weights attached to it and encloses whatever is below it (Matt. 4:18; Mark 1:16). See *diktuon* (1350); *sagénē* (4522).

299. Ámōmos; from the neg. *a* (1) and *mṓmos* (3470), spot, blemish; (inaccurately rendered in the KJV as without blame [Eph. 1:4] or unblameable, [Col. 1:22]). In Class. Gr. used as a technical word to designate the absence of anything amiss in a sacrifice or anything which would render it unworthy to be offered (Ex. 29:1; Num. 6:14; Ezek. 43:22). Occurs in Ephesians 1:4; 5:27; Colossians 1:22; Hebrews 9:14; 1 Peter 1:19; Jude 1:24; Revelation 14:5. Used in conjunction with *áspilos* (784), without spot, unspotted. In this case, *ámōmos* would indicate the absence of internal blemish, and *áspilos* (784) that of external spot. Used in Colossians 1:22 with *anégklētos* (410), legally unaccused, and Ephesians 1:4; 5:27 with *hágios* (40), holy. Therefore, *ámōmos* is the unblemished. (Cf. *ámemptos* [273], unblamed.) Christ was *ámōmos* in that there was no spot or blemish in Him, and He could say, Which of you convinceth me of sin? (John 8:46). But strictly He was not *ámemptos*, unblamed. This adjective is never attributed to Him in the NT seeing that He endured the contradiction of sinners against Himself who slandered Him and laid to His charge things that He did not do, *anégklētos*. See also *anepilēptos* (423), irreprehensible.

302. An; a part. used with the opt., subst., and indic. moods, sometimes properly rendered by perhaps, not commonly expressed in English by any corresponding particle, but only giving to a prep. or sentence an element of uncertainty and mere possibility, and indicating a dependence on circumstances. In this way it serves to modify or strengthen the force of the opt. and subst. and it may also affect the meaning of the indic. (the pres. and perf. excepted) and other verbal forms. Uses: (1) A conditional conj., if (John 20:23; 1 Thess. 2:7). (2) Indefiniteness, translated "soever" (Matt. 10:33; Mark 3:28; Rev. 14:4). (3) Potentiality. It is added to verbs of the indic. and sometimes of the opt. moods, giving the meaning of may, might, would, could, or should (Matt. 11:21, 23; 23:30; 25:27; John 11:21; 18:30; Acts 2:12). (4) *Héōs an*, until (Matt. 2:13; 5:18; 16:28). (5) *Hópōs an*, that, to the end that (Matt. 6:5; Rom. 3:4, cf. Acts 3:19). (6) *Hōs án*, even as (1 Thess. 2:7).

303. Aná; a prep. meaning on, upon, in. Found only in the acc., it forms a periphrase for an adv. (e.g., *aná méros*, by turns, alternatively [1 Cor. 14:27]); followed by the gen, *aná méson*, in the midst of, through the midst of, between; spoken of place (Matt. 13:25; Mark 7:31; Rev. 7:17); spoken of persons (1 Cor. 6:5). With numerical words it marks distribution (Mark 6:40; Luke 9:3, 14; 10:1; John 2:6; Rev. 4:8). In composition with other words forming a comp., *aná* denotes: up, upward, as *anabainō* (305), I go up, back, again (equal to the English return, implying repetition, increase, intensity), as *anakainizō* (340), to renew.

305. Anabaínō; from *aná*, up, and *bainō*, to go. The simple *bainō* verb does not occur in the NT. To go or come up, to ascend in whatever manner (Matt. 3:16; 5:1); to spring or grow up, as vegetables (Matt. 13:7); to arise, of thoughts (Acts 7:23; 1 Cor. 2:9).

312. Anaggéllō; to announce, from *aná*, back, and *aggéllō*, to announce (in its basic form in the UBS Gr. text in John 20:18). Possibly the *ana* carries the significance of upward, that is, heavenly, as characteristic of the nature of the tidings. To tell in return, bring word back (John 5:15; Acts 14:27; 16:38; 2 Cor. 7:7); to tell or declare freely, openly or eminently (Mark 5:14, 19; John 4:25; 16:13–15; Acts 20:20, 27). See *apaggéllō* (518) (*apó* [575], from, and *aggéllō*, announce, declare), to tell from someone; *exaggéllō* (1804) (*ex*, out, and *aggéllō*), to tell out, abroad.

313. Anagennáō; to beget again, to regenerate (1 Pet. 1:3). In the pass. *anagennáomai*, to be begotten again, to be regenerated (1 Pet. 1:23). The subst. *anagénnēsis*, new birth, never occurs in the NT. However, *paliggenesía* (3824), restoration, becoming something new, is the closest to *anagénnēsis*, new birth. *Paliggenesía* comes from *pálin* (3825), once more, again, and *ginomai*, to become, whereas *anagennáō* comes from *aná*, again, and *gennáō*, to beget.

314. Anaginṓskō; from the emphatic *aná* (303) and *ginṓskō* (1097), to know, take knowledge of. To perceive accurately. Later it came to mean to recognize. In Attic Gr. it usually meant to read and so always in the NT and the Sept. The consequential meaning is to know by reading (Matt. 12:3; John 19:20; Col. 4:16).

315. Anagkázō; from *anágkē*, necessity. To force, compel by external violence (Acts 26:11). To force, compel in a moral sense as by authoritative command (Matt. 14:22; Mark 6:45); by importunate persuasion (Luke 14:23); by prevalent example (Gal. 2:14); by injustice (Acts 28:19). See also *aggareúō*, to press into service (29). Noun: *anágkē* (318), need. Adj.: *anagkaíos* (316), needful.

316. Anagkaíos; an adj. from the noun *anágkē* (318), necessity. Necessary by a physical need (1 Cor. 12:22, cf. Titus 3:14); necessary by a moral or spiritual need (Acts 13:46; 2 Cor. 9:5; Phil. 2:25; Heb. 8:3); near, intimate, closely connected (Acts 10:24). Verb: *anagkázō* (315).

318. Anágkē; from *aná*, an emphatic, and *ágchō*, to constrict, bind hard, compress. Necessity, compelling force, as opposite to willingness (2 Cor. 9:7; Phile. 1:14); moral necessity (Matt. 18:7), which means that as a result of the depravity and wickedness of men, there is a moral necessity that offenses should come (also Luke 14:18; 23:17, etc.); spiritual or religious necessity (Rom. 13:5; 1 Cor. 9:16; Jude 1:3); distress, affliction (Luke 21:23; 1 Cor. 7:26; 2 Cor. 6:4; 12:10; 1 Thess. 3:7). Deriv.: *anagkázō* (315), to force; the adj. *anagkaios* (316), necessary; syn. *chreiá* (5532), a need.

319. Anagnōrízō; from *ana,*, again, and *gnōrízō* (1107), to know. To know again. Pass.: *anagnōrízomai*, to be made known again (Acts 7:13).

320. Anágnōsis; reading (Acts 13:15; 2 Cor. 3:14) and especially the public reading of Holy Scriptures. In 1 Timothy 4:13 it refers to the public reading of the OT Scriptures or of the portion of Scripture appointed to be read in public which is called *anágnōsma*. The readers in the church whose duty was reading and expounding or appying the Scripture were called *anágnōstai*, the public readers.

324. Anadéchomai; from the emphatic *aná* (303), and *déchomai* (1209), to receive. To undertake, to take up, to take upon oneself. Used in Hebrews 11:17, He who had taken up, undertaken, not merely received. The verb implies the seizing or laying hold upon that which is presented. In Acts 28:7, to receive hospitably.

331. Anáthema; from the same root verb *anatithemai* or *anatithēmi* (394), to separate as *anáthema*, a consecrated gift. A gift given by vow or in fulfillment of a promise, and devoted to destruction for God's sake (Sept.: Num. 21:1–3; Deut. 13:16–18); therefore, given up to a curse and destruction, accursed (Gal. 1:8, 9; 1 Cor. 12:3; 16:22). In Romans 9:3, estrangement from Christ and His salvation. The word does not denote punishment intended as discipline, but a being given over, or devotion to divine condemnation (Ex. 32:32; Gal. 3:13). It denotes an indissoluble vow.

332. Anathematízō; from *anáthema* (331), a curse. To bind by a curse (Acts 23:12, 14, 21) or simply to curse (Mark 14:71).

334. Anáthēma; a consecrated gift hung up or laid up in a temple (Luke 21:5), from *anatithemai* (394) or *anatithēmi*, to separate, lay up. Such a gift was dedicated to God. Contrast *anáthema* (331).

335. Anaídeia; recklessness, audacity, shamelessness. Recklessness or disregard for someone making a request (Luke 11:8). The adj. *anaidēs*, one who knows no restraint, no deference, who is reckless, imprudent in his relationship with others.

340. Anakainízō; to renew, from *aná* (303), again, and *kainízō*, to renew, from *kainós* (2537), qualitatively new. Occurs only in Hebrews 6:6 meaning to have a new kind or qualitatively different repentance which would see the person who had it through to the very end. Syn. to *anakainóō* (341), a different form used only in the pass. by the Apostle Paul.

341. Anakainóō; used only in the pass., to be renewed completely by God (2 Cor. 4:16; Col. 3:10). Refers to the redemptive activity of God corresponding to the creation of man, which, by putting an end to mans existing corrupt state, establishes a new beginning, qualitatively different than the past in agreement with the meaning of the word *kainós* (2537), qualitatively new as contrasted to *néos* (3501), numerically another or a new one. Used in the act. voice in Hebrews 6:6 in the form of *anakainízō* (340) which means that man himself must have a new and qualitatively different kind of repentance if the first repentance did not see him through to its desired purpose of eternal redemption. Deriv.: *anakainōsis* (342) qualitative renewal; *kainótēs* (2538), newness; *egkainízō* (1457), to dedicate. Contrast: *ananeóō* (365), to reform, to renew with the same kind of experience as in the past; *neótēs* (3503), youth with reference simply to age and not quality of life.

342. Anakaínōsis; from *aná*, again, and *kainōsis*, related to *kainós* (2537), qualitatively new. Therefore, a renewing or a renovation which makes a person different than in the past. Occurs in Romans 12:2; Titus 3:5. Deriv.: see *anakainóō* (341), to renew qualitatively.

346. Anakephalaíomai; to be reduced to a *kephálaion*, a head or sum total. In the mid. voice, to gather together again in one, to reunite under one head (Eph. 1:10). In the pass., to be summed up, to be comprised (Rom. 13:9).

356. Analogía; from *aná* (303), denoting distribution, and *lógos* (3056), account, proportion. Analogy, the right relation, the coincidence or agreement existing or demanded according to the standard of the several relations, not agreement as equality. In Aristotle it meant arithmetical or geometric proportion. It is unfortunate that the word is translated as proportion of . . . faith in Romans 12:6. The faith spoken of here is not that of the individual, but that which is made available by God Himself. One should not allow his presumed faith to guide him in what he says, but that faith that is assured in God's revelation to man. What Paul means here is that prophecy is to stand in a right relation to the faith, the established doctrine, and is to correspond thereto. Prophesying is to build itself up upon the foundation of a rightly acting faith, which in turn is to build up and promote (cf. 1 Cor. 14:1ff.). The imminent danger is that a pretended prophecy should affect the faith of the individual and the church. What one preaches ought not to stand in opposition or in disproportion to the doctrine, but in analogy to it. The faith should be preserved and cherished by the exercise of this gift, prophecy.

361. Anamártētos; from the neg. *a* (1) and *hamartánō* (264), to sin. Without sin, sinless, but not absolutely, only in a particular case. Occurs only in John 8:7, referring to one who was not guilty of the particular sin of which they were accusing the woman whom they had brought to Jesus; not to be confused with *téleios* (5046), perfect, reaching ones goal.

364. Anámnēsis; remembrance. A commemoration (Heb. 10:3). A memorial (Luke 22:19; 1 Cor. 11:24, 25), as applied to the Lord's Supper. In remembrance of Me means that the participant may remember Christ and the expiatory sacrifice of His death. The memory of the greatness of the sacrifice should cause the believer to abstain from sin. Deriv. *anamimnēskō* (363), to call to mind.

365. Ananeóō; to renew, to make young. Used in Ephesians 4:23, *ananeóomai*, and is to be taken in the pass. made up of *aná* (303), again, and *néos* (3501), new. To be renewed insofar as spiritual vitality is concerned. Contrast *anakainízō* (340); *anakainóō* (341), with *kainós* (2537), qualitatively new.

372. Anápausis; pause or cessation from labor, from *aná* (303), again, and *paúō* (3973), to cease. To give rest (Matt. 11:29; 12:43; Luke 11:24; Rev. 4:8; 14:11). Verb: *anapaúō* (373), act., and *anapaúomai*, mid. On the other hand, *ánesis* (425) implies the relaxing or letting down of chords or strings which have been strained or drawn tight. In Matthew 11:28, 29 the Lord promises *anápausin* (cessation from their toils) to the weary and heavy laden who come to Him.

378. Anaplēróō; from *aná* (303), up, or as an emphatic, and *plēróō* (4137), to fill. To fill, as a seat or place (1 Cor. 14:16); to fill up or supply a deficiency (1 Cor. 16:17; Phil. 2:30); to fulfill a prophecy (Matt. 13:14), a law (Gal. 6:2); in 1 Thessalonians 2:16, to make the measure of sin quite full, distinguishing it from *plēróō* meaning just to make it full. The word is stronger than *plēróō* and means very full, to perfection, to the very end. Thus *plēróō* emphasizes the act while *anaplēróō* emphasizes the measure.

386. Anástasis; from *anistēmi*, to rise (450); a standing on the feet again or rising as opposed to falling; used figuratively in Luke 2:34. A rising or resurrection of the body from the grave (John 5:29; Acts 1:22; 2:31; 24:15). See *histēmi* (2476), to stand.

387. Anastatóō; from *anástatos*, disturbed; in turn from *anístēmi* (450), to stand up. To disturb, disquiet, unsettle (Acts 17:6; Gal. 5:12); to excite, stir up to sedition (Acts 21:38). See *histēmi* (2476), to stand.

388. Anastauróō; from *aná* (303), again or up, and *staurós*, to crucify. To crucify again or afresh (Heb. 6:6).

392. Anatássomai; to compose in an orderly manner, from *aná* (303), an intens., and *tássō* (5021) to place in ones proper category (Luke 1:1).

404. Anapsuchó; from *aná* (303), again, and *psúchos* (5592), cold. To make cool, to refresh. Cooling again, refrigerating or refreshing with cool air as the body when overheated. Not used in the NT in this sense, but used figuratively meaning to refresh, to relieve when under distress (2 Tim. 1:15). Deriv.: subst., *anápsuxis* (403), recreation, refreshment.

410. Anégklētos; from the neg. *a* (1), without, and *egkaléō* (1458), to accuse in court. Not merely unaccusable but unaccused, free from any legal charge at all. Occurs in 1 Corinthians 1:8; Colossians 1:22; 1 Timothy 3:10; Titus 1:6, 7. Related words: *ámemptos* (273), unblamable; *ámômos* (299), unblemished; *anepilḗptos* (423), irreproachable; *áspilos* (784), unspotted.

415. Aneleémōn; from the neg. *a* (1), without, and *eleémōn* (1655), merciful. Unmerciful, not compassionate (Rom. 1:31).

417. Ánemos; violent wind; from *áēmi*, to blow, or *áneimai*, perf. pass. of *aniēmi* (447), to loose, let loose.

Wind (Matt. 7:25; 11:7; John 6:18; Acts 27:14, 15, cf. Eph. 4:14). The four winds are used for the four cardinal points, or the East, West, North and South (Matt. 24:31; Mark 13:27). See *pnoé* (4157), breath.

420. Anexíkakos; from *anéchomai* (430), to bear, and *kakós* (2556), bad. Occurs only in 2 Timothy 2:24, translated patient. One who bears evil, sorrow, ill.

423. Anepílēptos; from the neg. *a* (1), without, and *epilambánomai* (1949) to seize; one who has nothing which an adversary could seize on which to base a charge. Rendered in 1 Timothy 3:2; 5:7 as blameless and in 6:14 as irreprovable. Irreprehensible is a closer translation giving the true meaning of the word.

425. Ánesis; rest, relaxation (2 Cor. 8:13) from strain (*éntasis*), tribulation or affliction (*thlípsis* [2347]). Paul promises to the troubled, tense Thessalonians that they would find *ánesin* in the Day of Christ (2 Thess. 1:7) as he anticipates for them not so much cessation from labor (*anápausis* [372]), as relaxation of the chords of affliction, now so tightly drawn, strained, and stretched to the uttermost (Acts 24:23; 2 Cor. 2:13; 7:5).

430. Anéchomai; from *aná*, up, and *échomai*, the mid. voice of *échō* (2192), to have, to hold. Used only in the mid. voice. To hold up against a thing; to bear with (1 Cor. 4:12; 2 Cor. 11:19, 20; Heb. 13:22); to bear with, endure (Matt. 17:17; 2 Cor. 11:1, 4; Eph. 4:2; Col. 3:13; 2 Thess. 1:4; 2 Tim. 4:3). Related words: *anochē* (463), forbearance, a delay of punishment; *anektós*, tolerable, used in the NT in the comparative form *anektóteros* (414). Contrast *epieikeia* (1932), clemency; *makrothumía* (3115), longsuffering; *hupomonḗ* (5281), patience.

435. Anḗr; man, male, as contrasted with the generic *ánthrōpos* (444) which may refer to either sex. A man as distinguished from a woman or child (Matt. 14:21; 15:38; 1 Cor. 13:11). A man as related to a woman, a husband (Matt. 1:16; Mark 10:2; John 1:13; 4:16–18).

441. Anthrōpáreskos; from *ánthrōpos*, man, and *aréskō* (700), to try to please men and not God. Denotes one who endeavors to please all (Eph. 6:6; Col. 3:22).

443. Anthrōpoktónos; manslayer or one who commits homicide (John 8:44; 1 John 3:15). Contrast with the more general word *phoneús* (5406), murderer, and *sikários* (4607), used in Acts 21:38 and involving an assassin hired to kill someone.

444. Ánthrōpos; man, a generic name in distinction from gods and the animals. In the NT used to make the distinction between sinful man, whose conduct or way or nature is opposed to God, and *anḗr* (435), male or husband. Derived from *aná* (507), upwards, and *trépō óra*, turning ones view upward. NT meanings: A name of the species without respect to sex (Matt. 5:13, 16; 6:1); a man as distinguished from a woman (Matt. 19:3, 5, 10); every man, every one, any one (1 Cor. 4:1; 11:28; Gal. 3:12).

448. Anileṓ; or *anileṓs* unmerciful. The Class. Gr. form would be *anēleés*, without mercy. Occurs only in James 2:13 where it means that in the day of the judgment of the believers works, he will not be shown mercy if he did not perform works of mercifulness on earth. A leniency of the judge is expressed in proportion to ones mercifulness on earth.

450. Anístēmi; from *aná* (303), again, and *histēmi* (2476), to stand. Meanings: (1) In the second aor. act. intrans., to stand again, to rise from a sitting or reclining posture (Matt. 9:9; Mark 1:35; 2:14; 14:60). In Acts 12:7, *anásta*, rise up, the second aor. imper., second person act. for *anástēthi* (Eph. 5:14). (2) In the second aor. act. and first fut. mid. used intrans., to rise or arise from the dead. It is applied to Christ in Matthew 17:9; 20:19, referring to the fact that He was going to rise in His own strength and will. It also applies to men in general (Mark 12:23, 25, Luke 16:31; John 11:23, 24; 1 Thess. 4:16). Yet to show the equality of the Father, He also is presented as raising Jesus from the dead (Acts 2:24, 32). In this case, however, the verb is used trans. in the fut. and aor. act. meaning to raise, cause to rise from the dead. Jesus is also said to be the One who will raise the dead (John 6:39, 40). Thus we have both the Lord Jesus raising Himself and being raised by the Father. (3) To rise from the spiritual death of sin (Eph. 5:14, cf. John 5:25; Eph. 2:5, 6; Col. 3:1). (4) In the second aor. act. intrans., to rise, arise, appear, begin to act (Acts 5:36, 37; 7:18); *anistamai* in the pass. meaning the same (Rom. 15:12; Heb. 7:11, 15). In the first fut. act. used trans., to raise up, cause to appear (Matt. 22:24; Acts 2:30; 3:22). (5) In the second aor. act. used intrans., it emphasizes hostility or opposition; to rise up, to begin hostilities or opposition (Mark 3:26; Acts 6:9). The noun *anástasis* (386), rising up or resurrection.

453. Anóētos; lacking intelligence but demonstrating moral fault; one who does not govern his lusts, one without *nous* (3563), mind, the highest knowing power in man, the organ by which divine things are comprehended and known, being the ultimate seat of the error (Luke 24:25; Rom. 1:14; Gal. 3:1, 3; 1 Tim. 6:9; Titus 3:3).

454. Anoía; from *ánous*, mad, foolish, from the priv. *a* (1), without, and *nous* (3563), mind, understanding. Madness, folly, want of understanding (Luke 6:11; 2 Tim. 3:9). See *noéō* (3539), to understand.

458. Anomía; transgression of the law, iniquity (Matt. 7:23; Rom. 4:7; 1 John 3:7). Adj.: *ánomos* (459), lawless, not having, knowing, or acknowledging the law. Adv.: *anómōs* (460), without having the law.

459. Ánomos; from the neg. *a* (1) and *nómos* (3551), law. Without law, lawless. Not having, knowing or acknowledging the law (1 Cor. 9:21); lawless in the sense of transgressing the law, a transgressor, wicked (Mark 15:28; Acts 2:23; 2 Pet. 2:8). Syn.: *ádikos* (94), unjust; *anósios* (462), wicked, unholy, is the strongest term denoting presumptuous and wicked self-assertion. In the NT, *ánomos* and the subst. *anomía* (458) are predicated of the sinner in order to describe his sin as opposition to or contempt for the will of God.

461. Anorthóō; from *aná* (303), again or up, and *orthóō*, to erect. To make straight or upright again (Luke 13:13, cf. Heb. 12:12); to erect again (Acts 15:16).

463. Anochḗ; forbearance, from *anéchomai* (430), to bear with, suffer, from *aná* (303), up, and *échō* (2192), to hold, bear. Indulgence, temporary toleration as in Romans 3:25. The temporary character of God's attitude toward sin is demonstrated in Romans 3:25 where the word *páresis* (3929), bypassing, is used which does not mean remission of sins. *Páresis* was temporary. God winked at the sins of the people because of their animal sacrifices. That was the *páresis* of v. 25, the overlooking, which in this verse is also called *anochḗ*, forbearance. The sacrifice of Christ provides *áphesis* (859), remission, the forgiveness of sins which is once and for all, taking them away, and is more than *páresis*, bypassing, or skirting their sins. Before Christ's sacrifice for the punishment of sin, God provided *páresis* through His *anochḗ*, temporary suspension of His wrath. Redemption through Christ's blood, however, provided permanent satisfaction of His justice.

464. Antagōnízomai; from *antí* (473), against, and *agōnízomai* (75), to fight against a person. To be in conflict with someone (Heb. 12:4).

465. Antállagma; that which is given in exchange, from *antallássō*, to exchange barter (Matt. 16:26; Mark 8:37). In the NT equivalent to *lútron* (3083), ransom.

470. Antapokrínomai; from *antí* (473), against, and *apokrínomai* (611), to answer; to answer against (Luke 14:6). To reply to something, make a declaratory and argumentative reply, dispute (see Rom. 9:20).

472. Antéchomai; from *antí* (473), against or to, and *échō* (2192), have; in the mid. voice *antéchomai*, to hold firmly, to cleave to (Matt. 6:24; Luke 16:13); of holding to the faithful word (Titus 1:9); to support (1 Thess. 5:14).

473. Antí; prep. meaning both equivalence and exchange, in our stead. Christ died *anti*, in our stead. He was sufficient for the need and was accepted in exchange for our dying. Syn.: prep. *hupér* (5228), for, also embraces both meanings. He died on behalf of us and for our good. *Anti*, in our stead, is used to

provide absolute and definitive proof of the death of Christ being vicarious. Christ died *anti*, on behalf of many (Matt. 20:28) and gave Himself as an *antilutron* (487), ransom on behalf (1 Tim. 2:6).

478. Antidikos; from *anti* (473), against, and *díkē* (1349), a cause or fault at law. An adversary or opponent in a lawsuit (Matt. 5:25; Luke 12:58; 18:3) and also applied to the devil, the great adversary of man and the accuser of our brethren (1 Pet. 5:8, cf. Job. 1:9; 2:5; Zech. 3:1).

482. Antilambánō; used in the pass. form *antilambánomai*, from *anti* (473), mutually or against, and *lambánō* (2983), to take, to hold. To mutually take hold of one another with the hand. Figuratively to support, keep from falling, help, assist (Luke 1:54; Acts 20:35); to take part in turn in order to help (1 Tim. 6:2). *Antilambánomai* often means in Class. Gr. writings to partake of, receive, enjoy, and would explain 1 Timothy 6:2 as but rather let them do service, because they who receive the benefit of their service are believers, and beloved (cf. Eph. 6:8; Phile. 1:16).

484. Antilēpsis; literally the receiving of remuneration. It came to mean a laying hold of anything, the hold which one has, perception, apprehension. In NT Gr. used like the verb *antilambánomai* (482), to receive in return for something, to denote a rendering of assistance, help. It is in this way that we must understand the meaning of the word helps as one of the gifts of the Spirit (1 Cor. 12:28), implying the duties toward the poor and sick even as the deacons were appointed to attend to. If we take it as manual services or helps associated with the office of the deacon, then the *kubernēsis* (2941), translated government, must be attributed to the elders (1 Cor. 12:28).

487. Antílutron; from *anti* (473), in return, or correspondency, and *lútron* (3083), a ransom (1 Tim. 2:6). The phrase ransom for many used in Matthew 20:28; Mark 10:45 is *lútron* in order to lay stress upon the fact of Christ's coming and suffering in the place of all and for their advantage (*hupér*, [5228]). Compare Galatians 1:4; Titus 2:14.

499. Antítupon; neut. of *antítupos*; from *antí* (473), denoting correspondency, and *túpos* (5179), a form or figure. Antitype, a form or figure corresponding to or representing a reality (Heb. 9:24), as an impression in wax corresponds to the likeness on the seal or mold, or vice versa. The ancient Christians called the bread and wine of the communion the *antítupa* (pl.) of Christ's body and blood. An antitype, somewhat answering to and represented by a type (1 Pet. 3:21). See also *hupotúpōsis* (5296).

500. Antíchristos; antichrist, from *antí* (473), instead of or against. It may mean substitution or opposition. The term *antíchristos* is peculiar to Johns Epistles (1 John 2:18, 22; 4:3; 2 John 1:7). It occurs nowhere else in the NT. Pauls references to the same person include the man of sin, son of perdition, wicked one (*ánomos* [459]) as in 2 Thessalonians 2:3, 8. He is the one opposing (*antikeímenos* [480]) as in 2 Thessalonians 2:4. He will attempt to assert the fulfillment of God's Word in himself and will seek to establish his own throne. See *pseudóchristos* (5580), false Christ.

505. Anupókritos; from the neg. *a* (1), and *hupokrínomai* (5271), to pretend, simulate. Originally it meant inexperienced in the art of acting. In the NT it came to mean unfeigned, genuine (Rom. 12:9; 2 Cor. 6:6; 1 Tim. 1:5; 2 Tim. 1:5; 1 Pet. 1:22; James 3:17).

506. Anupótaktos; from the neg. *a* (1) and *hupotássō* (5293), to subject. Not subject (Heb. 2:8); disobedient to authority, disorderly (1 Tim. 1:9; Titus 1:6, 10).

507. Ánō; above, in a higher place (Acts 2:19). Opposite *kátō* (2736), below. With the neut. pl. art., *ta*, the things above (John 8:23; Col. 3:1, 2); with the sing. neut. art. *to*, that which is above (Gal. 4:26; Phil. 3:14). With *héōs* (2193), as far as, up to the brim (John 2:7); upwards (John 11:41; Heb. 12:15). Deriv.: *anōteros* (511), the comparative degree meaning higher; neut., used of motion to a higher place (Luke 14:10); of location in a higher place meaning in the preceding part of a passage (Heb. 10:8); *epánō* (1883), from *epí*, over, and *ánō*, above, used verbally of number (Mark 14:5; 1 Cor. 15:6) *ánōthen* (509), the suffix *-then* denotes source used of a place meaning from the top (Matt. 27:51; John 19:23); of things which come from heaven or from God in heaven (John 3:15, 17; 19:11).

509. Ánōthen; an adv. of place or time, from *ánō*, above, and the suffix *-then* denoting from. From above (John 3:31; James 1:17), from the beginning (Luke 1:3; Acts 26:5); again, anew, as before (John 3:3, 7; Gal. 4:9) In these two passages it is plain that it means again, and not the literal meaning of from above. Nicodemus understood the Lord to mean again because in John 3:4 he mentions being born for the second time. With a prep. as in Matthew 27:51; Mark 15:38, it is used in the sense of a noun meaning the top or upper part. See *ánō* (507), up.

518. Apaggéllō; from *apó* (575), from, and *aggéllō*, to tell, declare, tell from someone else (Matt. 12:18; Heb. 2:12; 1 John 1:2, 3). To bring or carry word back (Matt. 2:8; 11:4; Luke 7:22), to tell (Luke 8:34, 47; 13:1).

521. Apaídeutos; from the neg *a*, wilhout, and *paideúō* (3811), to instruct, chastise, correct. Unlearned. Used only in 2 Timothy 2:23.

523. Apaitéō; from *apó* (575), again, and *aitéō* (154), to ask. To recall, demand back, legal exaction of a demand or legitimate claim (Sept.: Deut. 15:2, 3). To require, ask again (Luke 6:30), demand again (Luke 12:20 in the third person plural, *apaitoúsin*, they require thy soul of thee). The they require must be understood as the three Persons of the Triune God (Sept.: Deut. 32:39; 1 Sam. 2:6; 2 Kgs. 5:7; Luke 6:38; 12:48).

525. Apallássō; to transfer from one state to another, a stronger form of *allássō* (236). Strictly to change by separating, therefore, to break up an existing connection and set one part into a different state, a different relation; to set free, make loose. In the mid. voice, *apallássomai*, to escape (Acts 19:12) In the act., to set free (Heb. 2:15). In the pass., to be freed, get loose (Luke 12:58). *Apallássō* is also a technical term to denote the satisfaction of the plaintiff by the defendant, especially of the creditor by the debtor.

526. Apallotrióō; from *apó* (575), from, *allotrióō*, to alienate, and from *allótrios* (245), alien, strange, foreign. To estrange, alienate entirely (Eph. 2:12; 4:18; Col. 1:21).

531. Aparábatos; from the neg. *a* (1) and *parabainō* (3845), to go beyond, transgress. That which does not pass from one to another as the Jewish high priesthood did from father to son and successor (Heb. 7:24). This word speaks of an unchangeable, eternal priesthood.

533. Aparnéomai; from the prep. *apó* (575), from, denoting a putting away on the part of the speaker, a recoiling, and *arnéomai* (720), to deny. To remove from oneself, refuse, deny, disown. In the NT usage the reflexive reference to the subj. is very plain. Occurs only with a personal obj. which means to decline or withdraw from fellowship with anyone. The NT use of this comp. verb is related to the simple verb *arnéomai* (720), to deny something or someone. To deny Christ or to remove oneself from Him (Matt. 26:34, 35; Mark 14:30, 31, 72; Luke 22:61; John 13:38). To deny oneself (Matt. 16:24; Mark 8:34; Luke 9:23), to refuse oneself, to give up oneself. See also John 12:25; Galatians 5:24. The fut. *aparnēthēsomai*, to deny oneself, occurs once in Luke 12:9.

536. Aparchḗ; from *apó* (575), from, and *archḗ* (746), beginning. The first of the ripe fruits, firstfruits always in the sing. Applied to Christ as the firstfruits of the resurrection with believers to follow later (1 Cor. 15:20, 23); to the gifts of the Holy Spirit as a foretaste of their eternal inheritance (Rom. 8:23, cf. Eph. 1:14; Heb. 6:5); to the first believers converted in any particular place or country (Rom. 16:5; 1 Cor. 16:15); to believers in general consecrated to God from among the rest of mankind (James 1:18; Rev. 14:4); to the patriarchs and ancestors of the Jewish people (Rom. 11:16).

541. Apaúgasma; from *apaugázō*, to emit light or splendor, which is from *apó* (575), from, and *augázō* (826), to shine. Occurs only in Hebrews 1:3 in reference to the person of Jesus Christ, meaning effulgence, light, or splendor emitted or issuing from a luminous body. Jesus as the Son is called the effulgence or shining forth of God's glory, being the likeness of the Father. The Lord Jesus is the radiance of the eternal light, and must also be eternal (John 1:4, 5). The all-glorious divinity of the Son of God is essentially one, but not personally one with the Father. (To distinguish the meaning of *apaúgasma* from the word *charaktḗr* found in Hebrews 1:3 and translated as the express image, see the discussion under [5481] and *eikṓn* [1504], image.) Contrast *homoíōma* (3667), similitude; *homoíōsis* (3669), likeness.

543. Apeíthela; from the neg. *a* (1) and *peithō* (3982), to persuade. Disobedience (Heb. 4:6). In the NT it corresponds with the verb unbelief which opposes the gracious word and purpose of God. It is a stronger term than the syn. *apistía* (570), unbelief. Hence we have the sons of *apeitheías*, disobedience (Rom. 11:30; Eph. 2:2; 5:6; Col. 3:6).

544. Apeithéō; from the neg. *a* (1), without, and *peithō* (3982), to persuade. Not to believe, to disbelieve implying disobedience also (John 3:36; Acts 14:2; Rom. 10:21; Heb. 3:18); to disobey as through unbelief (Rom. 2:8; 1 Pet. 3:20). The above two meanings seem to coincide, but *apeithéo* sometimes refers more to inward attitude which is sometimes outwardly expressed. Ant.: *peíthomai*, verb, in the mid. and pass., to allow oneself to be persuaded, to obey; *pisteúō* (4100), to believe (John 3:36; Acts 14:1).

545. Apeithḗs; from the neg. *a* (1), without, and *peithō* (3982), to persuade. Unbelieving (Luke 1:17); disobedient (Acts 26:19; Rom. 1:30; 2 Tim. 3:2; Titus 1:16); not letting oneself be persuaded, hard, stubborn (Titus 3:3). Deriv. verb: *apeithéō* (544), to be disobedient.

548. Ápeimi; to be absent, from *apó* (575), from, and *eimí* (1510) to be (1 Cor. 5:3; 2 Cor. 10:1, 11; 13:2, 10; Phil. 1:27; Col. 2:5). Deriv.: *apousía* (666), absence (Phil. 2:12). Contrast *parousía* (3952), presence.

551. Apeírastos; a verbal adj. from the neg. *a* (1) without, and *peirázō* (3985), to tempt or to test. Used only in James 1:13 where it means incapable of being tempted to do evil.

553. Apekdéchomai; from *apó* (575), an intens., and *ekdéchomai* (1551), to expect, look for. To wait for, used as a suitable expression for Christian hope including the two elements of hope and patience (Rom. 8:25). In Romans 8:23 the obj. of this fut. expectation is the *huiothesía* (5206), the adoption, as will be realized in the redemption of the body (Rom. 8:19; 1 Cor. 1:7; Gal. 5:5; Phil. 3:20; Heb. 9:28, cf. 1 Pet. 3:20).

558. Apeleútheros; from *apó* (575), from, and *eleútheros* (1658), free. Freed from, emancipated. Occurs only in 1 Corinthians 7:22 where it indicates that the slavery which the earthly relation may involve does not really exist in the new sphere into which the divine calling introduces one.

560. Apelpízō; from *apó* (575), from, and *elpízō* (1679), to hope. To cease to hope, renounce or give up a thing or a person, to despair. With the acc., to give up what one does not expect to keep. Used only in Luke 6:35 in the phrase lend *mēdén apelpízontes*, hoping for nothing, meaning not expecting something for oneself.

564. Aperítmētos; from the neg *a* (1), without, and *peritémnō* (4059), to circumcise, which in turn is derived from *peri* (4012), around, and *témnō*, to cut, circumcise. Uncircumcised (Acts 7:51, cf. Lev. 26:41; Jer. 6:10; 9:25; Ezek. 44:7, 9).

566. Apéchei; used impersonally, it is enough, sufficient (Mark 14:41), implying that no further directions are needed on the subject. See *apéchō* (568).

567. Apéchomai; the mid. voice of *apéchō* (568), to keep oneself from, to abstain or refrain from (Acts 15:20, 29).

568. Apéchō; from *apó* (575), from, and *échō* (2192), to have, be. To receive or obtain from another (Matt. 6:2, 5; Phil. 4:18; Phile. 1:15); to be distant or at a distance (Luke 7:6; 15:20; 24:13). Applied figuratively to the heart (Matt. 15:8; Mark 7:6). Receiving in full without expectation of any more coming (Matt. 6:2, 5, 16; Luke 6:24). See *apéchei* (566); *apéchomai* (567).

569. Apistéō; from *ápistos* (571), untrustworthy, which is from the neg. *a* (1) and *pistis* (4102). faith, belief. To put no confidence in, not to believe or to disbelieve (Mark 16:11, 16; Luke 24:11, 41; Acts 28:24; Rom. 3:3). To be unfaithful as in 2 Timothy 2:13 where it is opposite to *pistós* (4103), faithful; to doubt or not to acknowledge.

570. Apistía; faithlessness or uncertainty, distrust, unbelief. In the NT, the lack of acknowledgment of Christ (Matt. 13:58; Mark 6:6); want of confidence in Christs power (Matt. 17:20; Mark 9:24). In general, a want of trust in the God of promise (Rom. 4:20; Heb. 3:12, 19).

571. Ápistos; not worthy of confidence, untrustworthy, unbeliever. In the NT in a pass. sense, a thing not to be believed, incredible (Acts 26:8); in an act. sense, not believing (Matt. 17:17; Luke 12:46; John 20:27). Denotes one who disbelieves the Gospel of Christ, an unbeliever, an infidel (1 Cor. 6:6; 7:12–15; 2 Cor. 6:15). Contrast: *pistós* (4103), a believer.

572. Haplótēs; simplicity, purity, sincerity, faithfulness, plenitude. In the NT used only in a moral sense as the opposite of duplicity meaning sincerity, faithfulness toward others, manifest in helpfulness and giving assistance to others. Equivalent to being faithful and benevolent. Although in some portions (2 Cor. 8:2; 9:11, 13) translated liberality, it is not exactly so; it is rather faithful benevolence out of proper motivation.

573. Haploûs; occurs only in Matthew 6:22; Luke 11:34 translated single. Singleness, simplicity, absence of folds. This, however, does not involve stupidity on the part of the Christian, but rather *phrónēsis* (5428), prudence, knowing how to deal with fellow humans and the circumstances of life. Thus the Christian is supposed to be not only *haploús*, single, without duplicity, but also *phrónimos* (5429), prudent (Matt. 10:16; Rom. 16:19). See also *ákakos* (172), harmless, without willingness to hurt which willingness is innate in the corrupted nature of man; *akéraios* (185), harmless; *ádolos* (97), without guile.

581. Apoginomai; second aor. part. *apogenómenos*, from *apó* (575), from, and *ginomai* (1096), to become. To be afar off, separated, take no part in, and later it came to mean to cease to be, to die. It is used in this sense in 1 Peter 2:24 corresponding with Romans 6:11. Denotes not a legal, but a moral relation to sin, which is here represented according to its individual manifestations (Rom. 6:2; 7:6; Col. 2:20), and indeed a relation of such a kind that the molding of the character of the person by sin ceases.

587. Apodektós; from *apodéchomai* (588), to welcome, from the intens. *apó* (575) and *déchomai* (1209), to receive. Acceptable (1 Tim. 2:3; 5:4), pleasing, grateful.

588. Apodéchomai; from *apó* (575), an intens., and *déchomai* (1209), to receive. Used only by Luke, of persons, to receive kindly or hospitably (Luke 8:40; Acts 15:4; 18:27); of God's Word, to receive or embrace heartily (Acts 2:41), of benefits, to receive or accept gratefully (Acts 24:3).

592. Apodiorízō; from *apó* (575), from, and *diorízō*, to divide, separate, derived from *día* (1223), denoting separation, and *horízō* (3724), to limit. Occurs only in Jude 1:19, to separate from other Christians.

593. Apodokimázō; from *apó* (575), from, and *dokimázō* (1381), prove. To reject as the result of examination, answering to the Attic use of *dokimázō* (1381), to denote testing or qualification of one nominated to an office. Later it came to mean to put out of office or place, to reject, to disapprove, to refuse. Used of the rejection of Christ (Matt. 21:42; Mark 8:31; 12:10; Luke 9:22; 17:25; 20:17; 1 Pet. 2:4, 7); of the refusal of Esau (Hebrews 12:17).

594. Apodochḗ; the subst. of *apodéchomai* (588), to receive from. Recognition, acknowledgment, ap-

proval, or more exactly, ready or willing acknowledgment. Used only in 1 Timothy 1:15; 4:9.

599. Apothnéskō; from *apó* (575), as an intens., and *thnéskō* (2348), to die. Literally, to die off, but used with the simple meaning of to die. To die a natural death applied to both men and animals (Matt. 8:32; 22:24, 27; 26:35); to be dead to sin, as the truly regenerate are, by having renounced and abandoned it in consequence of their conformity with Christ in His death (Rom. 6:2, cf. Col. 3:3); when applied to Christ, to die for or on account of sin, that is, to make an atonement and satisfaction for it (Rom. 6:10, cf. Heb. 9:26–28); to be dead to the law, that is, to have no more dependence upon mere legal righteousness for justification and salvation than a dead man would have; as being one self-crucified and dead together with Christ (Gal. 2:19, cf. Rom. 6:4; Col. 2:20).

600. Apokathístēmi; or *apokathistánō*, from *apo;* (575), back again, and *kathístēmi* or *kathistánō* (2525), to constitute. To restore, as to health or soundness (Matt. 12:13; Mark 3:5; 8:25; Luke 6:10). To restore, reform, applied to the reformation brought about by the preaching and ministry of John the Baptist (Matt. 17:11; Mark 9:12, cf. Mal. 4:6; Luke 1:16, 17). To restore lost dominion or authority (Acts 1:6). In the pass., to be restored, brought or sent back again (Heb. 13:19). The noun, *apokatástasis* (605), restitution of a thing to its former condition.

601. Apokalúptō; from *apó* (575), from, and *kalúptō* (2572), to cover, conceal. Literally, to remove a veil or covering exposing to open view what was before hidden. To make manifest or reveal a thing previously secret or unknown (Luke 2:35; 1 Cor. 3:13). Particularly applied to supernatural revelation (Matt. 11:25, 27; 16:17; 1 Cor. 2:10). Opposite of *kalúptō* (Matt. 10:26); *sugkalúptō* (4780), to cover or conceal closely (Luke 12:2); *krúptō* (2928), to hide (Matt. 11:25); *apokrúptō* (613), to hide from someone (Luke 10:21).

602. Apokálupsis; revelation, uncovering, unveiling, disclosure. One of three words referring to the Second Coming of Christ (1 Cor. 1:7; 2 Thess. 1:7; 1 Pet. 1:7, 13). The other two words are *epipháneia* (2015), appearing (2 Tim. 6:14), and *parousía* (3952), presence, coming (2 Thess. 2:1). *Apokálupsis*, a grander and more comprehensive word, includes not merely the thing shown and seen but the interpretation, the unveiling of the same. The *epipháneiai* (pl.), appearings, are contained in the *apokálupsis*, revelation, being separate points or moments therein. Christ's first coming was an *epipháneia* (2 Tim. 1:10); the *apokálupsis* will be far more glorious.

603. Apokaradokía; from *apó* (575), from, and *kará*, the head, and *dokáō*, to expect. Attentive or earnest expectation or looking for, as with the neck stretched out and the head thrust forward (Rom. 8:19; Phil. 1:20, where it is *karadokía* in some MSS).

604. Apokatallássō; the stronger term for reconcile with the prep. *apó* (575), from, indicating the state to be left, and *katá* (2596), an intens. or toward the state to be sought after. It differs from *katallássō* (2644) the setting up of a relationship of peace not existing before, while *apokatallássō* is the restoration of a relationship of peace which has been disturbed (Eph. 2:16; Col. 1:20, 21).

605. Apokatástasis; from the verb *apokathístēmi* (600), to restore, which in turn is derived from *apó* (575), back again, and *kathístēmi* (2525), or *kathistáno*, to constitute. A restitution of a thing to its former condition. Occurs only in Acts 3:21 where the restitution of all things is to be understood as the day of judgment and of the consummation of the age when the Lord will return. It is at that time that life will be restored to the bodies of the dead, and the image of God in man, defaced by Adams fall, will be perfectly renewed in righteousness. This restoration affects not only man as he has been depraved of the character of God his Creator, but also it affects God's glory. At this time, God is not recognized in nature and among men for all that He rightly is, a wise God who governs the affairs of men. God's power and justice will be recognized once again. He will then render to each person according to his works (2 Cor. 5:10). At that time the veracity of God's predictions will be proven (2 Pet. 3:3, 4). In Acts 3:21 the relative pron. *hón*, translated which in the phrase Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, does not refer to *pántōn*, of all things, because then it would limit *pántōn*, namely, this restoration would concern not all things, but only those things spoken by God through the mouth of His saints. The relative pron *hón* in the masc. gen. pl. must, therefore, refer to the times of restoration and be taken as its attribute. An understandable translation then would be Whom (the ascended Christ; see Acts 1:11) heaven must receive until the period of restoration of all things, of which (period of restoration) God spoke by the mouth of all His holy prophets. See also 1 Corinthians 14:2, 3; Colossians 4:3; Hebrews 2:3. *Apokatástasis* may be taken as syn. with *paliggenesía* (3824), regeneration, in its application in Matthew 19:28. See also Romans 8:19ff.; Revelation 21:5. Although the believer enjoys Christ's salvation on this earth, it is not complete in view of the fact that man is still in his mortal body and the environment in which he lives has been tainted by sin. Both the body and the environment will one day be changed completely when this restoration takes place (Rom. 8:23; Rev. 21:1 where a qualitatively new [*kainḗ* (2537), new] heaven and earth are going to be created).

610. Apókrima; answer, not the act of answering (*apókrisis*, [612]) but the answer itself. Used in 2 Corinthians 1:9 as syn. with *katákrima* (2631), condemnation, in the sense of those who have been rejected, who have been given a verdict against, sentenced to death in the opinions and minds of others.

611. Apokrínomai; from *apó* (575), from, and *krínō* (2919), to separate, discern, judge. In the pass. meaning to be separated, selected. In the mid. voice, to answer, to return answer which ought to be done with discretion (Matt. 3:15; 4:4; 26:23; 27:12) and also to take occasion to speak or say, not strictly in answering but in relation or reference to preceding circumstances (Matt. 11:4; 12:38; 17:4; 22:1; 26:25, 63; Mark 9:5, 17; Luke 7:40).

612. Apókrisis; from *apokrínomai* (611), answer. Decision or answer (Luke 2:47; 20:26; John 1:22; 19:9).

616. Apokuéō; from *apó* (575), from, and *kuéō*, to be pregnant. To beget (James 1:15, 18, cf. 1 Cor. 4:15; 1 Pet. 1:3, 23). To bring forth, as sin brings death (James 1:15). Related to *tiktō* (5088) which properly denotes bringing forth as by a female, but is often spoken of the male. Paul applies it to himself as being in labor in Galatians 4:19.

622. Apóllumi; or *apollúō*, from the intens. *apó* (575), and *ollúō*, to destroy. In the NT to kill, destroy, whether temporally (Matt. 2:13; 27:20; Mark 11:18; John 10:10) or eternally (Matt. 10:28; 18:14); in the mid. and pass., to be destroyed, perish, whether temporally (Matt. 26:52, cf. 9:17; Heb. 1:11; Mark 4:38; Luke 11:51; 15:17), or eternally (John 3:15, 16; 10:28; Rom. 2:12; 1 Cor. 1:18); to lose (Matt. 10:39; 16:25; Luke 15:4); in the pass. and mid., to be lost (Matt. 15:24, 18:11, Luke 15:6, 24). Deriv.: *apóleia* (684), lost; *Apollúōn* (623), the Destroyer; *sunapóllumi* (4881), to destroy with.

623. Apollúōn; from *apóllumi* (622), to destroy, corrupt. The Destroyer (Rev. 9:11). A Gr. name for the angel of the abyss, *ábussos* (12). The corresponding Heb. name is *Abaddṓn* (3).

628. Apoloúō; from *apó* (575), from, and *loúō* (3068), to wash, bathe. The comp. verb means to wash away. In Acts 22:16 it gives prominence to the cleansing from sin connected with salvation. In 1 Corinthians 6:11, a failure to distinguish between the outward and the inward cleansing is guarded against by the use of *apelousasthe* instead of *ebaptísthēte*, you were washed, instead of you were baptized. In the mid. voice, to have oneself washed or to wash oneself.

629. Apolútrōsis; from *apolutróō*, to release on payment of ransom, redeem, which is from the prep. *apó* (575),

from, and *lutróō* (3084), to redeem. Redemption. A *lútron* (3083), ransom, or *antállagma* (465), a price paid. The recalling of captives (sinners) from captivity (sin) through the payment of a ransom for them, that is, Christ's death (Rom. 3:24; Col. 1:14). Sin is presented as slavery and sinners as slaves (John 8:34; Rom. 6:17, 20; 2 Pet. 2:19). Deliverance from sin is freedom (John 8:33, 36; Rom. 8:21; Gal. 5:1).

630. Apolúō; from *apó* (575), from, and *lúō* (3089), to loose. To loose, set loose, release as from bond; a disease (Luke 13:12, cf. v. 16); bonds or imprisonment (Matt. 27:15, 17, 21, 26; Heb. 13:23); obligation to punishment (Matt. 18:27; Luke 6:37). To dismiss, allow to depart (Matt. 14:15; 15:23, 39; Luke 2:29), in the mid. and pass. *apolúomai*, to depart (Acts 28:25). To dismiss from life, let depart, die (Luke 2:29). To dismiss a wife by loosing her from the bond of marriage (Matt. 1:19; 5:31, 32; 19:3); to put away a husband (Mark 10:12).

646. Apostasía; from *aphistēmi* (868), which is from *apó* (575), from, and *histēmi* (2476), to place, stand. Occurs in Acts 21:21 translated forsake and in 2 Thessalonians 2:3 falling away. In the majority of occasions the verb is intrans. meaning that person does not depart from where he is to go somewhere else, but stays away, having chosen from the beginning to stay away, not to believe instead of believing, in which case the basic verb *histēmi* (2476) is to be interpreted not as departing, but as standing away, placing oneself away; with the prep. *apó* (575), to stay away from. In Acts 21:21 the new Christian believers among the Jews decided to stand apart from the Jewish practices of Moses for they were in a new dispensation. They were not Judaizing Christians, but Christians standing apart from Moses. Having departed from Moses and coming to Jesus Christ, they decided that they should stay apart from Moses, that is, his Judaistic practices. In 2 Thessalonians 2:3 the word *apostasia* does not refer to the Christians who would depart from the faith, but those who would reject Christ.

649. Apostéllō; from *apo* (575), from, and *stéllō* (4724), to send. Distinguished from *pémpō* (3992), to send, in that *apostéllō* is to send forth on a certain mission such as to preach (Mark 3:14; Luke 9:2); speak (Luke 1:19); bless (Acts 3:26; 7:35); rule, redeem, propitiate (1 John 4:10); save (1 John 4:14). The expression that Jesus was sent by God (John 3:34) denotes the mission which He had to fulfill and the authority which backed Him. The importance of this mission is denoted by the fact that it is His Son whom God sent. In the NT, to send forth from one place to another, to send upon some business or employment (Matt. 2:16; 10:5; 20:2); to send away, dismiss (Mark 12:3, 4); to send or thrust forth as a sickle among corn (Mark 4:29) Deriv.: *apóstolos* (652), one sent, apostle, ambassador; *apostolḗ* (651), dispatching or sending forth.

651. Apostolḗ; dispatching or sending forth; also that which is sent, that is, a present. In the NT, apostleship (Acts 1:25; Rom. 1:5; 1 Cor. 9:2; Gal. 2:8).

652. Apóstolos; primarily an adj., sent forth. Used as a subst. meaning one sent, apostle, ambassador. From the verb *apostéllō* (649), to send forth. Sometimes used syn. with *présbus*, ambassador, related to *presbeúō* (4243), to act as an ambassador (2 Cor. 5:20; Eph. 6:20). An ambassador is not greater than the one who sends him (John 13:16). The Lord chose the term *apóstoloi* to indicate the distinctive relation of the Twelve whom He chose to be His witnesses because the word was seldom used in the Class. Gr. (Luke 6:13; Acts 1:2, 26); therefore, it designates the office as instituted by Christ (John 17:18). It also designates the authority which those called to this office possess. See the verb *apostéllō* in Romans 10:15. Paul combines both these meanings (Rom. 1:1; 1 Cor. 1:1; 9:1, 2; 15:9; 2 Cor. 1:1; 12:12; Gal. 1:1). The distinctive name of the Twelve (or eleven) with whom Paul himself was reckoned, as he says in 1 Corinthians 15:7, 9, justifying his being counted as an apostle by the fact that he had been called to the office by Christ Himself. And yet the name seems from the very beginning to have been applied, in a much wider sense, to all who bore witness of Christ (Acts 14:4, 14; 15:2); and even by Paul (2 Cor. 11:13; 1 Thess. 2:6). This general meaning of the word held its place side by side with the special and distinctive application. There is no continuity of the office of an apostle as in no place were the churches instructed to ordain apostles. The term is applied to Christ (Hebrews 3:1) who was sent by the Father into the world, not to condemn but to save it (John 3:17; 17:3, 8, 21, 23; 20:21).

654. Apostréphō; from *apó* (575), from or back again, and *strépho* (4762), to turn. To turn away from (Acts 3:26; Rom. 11:26; 2 Tim. 4:4); to return, put back (Matt. 26:52); to return, bring back (Matt. 27:3); in the pass., *apostréphomai*, with an acc., to turn or be turned away from, to reject (Matt. 5:42; 2 Tim. 1:15; Titus 1:14; Heb. 12:25).

655. Apostugéō; from *apó* (575), from or an intens. and *stugéō*, to shudder with horror. To abhor, detest with horror (Rom. 12:9).

656. Aposunágōgos; separated from the synagogue, excommunicated. Only in John 9:22; 12:42; 16:2. There were three degrees of excommunication or banishment among the Jews. The first step was only a rebuke pronounced upon the offender for up to thirty days. This did not necessarily mean exclusion from attendance to and participation in the synagogue worship, but exclusion from the fellowship of the congregation and their blessings and privileges. The second step was an exclusion from the assembly and from communication with others for another thirty days. This degree was accompanied by curses and severe restrictions. The final degree was a ban of indefinite duration. This ban was an exclusion from all the rights and privileges of the Jewish peole, both civil and religious. The offended was considered as dead. The first two degrees were primarily disciplinary, the third was a cutting off from the congregation. John 16:2, in particular, hardly allows for a mere temporary exclusion such as the first step involved, which might be proposed and even decreed for the injured person, without consultation with the Sanhedrin. Thus *aposunágōgos* denotes one who has been excommunicated from the commonwealth of the people of God and is given over to the curse (Ezra 10:8). See Luke 6:22 where it uses the term *aphorízō* (873), to put out of bounds or to excommunicate.

657. Apotássomai; from *apó* (575), from, and *tássō* (5021), to place in order. Translated forsakeIn Luke 14:33 but has the meaning of our belongings being placed away from us into their proper category and not being permitted to become part of us. In Luke 9:61 the man who expressed the desire to follow Jesus wanted first to see that his own family was properly cared for. Jesus knew that by the time the man did that he would have forgotten his promise to Him. In other references it means separating oneself from others, places, or things (Mark 6:46; Acts 18:18, 21; 2 Cor. 2:13).

674. Apopsuchō; from *apó* (575), denoting priv., and *psuchḗ*, breath, life, soul. To expire, die (Luke 21:26).

677. Apróskopos; from the neg. *a*, and *proskóptō* (4350), to strike, to stumble. Intrans., not stumbling or falling, figuratively speaking, in the path of duty and religion (Phil. 1:10). Applied to the conscience, not stumbling or impinging against anything for which our heart condemns us (Acts 24:16, cf. Acts 23:1; 1 Cor. 4:4; 2 Cor. 1:12; 2 Tim. 1:3) Trans., causing others to stumble, giving occasion to fall into sin (1 Cor. 10:32, cf. 2 Cor. 6:3).

680. Háptomai; from *háptō* (681), touch. Refers to such handling of an object as to exert a modifying influence upon it or upon oneself. The same effect may be conveyed by the verb *thiggánō* (2345). These words sometimes may be exchanged one for the other as they are in the Sept. (Ex. 19:12). They are used together in Colossians 2:21. *Háptomai* is usually stronger than *thiggánō* (1 John 5:18; Sept.: Ps. 104:15). *Thiggánō* is correctly translated in Colossians

2:21 in the KJV as handle not, but the basic meaning is touching for the purpose of manipulating. Distinguished from *psēlaphāō* (5584), which actually only means to touch the surface of something (Luke 24:39; 1 John 1:1).

681. Háptō; handle an object so as to exert a modifying influence upon it (Luke 8:16; 11:33; 15:8; 22:55). Syn.: *thigganō* (2345), to touch, stronger than *thigō*, to finger. *Háptō* (1 John 5:18) sometimes involves a self-conscious effort which is is always absent from *thigō*.

684. Apóleia; from *apóllumi* (622), to destroy, ruin, lose. Trans., the losing or loss (Matt. 26:8); intrans., perdition, ruin. In the NT *apóleia* refers to the state of perdition after death, exclusion from salvation. Destruction, either temporal (Acts 25:16, cf. Acts 8:20), or eternal (Matt. 7:13; Phil. 1:28; 3:19; 2 Pet. 2:1). Destruction or waste (Matt. 26:8; Mark 14:4).

685. Ará; originally it meant prayer, but more often the imprecation of something evil, a curse which the deity is to execute. Opposite *euchḗ* (2171), wish, vow. *Ará* is the basic word from which *katára* (2671), curse, is derived. Finally the word came to mean the evil imprecated, the mischief itself, the realized curse. Used only in Romans 3:14 while the comp. *katára* (2671) is used more frequently (Gal. 3:10, 13; Heb. 6:8; James 3:10; 2 Pet. 2:14).

691. Argéō; to be an *argós* (692), idle, to do nothing. Only in 2 Peter 2:3, to be inactive, to rest. Deriv.: *katargéō* (2673), to render inactive.

692. Argós; contracted from *áergos*, which is from the neg. *a* (1), and *érgon* (2041), work. Not at work, idle, not employed, inactive (Matt. 20:3, 6; 1 Tim. 5:13; Titus 1:12; 2 Pet. 1:8). Idle, unprofitable (Matt. 12:36, cf. 2 Pet. 1:9).

699. Aréskeia; from *aréskō* (700), to please. An endeavor to please, sometimes referring to an excessive desire to please in a bad sense. In a good sense, to please God. Only in Colossians 1:10.

700. Aréskō; fut. *arésō*, aor. *éresa*. To please, to make one inclined to, to be content with, soften one's heart towards another. In the NT the meaning evolved from the active to please into to be pleasing, that is, passing from a relationship to behavior (1 Thess. 2:15). The pres. and imperf. tenses denote intentional, deliberate and continuous conduct and have nothing to do with verbs denoting states or relationships; yet the word involves a relationship prior to behavior. It is actually satisfying or behaving properly toward one with whom one is related. Deriv.: *arestós* (701), dear, pleasant, well-pleasing; *aréskeia* (699), the endeavor to please; *anthrōpáreskos* (441), one who endeavors to please men; *euárestos* (2101), pleasing, agreeable; *euarestōs* (2102), well-pleasing as an adverb; *euarestéō* (2100), to be well-pleasing. Syn.: *dektós* (1184), approved, indicates only relationship. *Arestós* presupposes mans relationship with God, but it also relates God's judgment on mans conduct. In 1 Corinthians 10:33 the expression *pánta* (all things), *pásin* (to anyone), *aréskō* (I am pleasing to), means to do something to please someone.

701. Arestós; from *aréskō* (700), to please one or to be content with. To be dear, pleasant, to do that which pleases somebody (Acts 12:3); elsewhere used only of God's will (John 8:29). It is in this sense that it is used in 1 John 3:22, distinguishing between claim or requirement and satisfaction, the claim being the commandments and the satisfaction being those things that are done out of the love that one has for God. In Acts 6:2 reference is made to that which is pleasing to God and not to what is pleasing to the apostles.

703. Areté; excellency, being pleasing to God, the excellence of God revealed in the work of salvation. *Areté* denotes in a moral sense what gives man his worth, his efficiency. In the NT: virtue, excellency, perfection (1 Pet. 2:9); the virtue as a force or energy of the Holy Spirit accompanying the preaching of the glorious Gospel, called glory in 2 Peter 1:3; human virtue in general (Phil. 4:8); courage, fortitude, resolution (2 Pet. 1:5), moral excellence.

720. Arnéomai; To deny, refuse (Heb. 11:24). With the acc. of person, meaning to refuse anyone, not to know or recognize him, to reject him either in the face of former relationship or better knowledge. To deny, decline, reject, give up, it can include the idea of contradiction, not only of the subject against the object, but on the part of the subject against himself (Matt. 10:33; Luke 12:9; 22:57; Acts 3:13, 14; 7:35; 2 Tim. 2:12, 13; 2 Pet. 2:1; 1 John 2:22, 23; Jude 1:4; Rev. 3:8). Used with a thing as its object; to reject anything, retract, renounce, deny, disown, depending on the context (1 Tim. 5:8; 2 Tim. 3:5; Titus 1:16; 2:12; Rev. 2:13). To gainsay, without further specification of the object (Luke 8:45, Acts 4:16). Falsely, to deny, disown (Matt. 26:70, 72; Mark 14:68, 70; John 18:25, 27). Opposite, *homologéō* (3670), to confess or say together with (Matt. 10:32; John 1:20; Titus 1:16).

721. Arníon; the diminutive of *árēn*, later *arnós*, lamb (John 21:15). Designation of the exalted Christ in Revelation 5:6, where the little Lamb is contrasted to the Lion of the tribe of Judah in verse five (see Acts 8:32). The words *hōs esphagménon*, as slaughtered, point to His death. *Spházō* (4969) is the usual expression in the Class. Gr. and the Sept. for sacrifice. *Arnion* denotes sacrificial death as demonstrated in Revelation 7:14; 12:11; 14:4. See also Hebrews 9:26; 1 Peter 1:19, 20; 1 John 1:7; Revelation 13:8. Later the term *arnion* became syn. with *amnós* (286), the sacrificial lamb.

724. Harpagé; from *harpázō* (726), to seize upon with force. In the act. sense, the act of plundering, robbery (Heb. 10:34). In the pass. sense, the thing seized, plunder. Metaphorically, a disposition to plunder, ravening (Matt. 23:25; Luke 11:39). Although the reference to the contents of the cup in Matthew 23:25 may make *harpagé* pass., its use with *akrasía* (192), incontinency, denotes an attribute.

725. Harpagmós; from *harpázō* (726), to seize upon with force. Robbery. The word occurs only in Philippians 2:6, "Who [Christ], being in the form of God thought it not robbery (*harpagmón*) to be equal with God," meaning the Lord did not esteem being equal with God as identical with the coming forth or action of a robber (*hárpax*). Christ was in the *morphḗ* (3444), form or inward identifiable existence of God. The participle *hupárchōn* means that Jesus continued to be in the flesh what He was before He became man. He has always been God. In *schḗma* (4976), outer appearance, Jesus was man; in *morphḗ* He was God.

726. Harpázō; to strip, spoil, snatch. Literally, to seize upon with force, to rob; differing from *kléptō* (2813), to steal secretly. An open act of violence in contrast to cunning and secret thieving. Though generally *harpázō* denotes robbery of anothers property, it is not exclusively used thus, but sometimes generally meaning forcibly to seize upon, to snatch away, or take to oneself (Matt. 13:19; John 6:15; 10:12, 28, 29; Acts 23:10; Jude 1:23). Especially used of a rapture (Acts 8:39; 2 Cor. 12:2, 4; 1 Thess. 4:17; Rev. 12:5); to use force against one (Matt. 11:12). Deriv.: *harpagḗ* (724), robbery, plundering; *harpagmós* (725), robbery, usurpation.

728. Arrabón; a word adopted by the Greeks, Romans, and Egyptians from the Phoenicians meaning earnest money, pledge. Something which stands for part of the price and paid beforehand to confirm the bargain. Used in the NT only in a figurative sense and spoken of the Holy Spirit which God has given to believers in this present life to assure them of their future and eternal inheritance (2 Cor. 1:22; 5:5; Eph. 1:14). Syn.: *aparchḗ* (536), translated as firstfruits.

732. Arrōstos; from *a* (1), without, and *rhṓnnumi* (4517), to strengthen. Infirm, sick, invalid (Matt. 14:14; Mark 6:5, 13; 16:18; 1 Cor. 11:30). Used in ancient Greece to indicate moral weakness or slackness. Noun: *arróstia*, weakness, sickness, a lingering ailment, bad state of health; not occurring in the NT.

738. Artigénnētos; from *árti* (737), now, just now, lately, and *gennētós* (1084), born, which in turn is derived from *gennáō* (1080), to bring forth. Lately born, newborn; occurs only in 1 Peter 2:2.

739. Ártios; from *árō*, to fit. Complete, sufficient, com-

pletely qualified (2 Tim. 3:17). Closely syn. with *holóklēros* (3648), one, all the parts of which are complete, whole, what they are supposed to be so that they might serve their destined purpose.

743. Archággelos; from *archō* (757), to rule, and *ággelos* (32), angel or messenger. Denotes the first or highest angel, archangel, leader of the angels. Denotes a definite rank by virtue of which one is qualified for special work and service. The prefix *archi-* always expresses a gradation in the sphere spoken of as in the NT *archiereús* (749), chief priest; *archipoimḗn* (750), chief shepherd; *architelṓnēs* (754), chief tax collector. It always expresses a distinction of rank and not only of the special work and service for which one is sent. The archangel, head or ruler of the angels, sometimes denotes Christ being the God-Man (1 Thess. 4:16, cf. John 5:25–27; Jude 1:9, cf. Zech. 3:2).

744. Archaíos; old, but expressing that which was from the beginning, *archḗ* (746) Contrast to *palaiós* (3820), old, as having existed a long period of time (*pálai*). Since there may be many later beginnings, it is quite possible to conceive the *palaiós* as older than *archaíos*. *Archaíos* reaches back to a beginning, whatever that beginning may have been. *Archaíos* disciple (Acts 21:16), not necessarily an old disciple but one who had been such from the beginning of the faith, from the day of Pentecost (Acts 2). See also Matt. 5:21; Luke 9:8, 19, Acts 15:7, 21; 2 Corinthians 5:17; 2 Peter 2:5; Revelation 12:9, 20:2.

746. Archḗ; beginning. *Archḗ* means a pass. beginning or an act. cause (Col. 1:18; Rev. 3:14, cf. Rev. 1:8; 21:6; 22:13). Christ is called the beginning because He is the efficient cause of the creation; the head because He is before all things and all things were created by Him and for Him (John 1:1–3, Col. 1:16–17; Heb. 1:10). *Archḗ* also means extremity or outermost point (Acts 10:11; 11:5); rule, authority, dominion, power (Luke 20:20; 1 Cor. 15:24). The verb *árchō* (757), to be first or to rule (Mark 10:42; Rom. 15:12). The noun *árchon* (758) denotes a ruler; *archaios* (744), of old time; *archēgós* (747), leader.

747. Archēgós; from *archḗ* (746), beginning or rule. Beginning, originating, as a subst. it means originator, founder, leader, chief, prince. Jesus Christ is called the *archēgós* of life (Acts 3:15); of faith (Heb. 12:2); of salvation (Heb. 2:10). He is also called the *aparchḗ* (536), firstfruits, of them that sleep, the originator of the resurrection of those who are going to be raised from the dead. *Archēgós* occurs also in Acts 5:31.

749. Archiereús; from *archḗ* (746), a head or chief, and *hiereús* (2409), a priest. The high or chief priest, having to do with eminence. The Jewish high or chief priest has great spiritual import to Christ (Heb. 2:17; 3:1; 5:10; 6:20; 9:11). The Jewish high priest was a type of Christ. The high priest offered gifts and sacrifices for sins, and entering the Holy of Holies, appeared in the presence of God to make intercession for the people (Lev. 16). In like manner, Christ is the believer's high priest (Mt. 26:57, 58, 62, 63, 65; Heb. 9:7, 11, 25). In the pl., chief priests means not only the current high priest, and his deputy, with those who had formerly borne the high priests office, but also the chiefs or heads of the twenty-four Sacerdotal families which David distributed into as many courses. These are called chiefs of the priests (2 Chr. 36:11; Ezra 8:24; 10:5) and heads of the priests (Neh. 12:7; see Matt. 2:4; 27:1, 3, 41; Mark 11:27; Luke 22:52); used in the sing. in this sense for a chief of the priests in Acts 19:14.

750. Archipoimḗn; from *archḗ* (746), chief, and *poimēn* (4166), a shepherd. Used in 1 Peter 5:4 with the meaning of a chief shepherd, applying the word spiritually to Christ (cf. Heb. 13:20).

757. Árchō; To rule, govern (Mark 10:42; Rom. 15:12). In the Class. Gr. *árchō*, the act. voice, and *árchomai* (756), the mid. voice, meant to begin. But in the NT, only *árchomai* (756) is used only in this sense (Matt. 4:17; 11:7, 12:1). In Luke 24:47, *arxámenon* is an impersonal part. and may be rendered beginning, making a beginning.

758. Árchōn; a ruler, chief, prince magistrate (Matt. 9:34; 20:25; Luke 12:58; John 14:30; Acts 4:8; 7:27; Rev. 1:5). It would seem from a comparison of John 3:1 and John 7:50 that *árchōn* of the Jews in the former passage means a member of the Jewish Sanhedrin, but it is plain from comparing Matthew 9:18, 23 with Mark 5:22 and Luke 8:41 that *árchōn* in those texts means only a ruler of a synagogue.

763. Asébeia; from the neg. *a* (1) and *sébomai* (4576), to worship. Impiety towards God, ungodliness, lack of reverence (Rom. 1:18); wickedness in general; neglect or violation of duty towards God, our neighbor or ourselves, joined with and springing from impiety towards God (Rom. 11:26; 2 Tim. 2:16; Titus 2:12; Jude 1:15, 18). See *sebázomai* (4573), to venerate. Subst.: *sébasma* (4574), the object of holy respectful reverence; *asebéō*(764), to act impiously; *asebḗs* (765), impious.

764. Asebéō; from the neg. *a* (1), without, and *sébomai* (4576), to worship, venerate. To act impiously, to sin against anything which we should consider sacred. Without an obj. to trespass, commit an offense. In the NT it occurs in a very strong reference to sinfulness in 2 Peter 2:6; Jude 1:15. See *asébeia* (763), ungodliness; *asebḗs* (765), impious.

765. Asebḗs; from the neg. *a*, without, and *sébomai* (4576), to worship, venerate. Basically it means godless, without fear and reverence of God. It does not mean irreligious, but one who actively practices the opposite of what the fear of God demands. *Asebḗs* is the one characterized by immoral and impious behavior. *Asebḗs* also occurs in 2 Peter 2:5; 3:7; Jude 1:4, 15. Often opposite of *díkaios* (1342), just (Rom. 4:5; 5:6). Syn.: *hamartōlós* (268), sinful, sinner (Rom. 5:6, 8), and joined with it in 1 Timothy 1:9; 1 Peter 4:18; Jude 1:15. See *asébeia* (763), ungodliness; *asebéō* (764), to act impiously.

766. Aselgeia; lasciviousness (Mark 7:22; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 1 Pet. 4:3; Jude 1:4); wantonness (Rom. 13:13; 2 Pet. 2:18), readiness for all pleasure. *Aselgḗs*, adj., is one who acknowledges no restraints, who does whatever his caprice and unmanageable frowardness dictates. Syn.: *asōtia* (810), wastefulness and riotous excess.

769. Asthéneia; from *a*, without, and *sthenós*, strength. Weakness, sickness (John 5:5; Gal. 4:13). In the NT this word and related words, *asthenḗs* (772), weak, sick, and *astheneō* (770), to be of sickness or weakness, are the most common expressions for sickness and are used in the comprehensive sense of the whole man; but it can also refer to a special form of bodily weakness or sickness.

770. Astheneō; from *asthenḗs* (772), without strength, powerless, sick. To be weak, infirm, sick (Matt. 10:8; 25:36; Luke 4:40); weak spiritually as in faith (Rom. 4:19; 14:1, 2; 1 Cor. 8:9); weak in riches, poor, indigent (Acts 20:35); weak; destitute of authority, dignity, or power; contemptible (2 Cor. 11:21). Related words: *asthéneia* (769), weakness, sickness; *asthénēma*, the result of weakness.

771. Asthénēma; from *astheneō* (770), to be weak or powerless. The suffix *-ma* indicates the result of being weak (Rom. 15:1, cf. 2 Cor. 11:29).

772. Asthenḗs; from the neg. *a*, and *sthenóō* (4599), to strengthen. Basically it means without strength, powerless. In Class. Gr. never used with the meaning of moral weakness, but only in a physical sense, weak, powerless, without ability; so also in 1 Corinthians 12:22, 2 Corinthians 10:10; in 1 Peter 3:7 of the wife as the weaker vessel; in 1 Corinthians 1:25, 27; 4:10 with reference to Christ crucified. Infirm, sick, sickly (Matt. 25:39; Acts 4:9; 5:15, 16), without strength or weak in a spiritual sense, weak with regard to spiritual things (Matt. 26:41; Mark 14:38; Rom. 5:6; 1 Cor. 9:22). Related words: *asthéneia* (769), lack of strength, powerlessness, weakness; *astheneō* (770), to be weak or powerless, sick, *asthénēma* (771), infirmity.

784. Áspilos; from the neg. *a*, without, and *spílos*, spot. Without spot, free from spot. In 1 Peter 1:19 the *ámōmos* (299) indicates the absence of internal blemish, and *áspilos* that of external spot. See 1 Timothy 6:14;

James 1:27; 2 Peter 3:14. Related words: *ámemptos* (273), blameless; *anégklētos* (410), unaccused; *anepilēptos* (423), unindictable.

786. Áspondos; the absolutely irreconcilable who, being at war, refuses to lay aside his enmity or to listen to terms of reconciliation, implacable, in a state of war (Rom. 1:31; 2 Tim. 3:3). See *asúnthetos* (802), covenant breaker.

790. Astatéō; from the neg. *a*, not, and *státos*, fixed, settled. Derived from *histēmi* (2476), to stand, be fixed. To be unsettled, have no certain or fixed abode (1 Cor. 4:11).

791. Asteíos; translated lovely; beautiful (Acts 7:20; Heb. 11:23). Derived from *astu*, a city, and came to mean one who dwells in a city and by consequence is well-bred, polite, eloquent, as the inhabitants of cities frequently are in comparison with those of the country. Used only of Moses. The Greeks used to call the opposite of *asteíos*, the urban person, the *agroikos*, the one who comes from *agrós*, field or countryside. Therefore, *asteios* came to be assumed as one who is fair to look on and comely, a suggestion of beauty but not generally of a high character. Syn.: *hōraíos* (5611), beautiful. Derived from *hṓra*, which basically means hour, indicating the turning point of ones existence, the time when one is at its loveliest and best. The first meaning, however, of *hōraíos* is timely. Thus, *asteios* and *hōraios* may mean the same thing, fair or beautiful but they reach that beauty by paths which are entirely different, resting as they do on different images. *Asteíos* belongs to art and to it are attributed the notions of neatness, symmetry, and elegance. *Hōraíos* receives its hour of beauty by nature which may be brief but which constitutes the season of highest perfection. Another syn.: *kalós* (2570), occurs many times in the NT and is usually translated good. It may be used, however, to mean beautiful, but its beauty is contemplated from a point of view which is especially dear to the Greek mind, namely as the harmonious completeness, the balance, proportion and measure of all the parts with one another.

794. Ástorgos; from the priv. *a* (1) without, and the noun *storgḗ*, family love. Without family love (Rom. 1:31; 2 Tim. 3:3).

801. Asúnetos; without insight, unintelligent (Matt. 15:16; Mark 7:18; Rom. 1:21, 31; 10:19), without *súnesis* (4907), knowledge, understanding. Opposite: *sunetós* (4908), prudent.

802. Asúnthetos; Paul uses this word to refer to those who, being in covenant and treaty with others, refuse to abide by these covenants and treaties, faithless (Rom. 1:31). Contrast *áspondos* (786), implacable.

810. Asōtía; extravagant squandering (Eph. 5:18; Titus 1:6; 1 Pet. 4:4) as opposed to *aneleutheria*, stinginess. In the middle stands *eleutheria* (1657), freedom to do as one ought to. An *ásōtos*, a prodigal (Luke 15:13), is one who slides easily under the fatal influence of flatterers and the temptations with which he has surrounded himself and spends freely on his own lusts and appetites. *Asōtía* is a dissolute, debauched, profligate manner of living. Contrast *asélgeia* (766), lawless insolence and unmanageable caprice.

812. Ataktéō; from *átaktos* (813), one out of order. To behave irregularly or disorderly (2 Thess. 3:7).

813. Átaktos; from the neg. *a*, and *tétaktai*, perf. pass. of *tássō* (5021), to set in order. Disorderly, irregular. Verb: *ataktéō* (812), to behave irregularly; adv. *átaktōs* (814), irregularly in a disorderly fashion (2 Thess. 3:6, 11).

816. Atenízō; from *atenḗs*, strained intent. To look fixedly, gaze (Luke 4:20; 22:56; Acts 1:10; 3:4, 12; 6:15; 7:55; 10:4; 11:6; 13:9; 23:1; 2 Cor. 3:7).

819. Atimía; fem. noun from the adj. *átimos* (820), without honor, from the priv. *a* and *timḗ* (5092), honor. It refers to dishonor, disgrace (Rom. 1:26, shameful passions; 9:21; 1 Cor. 11:14, something improper; 15:43, vileness, dishonor; 2 Cor. 6:8; 11:21; 2 Tim. 2:20, for a dishonorable use; Sept.: Job 12:21; Prov. 11:2; 12:9; 13:18; Jer. 20:11; 23:40). Syn.: *aischúnē* (152), shame; *entropéa* (1791), shame; *aschēmosúnē* (808), unseemliness; *oneidismós* (3680), reproach; *óneidos* (3681), disgrace; *húbris* (5196), insolence, injury, reproach; *loidoréō* (3058), to heap abuse upon; *blasphēméō* (987), to revile, blaspheme. Ant.: *timḗ* (5092), value, honor; *dóxa* (1391), glory, honor (John 5:41, 44; 8:54; 2 Cor. 6:8; Rev. 19:7); *kaúchēma* (2745), boasting, glorying; *kaúchēsis* (2746), the act of boasting.

826. Augázō; trans.: to illuminate; intrans.: to shine, appear. In 2 Corinthians 4:4 it means to irradiate, shine forth.

827. Augḗ; brightness, light, splendor, as used by the Class. Gr. In the NT, the dayspring, daybreak, first appearance of daylight (Acts 20:11). Verb: *augázō* (826), to shine.

829. Authádēs; from *autós* (846), himself, and *hadéō*, to please. One who is pleased with himself and despises others, insolent, surly, the opposite of courteous or affable. A person who obstinately maintains his own opinion or asserts his own rights but is reckless in regard to the rights, feelings, and interests of others. He regulates his life with no respect to others (Titus 1:7; 2 Pet. 2:10). See *philautos* (5367), selfish.

840. Austērós; austere as related to the taste (Luke 19:21, 22). Contrast *sklērós* (4642), related to the touch. Often associated with honor meaning earnest and severe, but not so with *sklērós* which always conveys a harsh, inhuman character (John 6:60).

843. Autokatákritos; from *autós* (846), himself, and *katakrinō* (2632), to condemn. Self-condemned, condemned by his own sentence (Titus 3:11), meaning passing sentence upon himself. This is done either as a voluntarily cutting off of himself from the church by an open revolt, or as rendering himself incapable of the privileges and blessings that belong to the church by renouncing his faith. The result becomes judging or declaring himself unworthy of the blessings tendered by the church.

859. Áphesis; forgiveness, remission, from the verb *aphiēmi* (863), to cause to stand away, to release sins from the sinner. This required Christ's sacrifice as punishment of sin, hence the putting away of sin and the deliverance of the sinner from the power of sin although not from the presence of sin. That will come later after the resurrection when our very bodies will be redeemed (Rom. 8:23). See Matthew 26:28; Mark 3:29; Luke 1:77; 3:3, 4:18; 24:47, Acts 10:43, 13:38 26:18; Ephesians 1:7; Colossians 1:14; Hebrews 9:22; 10:18. Distinguished from *páresis* (3929), the temporary bypassing of sin.

862. Áphthartos; from the priv. *a*, not, and *phthartós* (5349), corruptible. Incorruptible, not capable of corruption. See 1 Corinthians 9:25; 15:52; 1 Peter 1:23. The word is not found in the Sept. In Romans 1:23 Paul calls God *áphthartos*, incorruptible, an attribute of deity that even the heathen recognize. 1 Timothy 1:17 incorrectly renders *áphthartos* as immortal. It should be rendered as incorruptible. Distinguished from *athánatos*, immortal, and as the one having *athanasian* (110), immortality. When predicated of God, *áphthartos* means that He is exempt from the wear, waste and final perishing which characterize the present body of man. Therefore, *phthorá* (5356), corruptibility, is the characteristic of the perishableness of the body of man as presently constituted. This body which is now corruptible will receive God's *aphtharsía* (861), incorruptibility, on the day of the resurrection (Is. 51:6; 1 Cor. 15:52; Heb. 1:10–12). Therefore, the two words *athanasía* (110), immortality, and *aphtharsia*, incorruption (*áphthartos*, incorruptible), are not referring to the body that is going to be done away with. It is something that the believer will receive at the resurrection, and it is not subject to the same kind of deterioration as the present body in which the believer suffers. See *amiantos* (283), undefiled, and *amárantos* (263), unfading.

863. Aphíēmi; from *apó* (575), from, and *hiēmi*, to send. To send away, dismiss (Matt. 13:36; Mark 4:36); to emit, send forth as a voice (Mark 15:37); to yield, give up a spirit (Matt. 27:50 referring to Christ's voluntarily giving up of His spirit); to dismiss, put away a wife (1 Cor. 7:11–13); to forsake, leave, (Matt. 4:20,

22; 5:24, 40; 26:56; John 14:18; 16:28, 32): to leave behind after one (Matt. 24:2; Mark 12:19, 20; Luke 19:44) to leave or let alone (Mark 14:6; Luke 13:8); to omit or neglect (Matt. 23:23; Luke 11:42); to permit, suffer, let (Matt. 3:15; 7:4; 8:22; 13:30; 19:14); to remit, forgive debts, sins, or offenses (Matt. 6:12, 14, 15; 9:2, 5). The expression to forgive sins means to remove the sins from another. Only God is said to be able to do this (Mark 2:10). To forgive sins is not to disregard them and do nothing about them, but to liberate a person from them their guilt, and their power. We are to ask God to forgive us our sins, remove them away from us so that we do not stand guilty of them or under their power. We are never expected to forgive the sins of others because we have no power to do so, but we are expected to forgive others (Forgive us our debts, as we forgive those who trespass against us or those who are our debtors [Matt. 6:12]). This means that we should do everything in our power to see that the sins of others are removed from them through the grace and power of Jesus Christ.

865. Aphilágathos; from the neg. *a*, and *philágathos* (5358), a lover of goodness. A person who despises goodness or good men. Occurs only in 2 Timothy 3:3.

868. Aphístēmi; from *apó* (575), from, and *hístēmi* (2476), to stand, to place. Trans.: to put away, remove, as in Acts 5:37 where the word means to seduce, make disloyal. Intrans.: to withdraw, remove oneself, retire, cease from something (Luke 4:13; 13:27; Acts 5:38; 12:10; 15:38; 19:9; 22:29; 2 Cor. 12:8; 1 Tim. 6:5). In all of the above, the verb is followed by the phrase *apo; tinós*, from someone or something; in Luke 2:37 it is followed by the simple gen. Transferred to moral conduct in 2 Timothy 2:19, it is followed by *apo adikías*, from unrighteousness, and in Hebrews 3:12, from the living God. This latter expression does not mean that they once belonged to God and now they no longer belong to Him, but rather that they stood away from God, never having belonged to Him. The same is true with 1 Timothy 4:1 in which the word is translated as fall away. The word expresses standing alone in contrast to *pisteúō* (4100), to believe. This does not refer to those who had at one time been believers, but to those who refuse to believe, who stand aloof, alone (Heb. 3:12). The word *aphístēmi* is also used in Luke 8:13 in connection with the interpretation of the seed that falls on stony ground. The seed finds a little soil on top of the stone, but it is not enough to take root and so the growth is short lived. When harsh weather comes, there is no root to hold it down. The word *aphistantai* here does not indicate a destruction of the root because there was never one to begin with; rather, the temporary plant existed on the surface. The union with the soil was only an apparent union, never a true foundation with roots capable of holding up the plant.

873. Aphorízō; from *apó* (575), from, and *horízō* (3724), to define. To separate locally (Matt. 13:49; 25:32, cf. Acts 19:9; 2 Cor. 6:17; Gal. 2:12), to separate from or cast out of society as wicked and abominable (Luke 6:22); to separate, select to some office or work (Acts 13:2; Rom. 1:1 Gal. 1:15). The Pharisees, the sect to which Paul belonged before his conversion (Acts 23:6; 26:5; Phil. 3:5), had their name from this word which meant to separate, *aphōrisménoi*, separated ones. This is probably what Paul alludes to in Romans 1:1 where he who was before separated unto the law, or to the study of it, now says of himself that he was separated to the Gospel.

887. Achlús; a thick mist, found only in Acts 13:11. Denotes a collection of heavy vapors which diverts the rays of light by turning them out of their direct course. Hence a certain disorder of the eye is called *achlús* and those who are afflicted with it seem to see through a thick mist or fog. Elymas the Sorcerer was miraculously punished by Paul with a disorder of this kind, previous to his total blindness. Syn.: *skótos* (4655), darkness; *gnóphos* (1105), a thick dark cloud; and *zóphos* (2217), thick darkness resulting from foggy weather or smoke.

888. Achreíos; from the neg. *a*, and *chreía*, utility, usefulness. One who has been set aside and is no more useful (Matt. 25:30; Luke 17:10).

890. Áchrēstos; from the neg. *a*, and *chrēstós* (5543), profitable. Unprofitable, useless (Phile. 1:11). See also *chrēstótēs* (5544), profitableness.

895. Ápsuchos; from the neg. *a*, without, and *psuchḗ*, soul or the breathing of life. Lifeless (1 Cor. 14:7). In Class. Gr. it means without character, spiritless, cowardly. Ant. *émpsuchos*, possessing a soul, does not occur in the NT.

906. Bállō; to cast off or to bring, to carry. The verb in all its applications retains the idea of impulse. To cast, throw (Matt. 3:10; 4:6, 18; 5:13, 25, 30; John 8:7, 59); to put (Matt. 9:17; Mark 2:22; 7:33; John 5:7; 13:2); to thrust (Rev. 14:16, 19); to strike (Mark 14:65) in an intrans. sense to rush (Acts 27:14); in the pass. perf., to be cast down, lie as upon a bed or the ground (Matt. 8:6, 14; 9:2; Luke 16:20).

907. Baptízō; to immerse, submerge for a religious purpose, baptize (John 1:25). Washing or ablution was frequently by immersion, hence the pass. or mid., *baptízomai*, to wash oneself, be washed, wash, that is, the hands (Mark 7:4; Luke 11:38, cf. Mark 7:3); to baptize or immerse in or wash with water in token of purification from sin and from spiritual pollution (Matt. 3:6, 11; Mark 1:8; Luke 3:16; Acts 2:38; 22:16). In 1 Corinthians 15:29 the expression *hoi baptizómenoi hupér tōn nekrōn*, those who are being baptized for or over the dead. Baptism in those days was a public declaration that the Christian thus giving his testimony for Christ was willing to die for Christ following those who indeed became victims of persecution unto death. Without the resurrection of Christ and the Christian hope being a reality, such a baptism even unto death would be mockery. Therefore, the expression means to succeed into the place of those who are fallen martyrs in the cause of Christ. To baptize in its general signification means to be identified with, as the Israelites were identified with the work and purpose of Moses (1 Cor. 10:2). The baptism in or with the Holy Ghost means the work of Christ through the miraculous effusion of the Holy Spirit upon the apostles and other believers at Pentecost (Acts 1:5), at Caesarea (Acts 10:47; 11:15, 16) at Ephesus (Acts 19:1–7). This is the baptism with the Holy Spirit that John the Baptist spoke of (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33). Believers are baptized or identified spiritually into the body of Christ, the Church, by one Spirit (1 Cor. 12:13). Figuratively, it also means to be immersed or plunged into a flood or sea, as it were of grievous afflictions and sufferings (Matt. 20:22, 23; Mark 10:38, 39; Luke 12:50).

908. Báptisma; baptism, derived from *báptō*, to dip. The suffix *-ma* indicates the result of the act of dipping (Luke.3:3; 1 Pet. 3:21). Contrast to *baptisis*, the suffix *-is* indicates the act of baptism while *baptismós* (909) with the suffix *-os*, indicates the completed act.

909. Baptismós; washing, from *baptizō* (907), to baptize. In Hebrews 9:10 the word translated various washings is not *baptismata*, pl. of *báptisma* (baptism), but the pl. of *baptismós*, that is, *baptismoi*, washings, as constituents of the rites of OT law. *Baptismós* denotes the act as a fact, *báptisma* (908) the result of the act; hence the former word is suitable as a designation of the institution (Mark 7:4, 8; Heb. 6:2).

910. Baptistḗs; from *baptízō* (907), a baptizer or baptist (Matt. 3:1; 11:11). A name given to John, suggested by the function committed to and exercised by him (Matt. 21:25; Mark 11:30; Luke 20:4; John 1:33).

911. Báptō; to immerse (Luke 16:24; John 13:26). Dye by dipping (Rev. 19:13). As a comp. with the prep., in, *embáptō* (1686), to dip in (Matt. 26:23; Mark 14:20). Deriv.: *baptizō* (907), to baptize.

932. Basileía; from *basileús* (935), king. Royal dominion, kingdom (Matt. 4:8). The kingdom of heaven or of the heavens, a phrase peculiar to Matthew for which the other evangelists use *basileía toú Theoú*, the kingdom of God (Matt. 4:17, cf. Mark 1:15; Matt. 11:11, cf. Matt. 13:11; Matt. 19:14, cf. Mark 10:14). Essentially

the two terms mean the same and are interchangeable (Matt. 19:23f.). Spiritually the kingdom of God is within the human heart (Luke 17:21). Both expressions also refer to the prophecies of Daniel 2:44; 7:13f. and denote the everlasting kingdom which God would set up and give to Christ, or the spiritual and eternal kingdom which was to subsist first in more imperfect circumstances on earth, but afterwards to appear complete in the world of glory. In some verses the kingdom of heaven more particularly signifies God's rule within believers while on this earth (Matt. 13:41, 47; 20:1); at other times it indicates only the state of glory (1 Cor. 6:9, 10; 15:50; Gal. 5:21).

934. Basileios; royal, belonging to, appointed, suitable for the king. Royal priesthood, *basíleion*, neut. (1 Pet. 2:9) suggests a priesthood called to royal dominion or clothed with royal dignity (Rev. 1:6).

935. Basileús; from *básis*, the support, *tou laoú*, of the people: A king, monarch. Applies to God and Christ (Matt. 5:35; 25:34, 40; John 18:37; 1 Tim. 1:17), to men (Matt. 1:6; 2:1; 10:18; 14:9; 1 Pet. 2:13, 17).

936. Basileúō; to be king, to rule (Matt. 2:22; Luke 1:33; 1 Tim. 6:15). Applies to God (Rev. 11:15, 17; 19:6); to Christ (1 Cor. 15:25); those who belong to Christ (Rev. 5:10; 20:4, 6; 22:5). Pauls usage; to reign or have predominance (Rom. 5:14, 17, 21; 6:12).

937. Basilikós; from *basileús* (935), king. Kingly, belonging to a king (John 4:46, 49; Acts 12:20). Befitting a king, of kingly dignity (Acts 12:21; James 2:8).

945. Battologéō; to speak foolishly. Not to be confused with *battarizō*, to stutter. Characterizes *polulogía*, wordiness, much talking (Matt. 6:7) as contrasted to succinct knowledgeable speech, thus foolish speaking or indiscreet vowing in prayer. Much useless speaking without distinct expression of the purpose.

946. Bdélugma; from *bdelússō* or *bdelússomai* (948), to turn away through loathing or disgust, to abhor. An abomination, an abominable thing (Matt. 24:15; Luke 16:15). By a comparison of Matthew 24:15f.; Mark 13:14 and Luke 21:20f., it is plain that the expression the abomination of desolation or that which makes desolate, refers to the desecration of the Jewish places of worship by the Antichrist (Dan. 11:31; 12:11).

947. Bdeluktós; abominable (Titus 1:16). That which is an abomination to God. Does not occur in Class. Gr. and not to be confused with *bdelurós*, shameless disgusting.

948. Bdelússō; or *bdelússomai*, to render foul, from *bdéō*, to stink. To cause to be abhorred, turn oneself away from a stench, detest (Rom. 2:22; Rev. 21:8). Noun: *bdélugma* (946), an abomination (Rev. 17:4, 5). Adj.: *bdeluktós* (947), abominable.

949. Bébaios; firm, from *baínō*, to go. Fixed, sure, certain. Figuratively, that upon which one may build, rely or trust. In the NT not used of persons but objects (Heb. 6:19), that which does not fail or waver, immovable, and on which one may rely. See Romans 4:16; Galatians 3:15; Hebrews 2:2; 9:17. Used as a subj. in 2 Corinthians. 1:7; Hebrews 3:6, 14. Syn.: *alēthḗs* (227), true; *asphalḗs* (804), safe, sure; *pistós* (4103), faithful, trustworthy. Equivalent to *stereós* (4731), fast, firm, hard.

950. Bebaióō; to make firm or reliable so as to warrant security and inspire confidence, to strengthen, make true, fulfill (Mark 16:20; Rom. 15:8; 1 Cor. 1:6; Heb. 2:3). In the NT used with the personal obj. and signifies confirming a persons salvation, preservation in a state of grace. Syn.: *stērizō* (4741), to steadfastly set (1 Thess. 3:13; 1 Pet. 5:10).

951. Bebaíōsis; ratification, confirmation, corroboration (Phil. 1:7; Heb. 6:16). See *bebaióō* (950), to make firm or reliable.

952. Bébēlos; profane, void of religion, piety. Applied to persons (1 Tim. 1:9; Heb. 12:16). From *baínō*, to go, and *bḗlos*, a threshold. Unhallowed, opposite of *hierós* (2413), sacred. *Bébēlos* lacks all relationship or affinity to God.

953. Bebēlóō; to profane, to cross the threshold (Matt. 12:5; Acts 24:6). See *bébēlos* (952), profane.

971. Biázō; or *biázomai*, to overpower, compel. In the NT only in Matthew 11:12; Luke 16:16. In Matthew used in the pass., meaning the kingdom of God is overpowered. In the mid. voice, meaning presses himself in with energy (Luke 16:16).

976. Bíblos; the Egyptian papyrus from which paper was made. A book, roll, volume, as of the prophet Isaiah, of Johns Gospel, of the law (Mark 12:26; Luke 3:4); a scroll, a bill as of divorcement, which according to the Talmudists was always to consist of twelve lines, no more, no less. A catalog, an account (Matt. 1:1). The Book of Life is designated as the book in which the names of the redeemed are written (Phil. 4:3; Rev. 13:8; 20:15; 22:19). In Revelation 3:5 the blotting out of a name from the Book of Life is presented as an utter impossibility with a double negative *ou* (3756) and *mḗ* (3361). If it were possible then the Lord Jesus would admit He was wrong in recording the name in the first place. See *biblíon* (975), a diminutive of *bíblos*.

979. Bíos; life, but not as in *zōḗ* (2222), life, in which is meant the element or principle of the spirit and soul. *Bios*, from which biography is derived, refers to duration, means, and manner of life. See Mark 12:44; Luke 8:14, 43; 15:12, 30; 21:4; 1 Timothy 2:2; 2 Timothy 2:4; 1 Peter 4:3; 1 John 2:16; 3:17.

987. Blasphēméō; to blaspheme, revile; derived either from *bláptō* (984), to hurt, and *phḗmē* (5345), reputation, fame, or from *bállō* (906). to cast and *phḗmai*, pl. dat. of *phḗmē*. To hurt the reputation or smite with reports or words, speak evil of, rail (Rom. 3:8; 1 Cor. 4:13; 10:30; Titus 3:2). To speak with impious irreverence concerning God Himself, or what stands in some peculiar relation to Him, to blaspheme, a transliteration of the Gr. word (Matt. 9:3; 26:65; 27:39; Mark 3:29; Luke 22:65; Acts 13:45; Titus 2:5). In the NT generally syn. with *oneidízō* (3679), revile, and *loidoréō* (3058), to reproach (Matt. 27:39; Mark 15:29; Luke 22:65; 23:39; Rom. 3:8; 14:16; 1 Cor. 4:13; Titus 3:2; 2 Pet. 2:10; Jude 1:8); especially to revile God and divine things (Rev. 13:6). Reviling against the Holy Spirit (Mark 3:29; Luke 12:10), means to resist the convicting power of the Holy Spirit unto repentance. Deriv.: *blasphēmía* (988), blasphemy; *blásphēmos* (989), a blasphemer.

988. Blasphēmía; blasphemy, abuse against someone. Denotes the very worst type of slander, mentioned in Matthew 15:19 with false witness; wounding ones reputation by evil reports, evil speaking. See Mark 7:22; Ephesians 4:31; Colossians 3:8; 1 Timothy 6:4; 2 Peter 2:11; Jude 1:9, *blásphēmos* (989), a blasphemer. Used especially in a religious sense; blasphemy toward or against God (Rev. 13:6); against the Holy Spirit (Luke 12:10 the verb *blasphēméō*, [987]) including the resistance against the convincing power of the Holy Spirit.

989. Blásphēmos; derived probably from *bláx*, sluggish, slow, stupid. To be abusive, reviling, destroying ones good name (2 Tim. 3:2); blasphemous, a blasphemer (Acts 6:11, 13; 1 Tim. 1:13). See the subst. *blasphēmía* (988), blaspheming abuse against someone.

991. Blépō; to see, of bodily vision (Matt. 11:4); of mental vision (Matt. 13:13, 14). Stresses the perception of the seeing one. To perceive (Matt. 13:13); to take heed (Matt. 24:4; Mark 13:23, 33 where it indicates greater vividness than *horáō* [3708], expressing a more intent, earnest contemplation); to beware as a warning (Mark 8:15; 12:38; Acts 13:40; Phil. 3:2; Col. 2:8). Deriv.: *emblépō* (1689), earnest looking (Matt. 6:26; 19:26; Mark 8:25; Luke 20:17; John 1:36; Acts 1:11); *anablépō* (308), to look up (Matt. 14:19; Mark 8:24), to recover sight (Matt. 11:5; 20:34; John 9:11); *anáblepsis* (309), recovering sight (Luke 4:18); *periblépō* (4017) with *perí*, around, to look around (Mark 3:5; Luke 6:10); *apoblépō* (578), to look away from all else to one object, to look steadfastly (Heb. 11:26); *epiblépō* (1914), used of favorable regard (Luke 1:48).

1006. Bóskō; to feed the sheep, swine (Matt. 8:30, 33; Mark 5:11, 14; Luke 8:32, 34; 15:15; John 21:15, 17). Contrast *poimaíno* (4165), to shepherd, tend; involving much more than feeding (Matt. 2:6; Luke 17:7; John 21:16; Acts 20:28; 1 Cor. 9:7; 1 Pet. 5:2; Jude 1:12; Rev. 2:27; 7:17; 12:5; 19:15).

1012. Boulḗ; will, project, intention, as the result of reflections; counsel, decree, aim, or estimation, as it denotes deliberation and reflection; the assembly of the council. In Mod. Gr., parliament is called *boulḗ*. The will (*boulḗ*) of God refers only to God's own act, His saving purpose. Distinguished from *thélēma* (2307) which stands also for the commanding and executing will of God. *Thélēma* signifies the will which urges on to action, while *boulḗ*, the counsel preceding the resolve, the decision. Therefore, Ephesians 1:11 should be translated according to the decision or plan of His will. The Apostle not only gives prominence to the absolute freedom of the decision of the divine will, but calls attention to the saving plan lying at the basis of the saving will as it manifests itself. In some instances *boulḗ* and *thélēma* are perfectly syn. *Boulḗ* is also used to denote the divine decree lying at the basis of the history of redemption (Luke 7:30; Acts 2:23; 4:28; 13:36; 20:27; Heb. 6:17). Occurs also in Luke 23:51; Acts 5:38; 27:12, 42; 1 Cor. 4:5.

1013. Boúlēma; the thing willed, the intention. Contrast *thélēma* (2307), which is not only a will or a wish, but also the execution of it or the desire to execute it. *Thélēma* gives prominence to the element of wish or inclination (Acts 27:43; Rom. 9:19).

1014. Boúlomai; to will, designating an inner decision or thinking (Matt. 1; 19; Phile. 1:13; Jude 1:15), while *thélō* (2309) denotes a more active resolution urging on to action.

1021. Bradús; slow in time as opposite of *tachús* (5036), swift or quick. Implies no moral fault or blame. In the three occasions used, it has a good meaning (Luke 24:25; James 1:19 twice). The subst. *bradútēs* (1022), slackness, is found in 2 Peter 3:9. Syn.: *nōthrós* (3576), sluggish, found only in Hebrews 6:12; *argós* (692), inactive.

1025. Bréphos; babe, from *phérbos* by transposition from *phérbō*, to feed, nourish, for babes are nourished in the womb and when born require frequent nourishment; an unborn child (Luke 1:41, 44); a newborn child, an older infant (Luke 2:12, 16; 18:15); .

1041. Bōmós; an idol altar (Acts 17:23). Contrast *thusiastḗrion* (2379), an altar of the true God.

1051. Gála; milk (1 Cor. 9:7). Figuratively, the sincere and sweet word of Christ by which believers grow in grace and are nourished to life eternal (1 Pet. 2:2). The rudiments of Christianity are to nourish the babes in Christ (1 Cor. 3:2; Heb. 5:12, 13).

1062. Gámos; marriage, marriage feast (Luke 14:8; John 2:1, 2); the actual joining of a husband and wife (Heb. 13:4). Used also in the pl., *gámoi* (Luke 12:36; Matt. 22:2–4, 9, alternatively with the sing., vv. 8, 10–12; 25:10). The expression The wedding feast of the Lamb (Rev. 19:7, 9), like the parables (Matt. 22:2ff.; 25:1–10), rests upon the relation of God to Israel and points back thereto as it is presented in Isaiah 54:4ff.; Ezekial 16:7ff.; Hosea 2:19. This relationship of Jehovah to Israel was accomplished in the Messianic time, to which the expression in John 3:29, and perhaps Matthew 9:15, points. This relationship of God to His people in the NT is Christ's relation to His redeemed Church (2 Cor. 11:2; Eph. 5:26, 27; Rev. 21:2; 22:17). The marriage of the Lamb is the consummation of salvation to be ushered in by the *parousía* (3952), the appearing of the Lord.

1067. Géenna; hell, the place or state of the lost and condemned (Matt. 5:29, 30; 10:28, cf. Matt. 23:15; James 3:6). Represents the Hebr. *gē hinnōm*, the valley of Hinnom (also called *gē ben-hinnōm*, the valley of the son of Hinnom, see Josh. 15:8; 18:16) and the corresponding Aramaic word, *gēhinnam*. Many times the word *hádēs* (86) is wrongly translated as hell or grave. Terms descriptive of hell are found in Matthew 13:42; 25:46; Philippians 3:19; 2 Thessalonians 1:9; Hebrews 10:39; 2 Peter 2:17; Jude 1:13; Revelation 2:11; 19:20; 20:6, 10, 14; 21:8. See also *tartaróō* and *tártaros* (5020), to cast down to hell.

1074. Geneá; a coll. noun whose original meaning was generation, that is, a multitude of contemporaries. In NT Gr. *genea;* literally means space of time, circle of time, which only in a derived sense signifies the meaning of a time, a race; then generally in the sense of affinity of communion based upon the sameness of stock. Race or posterity (Acts 8:33). Generation (Matt. 1:17), occurs with special reference to the physical or moral circumstances, speaking of an age or time referring to the spiritual state of society at that time (Heb. 3:10, cf. Luke 7:31; 11:31; Acts 13:36). The connection alone must decide whether the sense is limited to the state of society at a certain time or to race or stock. The word *geneá* in Matthew 24:34 meant the type of Jew with whom Jesus was conversing during that particular time (Matt. 21:23; 23:29). He was telling them that this generation or type, such as the Sadducees and Pharisees of that day, would not pass away until all these things occurred and until His coming again in His *parousía* (3952), Second Coming. He was prophesying the destruction of their nation (Matt. 24:15–28).

1075. Genealogéō; or *genealogéomai*, to make a genealogical register. To trace ones descent (Heb. 7:6).

1076. Genealogía; genealogy. The expression in 1 Timothy 1:4 and Titus 3:9 denotes busying oneself about traditions of the past, based upon the slightest historical hints. This diverted the heart from God's truth and, as it appears to imply in Titus 1:10, was especially the practice of Jewish false teachers. These Jews were turning the entire historical substance into mere myth, claiming that whether something occurred or not was unimportant, but what one felt about it was important, thus resorting to a subjectivism without objective reality. The Jews studied genealogies while the Greeks studied mythology (fables). Since Timothy was partly Greek and partly Jewish, Paul referred to both myths and genealogies. One was the Greek manipulation and the other was the Jewish manipulation of truth in Scripture. Since these did not represent belief based on fact, they were useless.

1078. Génesis; in the act., origin, rise. From the verb *gínomai* (1096), to form. Contrast *génnēsis* (1083), birth (Matthew 1:18, the becoming of Christ as a human being) with *génesis*, origination, the beginning of existence. In John 1:14 And the Word became (*egéneto* from *gínomai*, to become) flesh. He began His life in the body at Bethlehem, but this was not His origination as a personality. He had been as *Lógos* (3056), Word, spiritual, immaterial (John 4:24) prior to His becoming flesh (man). In the pass., *génesis* means race, lineage, equivalent to *geneá*, meaning genealogy, book of genealogy (Matt. 1:1). It also means generation, kind, species, as well as being, existence, in which latter sense used in James 1:23; 3:6, meaning the aspect, the form of His being.

1080. Gennáō; to beget, pass. voice, to be born, mainly used of men begetting children (Matt. 1:2–16); more rarely of women begetting children (Luke 1:13, 57; 23:29; John 16:21) Syn.: *tíktō* (5088), deliver. Used allegorically (Gal. 4:24); of conception (Matt. 1:20); of the act of God in the birth of Jesus (Acts 13:33; Heb. 1:5; 5:5; all quoting Ps. 2:7, none of which indicate that Christ became the Son of God at His birth). Metaphorically, of God's divine nature imparted in the believer (John 3:3, 5, 7; 1 John 2:29; 3:9; 4:7; 5:1, 4, 18); of a Gospel preacher used as a means in the impartation of spiritual life (1 Cor. 4:15; Phile. 1:10); of the animal nature of the unregenerate (2 Pet. 2:12); of engendering strife (2 Tim. 2:23). Deriv.: *anagennáō ánōthen* (509), to beget from above.

1089. Geúō; or *geúomai*, to give or receive a taste. Usually used in the mid. voice, to taste, to try or perceive the taste (Matt. 27:34; Luke 14:24; John 2:9; Acts 23:14; Col. 2:21). In later writings it meant to get or take food (Acts 10:10; 20:11). Metaphorically, to have or receive a sensation or impression of anything, to experience anything (Heb. 6:4, 51; Pet. 2:3). Used in combination with death, to taste or to experience death (Matt. 16:28; Mark 9:1; Luke 9:27; John 8:52; Heb. 2:9). When used in this connection, it gives prominence to what is really involved in dying.

1093. Gḗ; earth. The earth, land, or ground considered

as fit or unfit for producing fruit (Matt. 13:5, 8, 23; Mark 4:28, cf. Heb. 6:7); the dry land or ground, as distinguished from the waters (Luke 5:11; John 21:8, 9, 11); a particular land, tract, or country (Matt. 2:5, 20f.; 4:15; 9:26); the globe of earth and water as distinguished either from the material or from the holy heavens (Matt. 5:18, 35; 6:10; 16:19; 24:35; 28:18; Mark 13:31; Luke 21:33; Acts 17:24; 1 Cor. 8:5; Eph. 1:10; Col. 1:16, 20; Heb. 12:26); the earth or ground in general (Matt. 10:29; 25:18). The earth which is given to man stands in a relation of dependence to heaven, which is the dwelling place of God (Ps. 2:4; Matt. 5:35), for which reason the question always is How will that which occurs on earth be estimated in heaven"? (See Matt. 9:6; 16:19; 18:18f.; 23:9; Mark 2:10; Luke 5:24). Since earth stands in antithesis to heaven, it is associated with the idea of emptiness, weakness, sinfulness, and does not correspond with the wisdom and power of God (Matt. 6:10; Mark 9:3; John 3:31; 1 Cor. 15:47; Rev. 14:3; 17:5). Thus the earth is the sphere of the *kósmos* (2889), world, designating the people dwelling on earth; *aiôn* (165), age, *hoútos*, this age, generation or group of people holding on to earthly principles (see Matt. 6:19; Phil. 2:10; 1 Tim. 6:17, 19; Heb. 11:13; Rev. 5:3, 13).

1096. Gínomai; or *gignomai*, to become, from *geinô* or *genô*, to form. To be made or formed (Matt. 4:3; John 1:12, 14; 2:9; Acts 26:28); to be made or created from nothing (John 1:3, 10; Heb. 11:3); to occur, come to pass (Matt. 1:22; 21:4; 24:6); to be or become in general (Matt. 5:45; 6:16; 8:26; Luke 12:40); to be done, performed (Matt. 6:10; Acts 4:16); to be fulfilled, accomplished (Matt. 5:18; 6:10; 1 Cor. 15:45); of a place followed by *en* or *eis*, in, to be in or at (Matt. 26:6; Mark 9:33; 2 Tim. 1:17); to come to oneself, to have recovered ones senses or understanding (Acts 12:11). *Mê*, not, *génoito*, to be, may it not be (Luke 20:16; Rom. 3:4, 6, 31).

1097. Ginôskô; or *gignôskô*, usually to know experientially as contrasted to *oída* or *eidô* (1492), usually to know intuitively. Formed from the obsolete verb *gnóô*, to know, by adding the reduplication *gi-* as a prefix. It means to know (Mark 7:24; 9:30; Luke 2:43); to perceive (Mark 5:29; Luke 8:46); to know, be acquainted with a person (Matt. 25:24; Acts 19:15; 2 Cor. 5:16, cf. John 1:10); to know, understand (Matt. 12:7; 13:11; 16:3; Mark 4:13; Acts 8:30); to know, be conscious of (2 Cor. 5:21); discern, distinguish (Matt. 12:33; Luke 6:44; John 13:35); approve, acknowledge with approbation (Matt. 7:23; Rom. 7:15; 2 Tim. 2:19); to have sexual relations (Matt. 1:25; Luke 1:34); to think, be aware of (Matt. 24:50; Luke 12:46); as a part., *ginóskôn*, thinking, reflecting upon, being mindful of (Rom. 6:6; 2 Pet. 1:20).

1098. Gleúkos; from *glukús* (1099), sweet. Musk, sweet wine (Acts 2:13). Some believe that it is what distills of its own accord in the grapes. It was mentioned at Pentecost (Acts 2:13) indicating that the ancients probably had a method of preserving the sweetness, and by consequence the strongly inebriating quality of the *gleúkos*, for a long time. In instituting the Lord's Supper, the Lord speaks of the contents of the cup as neither wine, *oinos* (3631), nor *gleúkos*, but as the *génnêma* (1081), fruit, *tês ampélou* (288), of the vine (Matt. 26:29; Mark 14:25; Luke 22:18). The word *génnêma* also means offspring (Matt. 3:7; 12:34). But in connection with *ámpelos*, vine, it means fruit or produce.

1100. Glôssa; tongue, the tongue of a man (Mark 7:33, 35; Luke 16:24; 1 Pet. 3:10); used for the fiery tongues appearing upon the apostles on the day of Pentecost (Acts 2:3); a tongue, language (Acts 2:4, 11; 10:46); people of different languages (Rev. 5:9; 7:9; 14:6); a foreign or strange language which one has not learned but yet is enabled to speak as a result of the supernatural intervention of the Holy Spirit, particularly in what the NT calls the baptism in the Holy Spirit by Jesus Christ. See *baptízô* (907); *báptisma* (908). The historic events of speaking in foreign tongues or dialects came with the Jews at Pentecost in Acts 2:4, 11, the Gentiles at Caesarea in Acts 10:46, and the disciples of John the Baptist at Ephesus in Acts 19:6. These were all languages unknown to the speakers, spoken at that particular time in demonstration of their being baptized into the body of Jesus Christ (1 Cor. 12:13). These are the same languages demonstrated as *charísmata* (the results of the grace of God in the human heart) spoken of by Paul in 1 Corinthians 12:10, 30; 14:5, 6, 18, 22, 39. In 1 Corinthians 14:6, 18, Paul refers to speaking in *glóssais*, languages or tongues. He meant the languages which he already knew or the ones that he was enabled to speak by the Holy Spirit when and if so needed. The pl. *glóssai* with a sing. pron. or subj. refers to known, understandable languages (Acts 2:3, 8, 11) and not to an unknown tongue as practiced in Corinth. But even when utilizing these, one must make sure he is understood by those who hear him otherwise he will be taken as a maniac, *mainomai* (3105), be beside oneself, mad (1 Cor. 14:23). Whenever the word *glóssa* in the sing. with a sing. subj. or pron. is used, translated in the KJV as unknown tongue (1 Cor. 14:2, 4, 13, 14, 19, 26, 27), it refers to the Corinthian practice of speaking in ecstatic utterances not comprehended by anyone and therefore, not an ordinarily spoken language. In 1 Corinthians 14:26 it may refer to a language foreign to the hearers and uninterpreted.

1105. Gnóphos; from *néphos* (3509), a cloud. A thick dark cloud (Heb. 12:18). Syn.: *skótos* (4655), darkness; *zóphos* (2217), darkness, foggy weather, smoke which is used to imply infernal darkness and occurs only in 2 Peter 2:4, 17; Jude 1:6, 13; *achlús* (887), a thick mist or a fog.

1106. Gnômê; the subst. of the verb *gnônai* and *ginóskô* (1097), to discern, to know. Generally meaning capacity of judgment, faculty of discernment as far as conduct is determined. In 1 Corinthians 1:10 used in conj. with *noús*; (3563), mind. These two, although connected, must be distinguished. The distinction cannot be that of the organ being *noús*, mind, and *gnômê*, its function. *Gnômê* is discernment which determines conduct. *Noús*, mind, refers only to thinking without direction; signifies consciousness, mind, opinion, thought. *Gnômê* can be syn. with will (Rev. 17:13 which must be taken in conj. with v. 17, meaning God's direction, inclination). *Gnômê*, when referring to pleasure or purpose means decision (Acts 20:3); judgment, conviction, opinion in the sense of *dokéô* (1380), to think, to recognize, indicating purely subjective opinion (1 Cor. 7:25, 40; 2 Corinthians 8:10 where Paul gives an entirely subjective view of the matter. By using this word, Paul indicates that he expects the counsel he gives will be recognized without a command on his part.).

1107. Gnôrízô; to know, from *ginóskô* (1097), to know or perceive. Except for 2 Cor. 8:1; Eph. 6:21; Col. 4:7, 9, used mainly in the NT of the revelation of God's saving purpose; also of apostolic activity (1 Cor. 12:3; 15:1; Gal. 1:11; 2 Pet. 1:16); of divinely communicated things (Rom. 16:26; Eph. 3:3, 5, 10; 6:19; Col. 1:27); of God making His power known (Rom. 9:22, 23); of Christ's work in revealing (John 15:15; 17:26); used in the pass. in Romans 16:26 and Philippians 4:6 of communications made to God.

1108. Gnôsis; knowledge, from *ginóskô* (1097), to know experientially. Present and fragmentary knowledge as contrast with *epígnôsis* (1922), clear and exact knowledge which expresses a more thorough participation on the part of the subject. Present intuitive knowledge is expressed by the verb *oída* or *eidô* (1492) (Luke 1:77; 11:52; Rom. 11:33; 1 Cor. 13:2; Col. 2:3; 2 Pet. 1:5, 6).

1109. Gnôstês; one who knows (Acts 26:3). Deriv.: *kardiognôstês* (2589), knower of the heart.

1110. Gnôstós; from *ginóskô* (1097), to know, perceive, learn, recognize. Known (Acts 1:19; 2:14; 15:18); pl., known to one, acquaintances (Luke 2:44; 23:49, cf. John 18:15, 16); knowable, which may be known (Rom. 1:19). The Greeks used it as a syn. of *noêtós*, from *noéô* (3539), to know with ones mind, hence that which could be known, capable of being known. The question is whether to take the phrase in Romans

1:19, *to gnōstón*, that which is known of God and manifest in them with the same sense. The gen. *tou Theoú*, of God. is not gen. partitive here, but gen. poss. It is not what is knowable or known of God, but rather God, as He is knowable or known. Thus it refers to the fact that God is knowable or known by man because of the demonstration of His power in His creation. Here reference is made not to the knowledge possessed by God, but to our knowledge of God. Ant.: *ágnōstos* (57), unknown (Acts 17:23).

1121. Grámma; that which is written, a letter of the alphabet, a book, letter, bond. A letter or character of literal writing (Luke 23:38, cf. 2 Cor. 3:7; Gal. 6:11); a writing (John 5:47); a bill, an account (Luke 16:6, 7); the letter of the law, that is, the literal sense and outward ordinances of the law (Rom. 2:27, 29; 7:6; 2 Cor. 3:6, 7); a letter, an epistle (Acts 28:21); pl.: *grámmata* with the definite art. *ta*, letters, learning, erudition gained from books (John 7:15; Acts 26:24); *hierá* (holy), *grámmata*, letters, the Holy Scriptures (2 Tim. 3:15, cf. John 5:47). *Ta hierá grámmata*, an expression distinct from *hē graphḗ* (the writing), describing them as the object of study or knowledge; whereas *graphḗ* (1124) describes them as an authority (2 Tim. 3:15). It cannot be proved that *ta grámmata*, the writings, without the qualifying word *hierá*, holy, means Holy Scriptures; there is no sufficient reason for taking it thus in John 7:15 where it occurs without the article: How knoweth this man letters, having never learned? The expression means knowledge contained in writings, learning, or usually the elements of knowledge. At a later period it meant science. The Jews simply asked, How has this man attained knowledge which he has not acquired by pursuing the usual course of study? The word in Acts 26:24 means, Thou hast studied too much. In the letters of Paul we have the antithesis between *grámma*, letter, and *pneúma* (4151), spirit (Rom. 2:29; 7:6; 2 Cor. 3:6). *Grámma* denotes the law in its written form whereby the relation of the law to the man is the more inviolably established (Rom. 2:27; 2 Cor. 3:7). Thus the antithesis is between the external, fixed, and governing law, and the *pneúma*, the spirit, meaning the inner, effective, energizing and divine principle of life (Rom. 7:6).

1122. Grammateús; from *grámma* (1121), a writing, letter. A scribe or writer. Such was in public service among the Greeks and acted as the reader of legal and state papers. In the Septuagint *grammateús* is frequently used for a political officer who assisted kings or magistrates by keeping written accounts of public acts and occurrences or royal revenues (2 Kgs. 12:10). Used for one skilled in the Mosaic law (Jer. 36:26; Ezra 7:6, 11, 12, 21), and commonly used in the same sense in the NT (Matt. 2:4; 13:52; 23:34; 1 Cor. 1:20); especially for those who sat in Moses seat (Matt. 23:2, 3) explaining the law in the schools and synagogues. Thus it became syn. with public instructors (Matt. 2:4, cf. Neh. 8:4). In the NT, scribes are frequently joined with Pharisees and probably many were of that sect (Acts 23:9). The civil magistrate of Ephesus, a town clerk, a recorder or chancellor (Acts 19:35). Scribes were well versed in the law, that is, in the Holy Scriptures, and expounded them (Matt. 7:29; 17:10; 23:2, 13; Mark 1:22). They were supposed to be acquainted with and the interpreters of God's saving purpose (Matt. 13:52; 23:34), but in the time of Jesus they opposed His saving purpose. Where they appear clothed with special authority or side by side with those in authority (Matt. 2:4; 20:18; 23:2; 26:57; Mark 14:1; Luke 22:2, 66; 23:10), they can hardly be regarded as in legal possession of such authority. Their authority seems to have been granted to them in a general way only by virtue of their occupation (Matt. 13:52; John 7:15) and did not have decisive power. Authorities allied themselves with them for the sake of the respect attached to them due to their knowledge of the law. Syn.: *nomikós* (3544), lawyer (Matt. 22:35) *nomodidáskalos* (3547), teacher of the law (Luke 5:17).

1124. Graphḗ; used in the pl. in the NT for the Holy Scriptures, or in the sing. for a part of it (Matt. 21:42; 22:29; Mark 12:10; 15:28; Rom. 1:2); in 2 Timothy 3:16 called God-breathed or inspired. Matthew 26:56 and Romans 16:26 have reference to the prophetic Scriptures within the totality of Scriptures. The Holy Scriptures are everywhere termed as *hē*, the, *graphḗ*, Scripture, giving it authoritativeness. The Scripture may refer to a single text (Mark 12:10; Luke 4:21; John 19:37; Acts 1:16; 8:35) or to the whole (John 2:22; 10:35).

1125. Gráphō; primarily to engrave, write (Mark 10:4; Luke 1:63; John 21:25; Gal. 6:11; 2 Thess. 3:17). The ancient Greeks equaled *gráphō* with *xéō*, to carve. They carved figures with meaning on wooden tablets and later replaced these when letters were developed. The engraved tablet was covered with another, and being tied together and sealed, constituted the form of an ancient letter. The Sept. several times applies the word in this sense of engraving, carving, or cutting out (1 Kgs. 6:29; Is. 22:16, cf. Job. 19:23, 24). From Exodus 31:18; 32:16; 2 Corinthians 3:7 we deduce that the first literal writing was of this kind. Thus originally the word meant to cut in, make an incision. Later, with the invention of the parchment and paper, it came to mean to write, to delineate literal characters on a tablet, parchment or paper (Luke 1:63; 16:6, 7; John 8:6; 19:19; Acts 23:25; 3 John 13). It also came to mean to describe in writing (John 1:45; Rom. 10:5); write a law, command in writing, as a legislator (Mark 12:19). The writing of names in heaven emphasizes that God remembers and will not forget, since by writing, the name of a person is fixed The use of *gégraptai*, it is written, in the perf. tense refers absolutely to what is found written in Holy Scripture and denotes legislative act or enactment. In the sphere of revelation the written records hold this authoritative position, and *gégraptai* always implies an appeal to the indisputable and legal authority of the passage quoted (Matt. 4:4, 6, 7, 10; 11:10). It is completed by additions such as in the law (Luke 2:23; 10:26); in the book of the words of Isaiah (Luke 3:4); in the prophets (John 6:45).

1127. Grēgoreúō; from *egeírō*, to rouse. To watch, to refrain from sleep. It was finally transferred in meaning from the physical to the moral religious sphere (Matt. 26:38, 40, 41). It denotes attention to God's revelation or to the knowledge of salvation (Mark 13:34; 1 Thess. 5:6); a mindfulness of threatening dangers which, with conscious earnestness and an alert mind , keeps one from all drowsiness and all slackening in the energy of faith and conduct (Matt. 26:40; Mark 14:38; 1 Thess. 5:6; 1 Pet. 5:8). It denotes the caution needed against the anxiety resulting from the fear of the loss of ones salvation (1 Cor. 16:13; Col. 4:2; Rev. 16:15), the care for the salvation and preservation of others (Acts 20:31; Rev. 3:2, 3). In His eschatological discourses, the Lord demands constant watching and preparation for the decisive day of His appearing, *parousía* (Matt. 24:42, 43; 25:13; Mark 13:34, 35, 37; Luke 12:37, 39). It is equivalent to be ready of Luke 12:40. It is used only once of life as the opposite of sleeping, *katheúdō* (2518), to die (1 Thess. 5:10) Syn.: *agrupnéō* (69), keep awake.

1131. Gumnós; naked, stark naked (Mark 14:51, 52, cf. Rev. 17:16); comparatively naked or ill-dressed (Matt. 25:36, 38, 43, 44; James 2:15, cf. 2 Cor. 5:3); naked or stripped of the upper garment (John 21:7; Acts 19:16); naked, open, uncovered, manifest (Heb. 4:13, cf. Job 26:6); naked, bare, mere (1 Cor. 15:37); naked of spiritual clothing, that is, the imputed righteousness of faith (Rev. 3:17; 16:15).

1132. Gumnótēs; from *gumnós* (1131), naked. Nakedness, destitute of convenient or decent clothing (Rom. 8:35; 2 Cor. 11:27); spiritual nakedness, being destitute of the spiritual clothing of the righteousness which is by faith (Rev. 3:18).

1139. Daimonízomai; (pass.) from *daimónion* (1140), little demon, and *daímōn* (1142), demon. The Class. Gr. form: *daimonáō*, to be violently possessed by or be in the power of a demon. NT meanings: possessed by a demon or a devil (Matt. 8:28, 33), having a demon (John 10:21). The *daimonizómenoi*, those violently possessed by demons, are distinguished from other

sick folk in Matthew 4:24; Mark 1:32.

1142. Daimōn; demon (Matt. 8:31; Mark 5:12; Luke 8:29; Rev. 16:14 TR; 18:2 TR). Elsewhere in the NT instead of *ho daimon*, we have the diminutive *to daimónion* (114u), in the neut. but with the same sense. The Greeks gave the word *daimôn* the same meaning as god. What they meant, however, by the word is still a conjecture. They may have related a demon with *daémon* as knowing or being experienced in a thing, or they may have derived the word from *daiomai*, to assign or award ones lot in life (*diaitētai kai dioikétai tōn ánthrōpōn*), the arbitrators or umpires and governors of men. They conceived of them as those who rule and direct human affairs, not as a personality, but primarily as a destructive power. Thus they called the happy or lucky person *eudaimōn*, one who is favored by this divine power. The adj. *daimónios* was used for one who demonstrated power irrespective of whether it was saving or destructive. The Tragic Poets use *daimōn* to denote fortune or fate, frequently bad fortune, but also good fortune if the context represents it as such. Thus, *daimôn* is associated with the idea of a gloomy and sad destiny independent of man, coming upon and prevailing over him. Consequently, *daimōn* and *túchē*, luck, are often combined, and the doctrine of demons developed into signifying either a beneficent or evil power in the lives of people. The diminutive *to daimónion*, being abstract and generally less used than *daimōn*, fell into disuse as a belief in or doctrine of demons became more defined and concrete. On the contrary, n NT Gr. the use of *daimónion* prevailed. Strange gods, on account of their remote relations in dark mysterious essence, were called *daimonía* (not *daimones*) instead of *theoi*, gods. The nature of the evil Spirits thus designated being obscure to human knowledge and alien to human life. The Sept. does not use *daimōn*. In Plutarch and Xenophon, the verb *daimonáō* (in the NT *daimonizomai* [1139]) meant to be deranged, a syn. of *paraphronéō* (3912), to act insanely. *Daimōn* or *daimónion* was applied especially to evil spirits (Ps. 78:49; Prov. 16:14) They were considered unclean spirits (Mark 5:12; 3:22, 30; Luke 4:33; 8:2, 29; Rev. 16:13, 14; 18:2), wicked or evil spirits. They make their appearance in connection with Satan (Matt. 12:24ff.; Mark 3:22ff.; Luke 10:17, 18; 11:18, cf. Mark 9:34; 12:24, 26; Mark 3:22; Luke 11:15). These are put into opposition with God (1 Cor. 10:20, 21; as also in Deut. 32:17, cf. 1 Tim. 4:1; James 2:19; Rev. 9:20). While in some parts of the NT, *daimónia* (1140), demons, are viewed in their morally destructive influence (1 Cor. 10:20f.; 1 Tim. 4:1; Rev. 9:20; 16:14), they appear in the Gospel as special powers of evil, as spirits (Luke 10:17, 20) in the service of Satan (Matt. 12:26–28), influencing the life, both spiritual and physical, of individuals, so that the man is no longer master of himself (Luke 13:11, 16). Demoniacal possession never seems to occur without some outward signs of derangement (Matt. 11:18; Luke 7:33; John 7:20; 8:48–52; 10:20, 21). This demoniacal, violent overpowering of a man (Mark 9:20) essentially differs from satanic influence (John 13:2, 27), wherein the man becomes, like the demons, the instrument of Satan. The kingdom of God, including all divine influences obtained by Christ's mediation, testifies effectually against demoniacal violence as the worst form of human suffering produced by Satans agency (1 John 3:8; see also Matt. 12:28; 7:22; 9:33, 34; 10:8; Mark 1:34, 39; 3:15; 6:13; 7:26; 9:38; 16:9, 17; Luke 9:49; 11:14, 15, 18–20; 13:32).

1162. Déēsis; supplication or prayer for particular benefits (Luke 1:13; 1 Tim. 2:1). *Proseuché* (4335) is a more general request directed to God in particular. *Déēsis* can be a request for specific benefits from God or anyone else. Therefore, *proseuché* is a more sacred word.

1163. Deí; must, necessary by the nature of things. Contrast to *opheilō* (3784), obliged to, morally or by virtue of personal obligation. An unavoidable, urgent compulsory necessity (Mark 8:31; Titus 1:7).

1167. Deilía; cowardice, timidity, fearfulness (2 Tim. 1:7). Used always in a bad sense as contrasted with *phóbos* (5401), fear, from *péphoba* (perf. mid. of *phebómai*), to flee or run away from, which is also capable of a good interpretation such as reverence (Acts 9:31; Rom. 3:18). *Phóbos* lies in between *deilia*, cowardice, and *eulábeia* (2124), religious reverence (Heb. 5:7; 12:28). Deriv.: *deiliáō* (1168), to shrink for fear (John 14:27); *deilós* (1169), adj., fearful, timid.

1174. Deisidaimonésteros; is the comparative form of *deisidaimôn* in Acts 17:22. It is *deilia* (1167), fear of the demon-gods (*daimónia*, [1140]); superstitious but not in a bad sense; the recognition of God or the gods showing more fear than trust. Related words: *eusebés* (2152), godly; *theosebés* (2318), devout, godly; *eulabés* (2126), pious; *thrêskos* (2357), religious.

1175. Deisidaimonía; commonly translated superstition from *deisidaimôn*, superstitious. Actually the word had a milder meaning than superstition, that is, reverence towards the deity or fear of God in which sense it may be used in Acts 25:19. Ii indicates a dread of the gods, usually in a condemnatory or contemptuous sense.

1184. Dektós; a verbal adj. with the meaning of the perf. part. pass. of *déchomai* (1209), to accept, decide favorably. Elected, acceptable, one of whom there is or has been a favorable decision of the will. Particularly used of the sacrifice; not to distinguish it from unacceptable sacrifices, but to specify it as the object of the divine approval (Phil. 4:18). Used with elements of time such as *kairós* (2540), season, and *eniautós* (1763), year, meaning a time which God has pleasure in, which He Himself has chosen (Luke 4:19; 2 Cor. 6:2). When spoken of men (Luke 4:24), it means liked or valued men (Acts 10:35).

1188. Dexiós; from *déxasthai*, first aor. inf. of the deponent verb *déchomai* (1209), to receive, take, on account of the aptitude of the right hand for this action. Right side. When giving or receiving is spoken of, preference is given to the right hand (Matt. 6:3; Luke 6:6; Rev. 5:7). In the case of division and apportionment, the right hand is chosen as that which comes first (Matt. 5:29, 30, 39; Rev. 10:2), both when the division is indifferent (Matt. 20:21, 23; Mark 10:37, 40; 2 Cor. 6:7, cf. 2 Sam. 16:6; 1 Kgs. 22:19; 2 Chr. 18:18), and when preference is clearly given to one side (Matt. 25:33, 34). In all-important transactions when definiteness must be given to the action, in full participation of the actor made prominent and when energy and emphasis are intended, the right hand is employed (Rev. 1:16, 17, 20; 2:1; 5:1, 7). Not only in the case of the actor, but also in that of the person acted upon, the right hand or side is preferred (Acts 3:7), hence God is said to be at the right hand of the person whom He helps as the enemy is to the right of him whom he seeks to overcome and the accuser to the right of the accused. By the right hand the whole man is claimed, whether in action or in suffering (Acts 2:25, quoted from Ps. 16:8; Ps. 73:23; Ps. 109:6, 31; 110:5; 121:5; Is. 41:13; Zech. 3:1). A person of high rank who puts anyone on his right hand gives him equal honor with himself and recognizes him as of equal dignity (1 Kgs. 2:19; Ps. 45:9; Matt. 20:21, 23; 22:44; 26:64; 27:38; Mark 14:62; Luke 22:69; Acts 2:33, 34; 5:31; 7:55, 56; Rom. 8:34; Eph. 1:20; Col. 3:1 where Christ is said to sit on the right hand of God the Father; Heb. 1:13; 1 Pet. 3:22).

1189. Déomai; act. *déō*, to be deprived of, want, need; used chiefly in the impersonal form *dei* (1163), it is necessary, it ought or must be, for which Homer always uses *chrē* (5534), it needs, ought. *Déomai*, by some construed as pass. and meaning to be reduced to want, is perhaps more correctly to be regarded as mid. voice, meaning to be in want of for oneself, to need. Hence, *déēsis* (1162) is prayer for a particular need, supplication. Used with the gen. of the person (Luke 8:38; 9:40, cf. Acts 26:3; 2 Cor. 10:2). With the acc. (2 Cor. 8:4). Followed by *hópós* (3704), so that (Matt. 9:38; Luke 10:2, cf. Acts 8:24). Followed by *hina* (2443), in order (Luke 9:40, cf. 21:36; 22:32). Followed by *mḗ* (3378), an interrogative neg. meaning

never, not (Luke 8:28). While *proseuchḗ* (4335) refers to prayer in general, *déēsis* refers to a particular need for which one prays. Thus *déomai* is related to *aitéō* (154), to make a request, ask as an inferior of a superior.

1203. Despótēs; despot (Luke 2:29; Rev. 6:10), more commonly as a comp. noun with *oíkos* (3621), house, household, *oikodespótēs* (3617), master in respect to his slaves. Contrast *kúrios* (2962), lord, master in regard to his wife and children. A *despótēs* wields unlimited authority, not always for the good, while a *kúrios* exercises morally restricted authority for good. Jesus is predominantly called *Kúrios*, Lord, because of His omnipotent concern.

1209. Déchomai; to accept an offer deliberately and readily (Matt. 10:44; Gal. 4:14). Distinguished from *lambánō* (2983) which sometimes means to receive as merely a self-prompted action without necessarily signifying a favorable reception. Deriv.: *apodéchomai* (588), from *apó* (575), from, an intens., and *déchomai* meaning to receive heartily, welcome. (See *prosdokáō* [4328], to anticipate.) *Ekdéchomai* (1551), from *ek* (1537), from, and *déchomai*, literally to take or receive from, hence to await, expect, suggesting a reaching out eagerly to receive something. *Ekdochḗ* (1561), the noun of *ekdéchomai* (1551), meaning a looking for, expectation (Heb. 10:27) contrasted to *prosdokía* (4329), expectation of evil. *Dochḗ* (1403), a noun meaning an entertainment, a feast. Related words: *apodochḗ* (594), from *apodéchomai* (588), acceptance, reception; *apekdéchomai* (553), from *apó*, an intens., and *ekdéchomai* (1551), to expect, wait for with earnest expectation and desire; *eisdéchomai* (1523), from *eis* (1519), in, and *déchomai*, to receive into, namely, favor or communion; *prosdéchomai* (4327), from *pros* (4314), receive or take, (e.g., as the spoiling of ones goods with joy), accept as deliverance, receive kindly as a friend; entertain; receive, admit as a hope; expect, look or wait for; *dektós* (1184), accepted, acceptable, agreeable; *apodektós* (587), from *apodéchomai* (588), acceptable, pleasing, grateful; *euprósdektos* (2144), from *eu* (2095), well, and *prosdektós*, from *pros* (4314), unto, and *dektós* (1184), accepted, acceptable.

1210. Déō; to fasten or tie. NT meanings: to bind, tie, as with a chain or cord (Matt. 22:13; 27:2; Mark 5:3, 4); bind up, swathe (John 19:40); bind or oblige by a moral or religious obligation (Rom. 7:2; 1 Cor. 7:27, 39); pronounce or determine to be binding or obligatory, that is, of duties for performance, transgressions for punishment (Matt. 16:19; 18:18).

1217. Dēmiourgós; from *dḗmios*, public, which in turn is from *dḗmos*, a people, and *érgon*, work. One who works for the public or performs public works such as an architect. Applied to God, the Architect of that continuing and glorious city which Abraham looked for (Heb. 11:10). It brings out the power of the divine creator in contrast to *technítēs* (5079), from *téchnē*, trade and *teúchō*, to fabricate, meaning an artificer, craftsman, workman. *Technítēs* expresses rather God's manifold wisdom, the infinite variety and beauty of the works of His hand (Acts 19:24, 38; Heb. 11:10; Rev. 18:22).

1218. Dḗmos; from *déō*, to bind. A people, so called because they are united by laws and ties of society (Acts 12:22; 17:5; 19:30, 33). Deriv.: *dḗmósios* (1219), public, common (Acts 5:18); *dḗmósia*, adv., publicly. From this word is derived democracy where the people or the public rules.

1225. Diabállō or diabállomai; (mid. voice) from the prep. *diá* (1223), through, and *bállō* (906), to cast, throw. To accuse. The verb from which is derived the noun *diábolos* (1228), the devil or false accuser. Used in the pass. voice only in Luke 16:1 and should be translated he was falsely accused if this difficult parable is to be understood.

1226. Diabebaióomai; a deponent verb. To firmly assure, from *diá* (1223), an intens., and *bebaióō* (950), make firm (1 Tim. 1:7; Titus 3:8).

1228. Diábolos; from the prep. *diá* (1223), through, and the verb *bállō* (906), to cast. The devil, one who falsely accuses and divides people without any reason. He is an accuser, a slanderer (1 Tim. 3:11; 2 Tim. 3:3; Titus 2:3). The devil is called by that name because originally he accused or slandered God in paradise, averse to the increase of mans knowledge and happiness (Gen. 3:5; John 8:44). The devil still slanders God by false and blasphemous suggestions, and because he is also the accuser of the brethren before God (Rev. 12:9, 10, cf. Job 1:2). He is called our adversary, *antidikos* (476), or opponent. *Diábolos* is used either for the prince of devils (Matt. 4:1; Rev. 12:9; 20:2) or for evil spirits in general (Acts 10:38; Eph. 4:27; 6:11). The Lord Jesus calls Judas *diábolos* (John 6:70), because under the influence of an evil spirit he would be Christ's accuser and betrayer (cf. Matt. 16:23 where the Lord calls Peter *Satanás*, [4567], Satan, and not *diábolos*, devil).

1229. Diaggéllō; to announce, declare fully or far and wide (Luke 9:60; Rom. 9:17), to declare plainly (Acts 21:26).

1231. Diaginóskō; from the prep. *diá* (1223), denoting separation or emphasis, and *ginóskō* (1097), to know. To discuss, examine thoroughly (Acts 23:15; 24:22). Generally it means to perceive clearly, discriminatingly, discern, distinguish, decide. Deriv.: *diágnōsis* (1233), discernment, (Eng., diagnosis).

1232. Diagnōrízō; from *diá* (1223), denoting separation, and *gnōrízō* (1107), to know. To know by distinguishing. In Luke 2:17, to make known throughout a district, spread abroad the tidings.

1233. Diágnōsis; from the verb *diaginóskō*, to discern. Discernment or distinguishing (Eng., diagnosis); only in Acts 25:21.

1237. Diadéchomai; from *diá* (1223), denoting transition, and *déchomai* (1209), receive. To receive by succession from another or former possessor (Acts 7:45).

1238. Diádēma; diadem, not a crown, but a filament of silk, linen or some related thing. Used in Revelation 12:3; 13:1; 19:12. Contrast *stéphanos* (4735), crown, referring to the conquerors crown, and not a royal crown.

1240. Diádochos; from the verb *diadéchomai*. A successor (Acts 24:27).

1242. Diathékē; testament, covenant. In Class. Gr. it always meant the disposition which a person makes of his property in prospect of death, that is, his testament. This is the meaning when used either in the sing. or pl. The pl. also means the testamentary arrangements of a person. It should be understood that the disposition of God becomes an institution of God. In the NT it means a solemn disposition, institution or appointment of God to man (Heb. 9:16–18), to which our word dispensation answers adequately; for the religious dispensation or institution which God appointed to Abraham and the patriarchs (Acts 3:25); for the dispensation begun at Sinai (Heb. 8:9); for the dispensation of faith and free justification of which Christ is the mediator (Heb. 7:22; 8:6) and which is called new (*kainḗ* [2537], qualitatively new), in that it is a dispensation of faith in respect of the old, the old being the Sinaitical one (2 Cor. 3:6; Heb. 9:15). On the other hand, the old dispensation is called *palaiá* (3820) *diathḗkē* and should be distinguished from *archaía* (744) which is related to *archḗ* (746) referring to the beginning. *Palaiá*, which relates to the OT, is not the original testament and dispensation of God but is simply the old contrasted to the new and refers to the dispensation contained in the books of Moses (2 Cor. 3:14). *Diathḗkē*, translated covenant, gives the misleading idea that God came to an agreement with fallen man as if signing a contract. Rather, it involves only the declaration of God's unconditional disposition as given to Abraham in regard to Israel as a nation (Gen. 13:14–17; 15:18; 17:7, 8; 17:19–21; 21:12; 22:2, 12). God is bringing about His prearranged disposition in regard to Israel in spite of the fact that Israel has not yet believed in the Messiah. The Sinaitic *diathḗkē* to Moses, however, was a conditional dispensation or series of promises (Ex. 19:58; 20–23; Heb. 12:18–21) which God made for the Jews only if they obeyed. In the NT God provided His Son

in the execution of His plan and dispensation, but not as a result of the obedience to any rule that He preset. However, the giving of eternal life to individuals is presupposed on the acceptance of that sacrifice of the Son of God. It also means a solemn disposition or appointment of man (Gal. 3:15). Deriv.: *tithēmi* (5087), to set, place, lay. The term the covenant of the new testament may be understood as personally referring to Christ (Matt. 26:28; Mark 14:24). The same meaning would pertain to the blood of His covenant which would be the blood of His promise, the blood of His own body (Heb. 9:20; 10:29).

1243. Diaíresis; from *diá* (1223), involving separation, and *hairéō* or *hairéomai* (138), to take, grasp, seize. Dividing, distribution, classification or separation. Used only in 1 Corinthians 12:4–6 in regard to the gifts, services and results of energies or operations. Apportionments or distributions in a pass. sense. Here the Apostle does not merely mean the Spirit bestows different gifts, but bestows certain gifts to certain people, not the same to all. The possessors of these gifts are exhorted to a mutual communication and fellowship.

1244. Diairéō; from *diá* (1223), through, or with the meaning of separation, and *hairéō* or *hairéomai* (138), to take, grasp, seize. To take one from another, divide, part, apportion, assign. In the NT it means to take one thing from another (Luke 15:12; 1 Cor. 12:11).

1247. Diakonéō; to serve, wait upon, with emphasis on the work to be done and not on the relationship between lord and servant. In *doúlos* (1401), slave, the work is involuntary, as with *hupērétēs* (5257), servant, in contrast to the voluntary service of *thérapōn* (2324) attendant. In its narrowest sense, *diakonéō* means to wait on a table, serve at dinner (Matt. 8:15; Mark 1:31; Luke 4:39; 10:40; 12:37; 17:8; John 12:2). Generally it means to do someone a service, care for someones needs (Matt. 4:11; 25:44). There is an inferred service rendered, bringing advantage to others; to help. One may work, *douleúō*, and not help anybody, but when *diakonéō* is used, helping someone directly is involved (John 12:26; Acts 19:22; 1 Tim. 3:10, 13).

1248. Diakonía; serviceable labor, service (Luke 10:40; Heb. 1:14), assistance (2 Cor. 11:8; 2 Tim. 4:11). *Diakonía* involves compassionate love toward the needy within the Christian community (Acts 6:1, 4; 2 Cor. 8:4; 9:12, 13; Rev. 2:19). Every business, every calling, so far as its labor benefits others is a *diakonía*. In this sense Paul and Luke in the Acts use the word to designate the vocation of those who preach the Gospel and have the care of the churches (Acts 20:24; Rom. 11:13; 1 Cor. 12:5; Col. 4:17; 1 Tim. 1:12; 2 Tim. 4:5) Therefore, *diakonía* is an office or ministration in the Christian community viewed with reference to the labor needed for others both in the case of individuals (1 Cor. 12:5), and generally as a total concept including all branches of service (Rom. 12:7; 2 Cor. 4:1; 6:3; Eph. 4:12; 1 Tim. 1:12). See *diakonéō* (1247), to minister; *diákonos* (1249) deacon, minister.

1249. Diákonos; a minister, servant, deacon. Its derivation is uncertain. According to some it comes from *diakonís*, laboring in the dust, or running through dust. Others believe it is from *diákō*, the same as *diḗkō*, to hasten, related to *diṓkō*, to pursue. Verb: *diakonéō* (1247), from the emphatic prep. *diá* (1223), and *konéō*, to minister, adjust, regulate, set in order. It is not servile as a *doúlos* (1401), slave, but voluntary as a *therápōn* (2324), attendant. Those who serve at a feast are *doúloi*, but those who execute the kings sentence are *diákonoi* (Matt. 22:13, 14). In *doúlos* the relationship of having dependence upon the master is prominent and a state of servitude is the main thought, while in *diákonos* the main reference is to the service or advantage rendered to another (serviceableness). In *hupērétēs* (5257), servant, the predominant reference is to the labor done for a lord. In *therápōn* the idea originally was of voluntary subjection and honorable rendering of service, the opposite of *doúlos*, a slave. *Diákonos* thus represents the servant in this activity for the work, not in his relation, either servile as that of the *doúlos*, or more voluntary as in the case of the *therápōn*, to a person. The emphasis with *diákonos* is the service rendered. It also means the servant of an employer, as is said of the magistrate that he is God's deacon (Rom. 13:4). He acts in the employ of God (1 Tim. 4:6) being a good deacon of Jesus Christ (John 12:26; 2 Cor. 6:4; 11:15, 23; Col. 1:7; 1 Thess. 3:2). Also used in the NT as a technical term side by side with *episkopos* (1985), bishop or overseer (Phil. 1:1; 1 Tim. 3:8, 12). The deacons in this sense were helpers or were serving the bishops or elders, and this is why they were probably called deacons. Tychicus was called a deacon in his relation to Paul (Eph. 6:21; Col. 4:7, cf. Acts 19:22). The origin of this relationship is found in Acts 6:1–4. Stephen and Philip were deacons and were first chosen as distributors of alms but soon appeared side by side with the Apostles as their helpers and also as evangelists (Acts 6:8–10; 8:5–8). The care of the churches came to rest upon the deacons as the helpers of the elders who held distinct offices. In Romans 16:1 a woman, Phoebe, is named as a *diákonos*, deacon, of the church (1 Tim. 5:10, cf. Rom. 16:2; 1 Tim. 3:11), but many believe this carries with it only the idea of service, not the idea of an established office since the requirements in 1 Timothy 3:8–13 are addressed to men. Deriv.: *diakonéō* (1247), to serve; *diakonía* (1248), ministry.

1252. Diakrínō; from *diá* (1223), denoting separation, and *krínō* (2919), to distinguish, decide, judge. To discern, distinguish (Matt. 16:3); to make a distinction or difference (Acts 15:9); to make to differ (1 Cor. 4:7; 11:29); to judge, determine (1 Cor. 6:5, cf. 1 Cor. 14:29); in the pass. *diakrínomai*, to contend, dispute with another person; that is, to be distinguished or divided from him when speaking (Acts 11:2; Jude 1:9); also in the pass., to doubt, to be distinguished or divided in ones mind (Matt. 21:21; Mark 11:23; Acts 10:20; Rom. 4:20; James 1:6). In the mid. or pass. (James 2:4; Jude 1:22).

1253. Diákrisis; from *diakrínō* (1252), to separate one from another, divide, part. Discerning, distinguishing (1 Cor. 12:10; Heb. 5:14); a difference, dispute, controversy (Rom. 14:1).

1257. Dialeípō; from *diá* (1223), between, and *leipō* (3007), to leave. To intermit, desist, cease, leave an interval whether of space or time (Luke 7:45). Related words: *adiáleiptos* (88), from the neg. *a*, *diá* (1223), through, and *leipō* (3007), to leave, meaning unceasing, continual (Rom. 9:2; 2 Tim. 1:3). The meaning is not that of unbroken continuity but indicates being without the omission of any occasion. *Adialeiptōs* (89), adv., unceasingly, that which is constantly reoccurring (1 Thess. 5:17).

1259. Diallássō; in the mid. voice, *diallássomai* or *dialátomai*. To be reconciled; only occurs in Matthew 5:24. Applies to a quarrel in which the fault may be two-sided or one-sided. The context must show on which side the active enmity is. *Katallássō* (2644) is more frequent in later Gr. and differs from *diallássō* (act.) only in that in the same construction the acc. may denote either of the parties.

1260. Dialogízomai; from the emphatic *diá* (1223), denoting separation, and *logízomai* (3049), to reckon, reason. To reason, discourse, whether in silence with oneself (Mark 2:6; Luke 1:29; 3:15; 5:22; 12:17), or by speaking with others (Matt. 16:7, 8; Luke 20:14); to consider (John 11:50); to dispute (Mark 9:33). Deriv.: *logízomai* (3049), to reason, reckon.

1261. Dialogismós; from *dialogízomai* (1260). In the NT only with a negative meaning and referring to objectionable thoughts and directions. Reasoning, rationalization (Matt. 15:19; Mark 7:21, Luke 2:35; 1 Cor. 3:20; James 2:4); doubtful reasoning, doubt (Luke 24:38; 1 Tim. 2:8); discourse, dispute, disputation (Luke 9:46, 47; Rom. 14:1; Phil. 2:14). Deriv.: *logízomai* (3049), to reckon.

1263. Diamartúromai; from the emphatic *diá* (1223) and *martúromai* (3143), to witness, bear witness, or from *diá* (1223), meaning in the presence of, and *mártur* or *mártus* (3144), a witness. To bear witness, testify earnestly or repeatedly, or to charge before witnesses

(Acts 20:23, Heb. 2:6). Attesting to the truths of redemption (Acts 8:25; 10:42; 18:5; 20:21, 24; 23:11; 28:23; 1 Thess. 4:6). To charge anyone, exhort earnestly (2 Tim. 2:14; 4:1). With *hina* (2443), so that (Luke 16:28; 1 Tim. 5:21).

1270. Dianóēma; from *dianoéō*, to agitate in mind, from the prep. *diá* (1223), denoting separation, and *noéō* (3539), think. A thought, reflection (Luke 11:17). See *noús* (3563), mind.

1271. Diánoia; understanding, intellect, intellectual faculty, mind (Matt. 22:37; Eph. 1:18; 4:18; Heb. 8:10); an operation of the understanding, thought, imagination (Luke 1:51). See *noéō* (3539), to think; *noús* (3563), mind.

1295. Diasṓzō; from *diá* (1223), through, an emphatic, and *sṓzō* (4982), to save. To save or preserve (Acts 27:43; 1 Pet. 3:20); carry or convey safely (Acts 23:24). Pass.: *diasṓzomai*, to be carried safely, escape safely (Acts 27:44; 28:1, 4); heal, save, deliver from some present bodily disorder (Matt. 14:36; Luke 7:3).

1296. Diatagḗ; from *diatássō* (1299), to appoint, order. A disposition, ordinance, appointment, order (Acts 7:53; Rom. 13:2). The expression received the law as ordained by angels, *eis diatagás aggélōn*, means by or through the dispositions of angels. Deriv.: *diátagma* (1297), an order, commandment (Heb. 11:23).

1297. Diátagma; an order, commandment, or edict. Only in Hebrews 11:23.

1299. Diatássō; from *diá* (1223), through, an intens., and *tássō* (5021), to appoint, order. To command, used in connection with the amount appointed for tax officials to collect (Luke 3:13); of the tabernacle as appointed by God for Moses to make (Acts 7:44); of travel arrangements made by Paul (Acts 20:13); of what the Apostle ordained in the churches in regard to marital conditions (1 Cor. 7:17); of what the Lord ordained in regard to the support of those who proclaimed the Gospel (1 Cor. 9:14); of the law as administered through angels, by Moses (Gal. 3:19). In Titus 1:5 the meaning is to command rather than to appoint. Deriv.: *anatássomai* (392); *epitássō* (2004); *apotássomai* (657); *hupotássō* (5293); *prostássō* (4367); *diatagḗ* (1296), an ordinance; *diátagma* (1297), what is imposed by decree or law (Heb. 11:23) stressing the concrete character of the commandment more then *epitagḗ* (2003), which stresses the action of commanding.

1301. Diatēréō; from *diá* (1223), an intens., and *tēréō* (5083), to keep. To keep carefully, as the mother of Jesus in keeping His sayings in her heart (Luke 2:51); in keeping the command of the Apostles (Acts 15:29).

1303. Diatíthemai; from *diá* (1223), an emphatic, and *tithēmi* (5087), to place. To place separately, distribute, arrange, appoint anyone to a place. In biblical Gr. used usually in the mid. voice, to dispose or arrange for oneself (Acts 3:25; Heb. 8:10; 9:16, 17; 10:16). Commonly it means to arrange and dispose of ones goods by will and testament. Followed by the dat. of person, to bequeath a thing to anyone, (Luke 22:29), allow or assign.

1317. Didaktikós; apt to teach. A quality named as a requirement for a bishop (1 Tim. 3:2; 2 Tim. 2:24); also with reference to Christian teaching (Acts 18:24; 25).

1319. Didaskalía; that which belongs to a *didáskalos* (1320), teacher. That which is taught, teaching, instruction. In the NT commonly used obj. in a pass. sense meaning that which is taught, doctrine (Matt. 15:9; Mark 7:7; Col. 2:22, cf. Eph. 4:14; 1 Tim. 4:1 in antithesis to Titus 2:10). Distinguished from *didachḗ* (1322), the act of teaching, instructing, tutoring. *Didaskalía* refers not only to that which is taught but also to the authority of the teacher, thus not simply the subject taught but also the act of teaching or instructing. Used absolutely as *hē didaskalía*, the teaching (Rom. 12:7; 1 Tim. 1:10; 4:6, 16; 6:1, 3; 2 Tim. 4:3; Titus 1:9; 2:1, 7, 10); used with reference to the authority of the teacher behind the teaching (Rom. 15:4; 2 Tim. 3:10, 16).

1320. Didáskalos; a teacher (Rom. 2:20; Heb. 5:12), from *didáskō* (1321), to teach. It correlates with *mathētḗs* (3101), a learner, pupil, disciple (Matt. 10:24, 25; Luke 6:40). When used in addressing Jesus (Matt. 22:16; John 1:38), it is meant as a name of respect which was given to Jewish scribes (Luke 2:46). The Pharisees opposed the usage of the title of father, *patḗr* (3962), and *kathēgētḗs* (2519), a guide, leader, hence a teacher or master, or *kúrios* (2962), lord (John 13:13, 14). Acts 13:1 refers to *didáskaloi*, teachers, with *prophḗtai* (4396), prophets. From this passage it can be concluded that in the Christian Church the *didáskaloi*, teachers, appear as having a distinct function (Acts 13:1; 1 Cor. 12:28, 29; Eph. 4:11; James 3:1). These *didáskaloi* correlate to the Jewish *grammateis*, pl., (1122), scribes, and are to be viewed like them, as being acquainted in a special sense with and interpreters of God's salvation (Matt. 13:52). Upon them rested the duty of giving progressive instruction concerning God's redeeming purposes. It was a function which, with that of *poimḗn* (4166), pastor, seems to have been united in one person (Eph. 4:11). See *hēgoúmenoi*, leaders, from *hēgéomai* (2233), in Hebrews 13:7, 17. The *poiménes*, pastors or shepherds, and the *didáskaloi*, teachers, seem to have been members of the presbytery (Acts 20:28; 1 Tim. 3:2; 2 Tim. 2:24). The *didáskalos* was distinct from the *kḗrux* (2783), preacher, and *euaggelistḗs* (2099), evangelist (Eph. 4:11; 1 Tim. 2:7). False teachers appeared with them side by side, not only outside, but probably within the presbytery (1 Tim. 1:3; 2 Tim. 4:3) and were called *pseudodidáskaloi* (5572), false teachers (2 Pet. 2:1); *heterodidaskaleín* (2085), teaching qualitatively different doctrine (1 Tim. 1:3; 6:3). Paul called himself, besides *kḗrux* (2783), preacher, an *apóstolos* (652), apostle in a restrictive sense as with the same authority as the Twelve, and with special emphasis, *didáskalos ethnṓn*, teacher of nations or the Gentiles (1 Tim. 2:7; 2 Tim. 1:11; see also John 3:10; Gal. 2:7ff.; Eph. 3:8, 9).

1321. Didáskō; either from *daiō* or *dáō*. To know or teach, and the Ionic *dáskō* with the reduplicate syllable *di*. Teach, instruct by word of mouth (Matt. 28:15, 20; Luke 11:1; 12:12; Acts 15:1; Rev. 2:14). *Didáskō* has inherent in it the calculation of the increase in understanding of the pupil. Its counterparts are *akoúō* (191), to hear for the purpose of understanding, and *manthánō* (3129), to learn, from which *mathētḗs* (3101), learner, pupil, disciple, is derived. The one teaches (*didáskei*) and the other learns or assimilates as part of himself (*mathēteúei* [3100]) (Matt. 10:24, 25; Luke 6:40; 19:39). *Kḗrussō* (2784), to preach, proclaim, does not inherently have the same expectation of learning and assimilation as *didáskō* does (Matt. 4:23; 9:35; 11:1; 13:54; Luke 20:1; Acts 5:42; 15:35). The thing aimed at when teaching (*didáskō*) is the shaping of the will of the pupil (Matt. 5:19; Acts 21:21; Col. 1:28). *Didáskō* is used absolutely of Christ's teaching (Mark 9:31; 10:1; John 18:20; Col. 1:28); as instruction in the Christian faith and Christian teaching (Acts 11:26; Rom. 12:7; Col. 1:28; Heb. 5:12).

1322. Didachḗ; in an act. sense it means the art of teaching, instructing, tutoring (Mark 4:2; 12:38; 2 Tim. 4:2); in a pass. sense, teaching which is given, that which anyone teaches (Matt. 7:28). In an absolute sense, it denotes the teaching of Jesus (2 John 9, 10), the Lord (Acts 13:12); and the Apostles (Acts 2:42; Titus 1:9).

1334. Diēgéomai; from *diá* (1223), through, an intens., and *hēgéomai* (2233), to lead. To conduct a narration through to the end. To recount, relate in full (Mark 5:16; 9:9; Luke 8:39; 9:10; Acts 8:33; 9:27; 12:17; Heb. 11:32). Noun: *diḗgēsis* (1335), a narrative and not a declaration. Deriv.: *ekdiēgéomai* (1555), from *ek* (1537) out, and *diēgéomai*, to recount, meaning to rehearse or relate particularly (Acts 15:3).

1341. Dikaiokrisía; from *díkaios* (1342), just, and *krísis* (2920), judgment. A judgment which renders justice or produces right. Righteous judgment (Rom. 2:5).

1342. Díkaios; adj. or adj. noun from *díkē* (1349), right justice. Used in the neut. *to díkaion*, that which is right, conformable to right, pertaining to right, that which is just, which is expected by the one who sets

the rules and regulations whereby man must live, whether that be society or God. Therefore, it is that which is expected as duty or is claimed as a right because of ones conformity to the rules of God or society. When used in the masc. or fem. as an adj. or an adj. noun and used of persons, it refers to the one who acts conformably to justice and right without any deficiency or failure. Thus it is applied to God (John 17:25; Rom. 3:26); Christ as God-Man (Acts 3:14; 7:52; 22:14; 1 Pet. 3:18; 1 John 2:1). Being *díkaios*, just, means that one conforms in his actions to his constitutionally just character. The rules for these actions are self-imposed. When this absolute justice is applied to man, it is stated that there is no man who in his behavior can fully meet the expectations of God in his life (Rom. 3:10). *Díkaios* may also apply to the person who establishes his own rules of life. Such was a Pharisee whom the Lord exposed as righteous in himself (Matt. 9:13; Luke 18:9). Having set up and kept, or pretended to keep, certain standards, the Pharisees called themselves righteous or just in the sight of God. Most of these rules and regulations, however, were not those of inner holiness and conformity to God, but mere performance of external ceremonial ordinances (Rom. 10:3). In the NT those are called righteous (*díkaioi*) who have conditioned their lives by the standard which is not theirs, but God's. They are the people related to God, who, as a result of this relationship, walk with God (Rom. 1:17; 3:21, 22; Eph. 4:24). A righteous person is one justified by faith and showing forth his faith by his works. The nonbelievers, referred to as heathen, call others righteous or just, as they compare them with their own standards. *Díkaios* has more of a social than a divine reference. In the heathen mind a *díkaios*, a righteous person, is one who does not selfishly nor forgetfully transgress the bounds fixed for him and gives to everyone from his own means, yet still desires what is his, and does not in the least withdraw an assertion of his own claims. Christianity must continually combat such a view. The heathen say, My right is my duty, whereas the Christian says, My duty is my right. Plato designated *díkaiosúnē* (1343), righteousness, as inseparably linked with *sōphrosúnē* (4997), soberness or sobriety, the expression of a sound mind, the ability to place restrictions on ones freedom in action. *Díkaios* is equivalent to *eusebḗs* (2152), pious (Acts 10:2) and fearing God (v. 22). Peter spoke of Cornelius as having fear of God and of his righteousness as being accepted by God (Acts 10:35). This coincides with the Pauline doctrine of justification. A person is just or righteous because of the righteousness which is through the faith of Christ, the righteousness which is of God by faith (Phil. 3:9). He is justified through faith (Rom. 5:19), and brings forth the fruits of righteousness or justification (Phil. 1:11; see also Matt. 13:43; 25:46; Luke 14:14; Heb. 11:4). The OT righteous were those whose conduct was made conformable to God and whose justification was made possible through their faith in the promised Redeemer (Hab. 2:4; Gal. 3:11, cf. Gen. 6:9; Heb. 11:7). The word *díkaios* is also used of things to indicate their just or right or conformable relation to justice or righteousness (John 7:24; Rom. 7:12). Syn.: *agathós* (18), good, whose goodness and works of goodness are transferred to others. Yet *díkaios* is a concept of a relation and presupposes a norm, whereas the subject of *agathós*, good and doing good, is its own norm. Therefore, *agathós* includes the pred. of *díkaios*. In the NT *díkaios* stands in opposition to *paránomos*, unlawful (related to *paranomía* [3892]), transgression. In 1 Peter 3:12 the righteous stand as opposite to those who do evil; in 1 Peter 4:18 as contrary to the ungodly and the sinner; in 2 Peter 2:7 as opposite to *áthesmoi* (113), translated wicked (KJV) but actually meaning without an acceptable standard, which is from the neg. *a*, and *thesmós*, that which is laid down and established, an ordinance; and in 1 Peter 2:8 contrasted to *ánomos* (459), lawless. See also 1 Timothy 1:9. In most instances *díkaios* stands in opposition to *ádikos* (94), unrighteous. Deriv.: *díkē* (1349). Syn.: *hágios* (40), holy in the sense of blameless; *hósios* (3741), the performer of the ordinances.

1343. Dikaiosúnē; from *díkaios* (1342), righteous, and *díkē* (1349), justice or righteousness. It is the essence of *to díkaion*, that which is just, or *díkaios*, of him who is just or righteous. Righteousness fulfills the claims of *díkē*, which in the case of the believer is a fulfillment of God's claims. *Dikaiosúnē*, righteousness, is thus conformity with the claims of higher authority and stands as an opposite to *anomía* (458), lawlessness. In both the OT and NT, righteousness is the state commanded by God and standing the test of His judgment (2 Cor. 3:9; 6:14; Eph. 4:24). It is conformity to all that He commands or appoints. Since God Himself is the standard for the believer, the righteousness of God means the righteousness which belongs to God or God-like righteousness (Matt. 6:33; James 1:20). The righteousness of God is the right which God has upon man. In order for man to recognize and fully submit to the right of God upon his life, he must receive God who offers Himself or His righteousness to man as a gift (Rom. 5:17). The recognition and acceptance of God's right upon man, realized through faith, stands in opposition to the righteousness which is of the law (Rom. 10:5; Gal. 3:21), which is man's acceptance of the claims of the law upon his life. Man in his natural, fallen condition tends rather to accept his own set of standards, creating his own righteousness (Rom. 10:3; Phil. 3:6). Such behavior, however, is not really righteousness (Rom. 10:5; Gal. 3:21) and does not satisfy God. God's righteousness is imputed and imparted as a gift to man but can not be earned. It results in God's act of justification of man by his faith through Christ. Man only needs to accept the claims of God upon his life and repent of his sin, receiving Christ as his Savior by faith, thus becoming a child of God. The result is the realization of God's claims upon him by the miraculous regenerating action of the Holy Spirit (John 1:12; Rom. 4:11–13; 5:21; 6:16; 8:10; 9:30; 10:6; 2 Cor. 6:7, 14; Eph. 4:24; 6:14; 2 Pet. 1:1).

1344. Dikaióō; verbs which end in *-oō* generally mean to bring out that which a person is or that which is desired. They do not have reference to the mode in which the action takes place. In the case of *dikaióō*, it means either to bring out the fact that a person is righteous, or if he is not, to make him righteous. To justify someone, therefore, means to bring out the fact that he is just or to make him just without necessarily referring to how he is made just. In Class. Gr. *dikaióō* could also mean to make anyone righteous by permitting such a one to bear his own condemnation, judgment, punishment, or chastisement. Such judgment of guilt upon the one being tried in court would have been better expressed by the verb *dikázō* which does not occur in the NT although the subst. *dikastḗs* (1348), a judge, does occur. The more common word referring to the condemning of a guilty person examined in court is *katadikázō* (2613), to condemn. The noun *katadíkē* does not occur in the NT, but it does in Class. Gr. and means a judgment given against someone, a sentence. It must be clearly understood that in the NT the verb *dikaióō*, to justify, never means to make someone righteous by doing away with his violation of law by himself bearing the condemnation of the imposed sentence. In the NT man in his fallen condition can never do anything in order to pay for his own sinfulness and thus be liberated from the sentence of guilt that is upon him, as may be done in a legal system (i.e., when a guilty person has paid the penalty of a crime, he is free from condemnation). In the NT, *dikaióō* in the act. tense means to recognize, to set forth as righteous, to justify, first of all as a judicial act. This is clear from Luke 10:29 in which a lawyer who came to Jesus asked Him how he could inherit eternal life. Wishing to justify himself means that the lawyer wanted to make himself righteous. The same was the case with the Pharisees to whom the Lord said in Luke 16:15, "You are those who justify yourselves in the sight of men"; that is, you have set yourselves forth as righ-

teous, as if there is nothing wrong with you if you were to stand in a court of justice. The word is used in the same sense in Luke 7:29 in stating that the people recognized that God acted justly in sending John the Baptist to preach repentance. This was an indirect recognition that indeed man needed to repent. In the OT in some instances such as Psalms 73:13, the Sept. translation of *edikaiōsa*, I justified my heart, really means I cleansed my heart. Elsewhere the verb used in regard to a thing or a person means to find anything as right, to recognize or acknowledge anyone as just, to set forth as right or just. Noteworthy is Exodus 23:7 (Sept.), Keep thee far from a false matter; and the innocent (*athōon*, [121]) and righteous (*dikaion* [1342]) slay thou not: for I will not justify (thou shall not justify) because of receiving gifts. In other words, no man can declare someone righteous because of the gifts he receives from him or from anybody else. *Dikaiōō* is one aspect of judicial activity as demonstrated in the Sept. by the expression *dikaion*, just, and the verb *krinō* (2919), which in the Bible is the main verb referring to judicial activity, deciding whether a person is guilty or not; He who justifies the wicked, and he who condemns the just, both of them alike are an abomination to the Lord (Prov. 17:15). In this verse *dikaion* is translated just, and *ádikon* (94) is translated the wicked which really means unjust. Everywhere in the OT the root meaning of *dikaiōō* is to set forth as righteous, to justify in a legal sense (Ezek. 16:51, 52). In the NT it means to recognize, set forth as righteous, justify as a judicial act (Luke 10:29; 16:15). It has the same meaning in the pass., to be recognized, found, set forth as righteous, justified (Matt. 12:37; Rom. 2:13; 3:20). A comment is necessary on Romans 2:13: For not the hearers of the Law are just before God, but the doers of the Law will be justified. Here there is a contrast between the hearers, *akroatai* (202), and the doers, *poiētai* (4163). The verb used here is *dikaiōthēsontai*, fut. pass. punctiliar, which indicates that at a particular time in the future they will be judicially declared as righteous. The first part of the verse could be better translated: For the hearers of the law not just by the side or before God. There is no verb at all which makes the statement true without any time limitation. What it declares was, is, and will be true. It declares that the ones who merely hear the law have never been and never will be considered by God as just. If, however, they change from being merely hearers to being doers of the law, then God will pronounce them as just. This verse declares a standard or norm that it is not he who knows the law but he who does the law that can be declared just before the Judge. See Romans 3:20 where a seemingly contradictory statement is given because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. The explanation is that whereas Romans 2:13 declares the norm that the doer will be declared just, in Romans 3:20 a matter-of-fact declaration is made that by the deeds of the law no man can be justified. Even if man is able to do the works of the law, he still cannot be justified, since a person can be legally correct but morally wrong. He may conform to a certain law in spite of the fact that he may hate it, and if he did not fear the consequences of transgression, he might never obey it. No law can make a person morally right, though he can be proven legally conforming to the law. Therefore, *dikaiōthēsontai*, shall be justified, in Romans 2:13 must be interpreted not as to be made or found righteous in character, but simply to appear as righteous because of having conformed to the directions of the law. This is made clear in Romans 4:2: For if Abraham was justified by works, he has something to boast about; but not before God. Here the verb *edikaiōthē*, was justified, does not have the meaning of being declared righteous in reality, but only in appearance. No law could condemn a person who keeps it, but that does not mean that God will declare the individual to be morally right before Him, as recognizing His (God's) rightful ownership of the man. Abraham, even though he obeyed the law, could not stand before God as righteous and boast about it. His declaration of his righteousness by the law was not equal to God's declaration of righteousness. Paul says in 1 Timothy 3:16 that Jesus Christ was not declared righteous by the law, but in the Spirit. This means that His high claims of being the Son of God, the Messiah, the Redeemer, were justified or proved true by the descent of the Holy Spirit upon Him at His baptism, by the miracles that He performed, the life that He lived, and finally through His resurrection from the dead (Rom. 1:4; 1 Pet. 3:18). The NT tells how being justified by God and declared just before Him are achieved in the lives of men. We are justified before God by Christ through grace (Gal. 2:16; 3:11; Titus 3:6, 7). When one receives Christ, he recognizes God's right over him. His justification simultaneously performs a miracle in him and changes his character. He does not then obey God because he is afraid of the consequences of his disobedience, but because of His grace in Christ which has changed his character and made him just. When one becomes a child of God, he exercises rights toward God and acts as His child. He is thus liberated from the guilt and power of sin, but not from the presence of it. That will come later (Rom. 8:23). In 1 Timothy 3:16 it is said of Jesus Christ, God incarnate, that He was justified in (*en* [1722]) the Spirit, or by means of the Spirit. In the appearance of the Spirit upon Jesus, there was the acknowledgment of the claims of the Son of God that He was the Messiah, the King of Israel, the Redeemer of mankind. This refers to the descent of the Holy Spirit upon Him at His baptism and through the miracles which He performed in full agreement with the Spirit and with God the Father. The ultimate justification of His claims, however, was through His resurrection (Rom. 1:4; 1 Pet. 3:18). The phrase "the righteousness of God" (*dikaiosúnē Theoú*), constantly referred to, especially in Romans, must never be taken as meaning the righteousness which God acquired as if He needed such righteousness, but the righteousness which characterizes Him and which He dispenses. It refers to what God wants to achieve in the lives of men since their recognition of His rights upon them is naturally missing because of man's fall in Adam (Rom. 5:12). His standard of integrity should characterize the life of man when he acknowledges God's rights upon him and what God in Christ can do in him. *Dikaiosúnē* should be clearly distinguished from *dikaiōsis* (1347), the first being the state of having the right to demand duties from people, inherent righteousness, and the other an action which establishes righteousness or which makes a person righteous (*dikaion*). Hence, the first should be translated as righteousness and the second as justification. Deriv.: *díkē* (1349).

1345. Díkaiōma; the product or result of being justified by God. The rights or claims which one has before God when he becomes His child by faith through Christ. In Revelation 19:8 where the translation is the righteousness of saints, it is actually the legal rights of saints (*dikaiōmata*). In Hebrews 9:1, what is translated as ordinances of divine service actually are *dikaiōmata*, legal rights. See also Luke 1:6; Romans 1:32; 2:26; 5:16, 18; 8:4; Hebrews 9:10; Revelation 15:4.

1346. Díkaiōs; an adv. from *dikaios* (1342), just. Justly, conformable to justice (1 Pet. 2:23); honestly, without injuring anyone (1 Thess. 2:10; Titus 2:12), deservedly (Luke 23:41); as it is fit, proper, right (1 Cor. 15:34). Deriv: *díkē* (1349).

1347. Díkaiōsis; the act which establishes a right or a just person as such; justification (Rom. 4:25; 5:18), but as an act and not as the essence or character of justice which is *dikaiosúnē* (1343). Opposite *katákrima* (2631), condemnation.

1348. Díkastēs; judge (Luke 12:14; Acts 7:27, 35). One who executes *díkē* (1349), justice, one who maintains law and equity. Because he arrives at a conclusion and gives final judgment, the judge is also called

kritês (2923), which is a more general term for judge. In contrast, *dikastês* is a judge who is nominated or elected to become part of a tribunal and arrive at a conclusion concerning a case.

1349. Dikê; a fem. noun connected with the verb *deiknumi* or *deiknúô* (1166), to show. Originally *dikê* meant manner, tendency. Gradually it became the designation for the right of established custom or usage and was personified as the daughter of the mythological Gr. god Zeus and goddess Themis (see Acts 28:4). The basic meaning of the word involves the assertion by human society of a certain standard expected by its people and, if not kept, can bring judgment. Thus it can be said that *dikê* is expected behavior or conformity, not according to ones own standard, but according to an imposed standard with prescribed punishment for non-conformity. It refers to a legitimate custom. When *dikê* as expected conformity becomes judgment for violation, it becomes in Gr. *katadikê*, used in the NT only in a verbal form, *katadikázô* (2613), to condemn. In all instances when *dikê* occurs in the NT (Acts 25:15; 28:4; 2 Thess. 1:9; Jude 1:7) it is used with the sense of *katadikê*, judgment, to render justice, and refers to those who suffer punishment in order that the acceptable behavior or custom violated by them might be reestablished. From the basic word comes *dikaíôma* (1345), legitimate claim. The person adhering to the expectations of his society has certain legitimate claims (*dikaiômata*) of which a stranger or one violating the standard of expectation is deprived. The enjoyment of ones right in a society presupposes the acceptance of duties by that citizen. In the Scriptures God is presented as the One who expects a certain conformity of man to His principles. When they are accepted and conformed to, then God gives man certain rights which do not belong to those who do not recognize His authority or their duties to him. Other important deriv.: *dikaios* (1342), just; *díkaiôs* (1346), an adv. meaning justly or righteously; *dikaiosúnê* (1343), righteousness or justice; *dikaióô* (1344), to declare innocent or just or to justify; *díkaíôsis* (1347), justification; *dikastês* (1348), judge; *ádikos* (94), unjust or unrighteous; *adikía* (93) injustice or unrighteousness; *adikéô* (91), to act unjustly toward or to do wrong; *ékdikos* (1558), a punisher or one who carries out the right of an issue, an avenger; *ekdikéô* (1556), to take revenge or avenge; *ekdíkêsis* (1557), the fem. noun, revenge; *éndikos* (1738), one who acts within his rights, fair, just, a syn. of *díkaios*; *hupódikos* (5267), under sentence, guilty, or one who comes under *díkê*, the standard by God or by society.

1350. Díktuon; from *díkô*, to cast, cast down. Net, a general name for all nets including the hunting net, the net with which birds are taken; also the fishing net (Matt. 4:20, 21; Mark 1:18, 19; Luke 5:2, 4–6; John 21:6, 8, 11). Other names for nets: *amphíblêstron* (293), a casting net which, when skillfully cast from over the shoulder by one standing on the shore or in a boat, spreads out into a circle (*amphibálettai*) as it falls upon the water and then sinks swiftly by the weight of the lead attached to it enclosing whatever is below it; *sagênê* (4522), a sweep-net, the ends of which are carried out in separate boats so as to include a large extent of open sea, and are then drawn together. All which is enclosed is taken.

1357. Diórthôsis; from *diorthóô*, to correct, amend, which in turn is made up of *diá* (1223), an emphatic, and *orthóô*, to make right, which is derived from *órthos*, right (3717). Amendment, reformation, only in Hebrews 9:10.

1370. Dichostasía; from *dícha*, separately, and *stásis*, faction, sedition. A separate faction, division, separation (Rom. 16:17; 1 Cor. 3:3; Gal. 5:20). See *histêmi* (2476), to stand.

1374. Dípsuchos; from *dis* (1364), twice, and *psuchê* (5590), soul, mind. Double-minded, which can mean doubting. Only in James 1:8 referring to the doubter or waverer which corresponds to *diakrínô* (1252); also in James 4:8 where it is used in a general sense to indicate an unstable person.

1378. Dógma; from the verb *dokéô* (1380), to think. Conclusion, ordinance, opinion, proposition, dogma. It has the meaning of conclusion (Acts 16:4) as decree or command (Luke 2:1; Acts 17:7; Eph. 2:15; Col. 2:14). It is used in reference to dogmas of Christianity; it means views, doctrinal statements, principles.

1379. Dogmatízô; to conclude, ordain, establish as a dogma, conclusion or ordinance (1378). In the mid. voice, *dogmatizomai*, to let oneself fall into a certain order, subject oneself to ordinances (Col. 2:20).

1380. Dokéô; to think, imagine, consider, appear. Expresses the subjective mental estimate or opinion which men form about a matter. Such recognition may be correct (Acts 15:28; 1 Cor. 4:9; 7:40), or incorrect, involving error (Matt. 6:7; Mark 6:49; John 16:2; Acts 27:13) Contrast *phaínô* or *phaínomai* (5316), to appear, be conspicuous, shine, be seen. Deriv.: *doxázô* (1392), to glorify, make glorious or honorable or cause to appear as one really is, to admit to the eternal state of glory; *sundoxázô* (4888) (*sun* [4862], together), to glorify together; *éndoxos* (1741) (*en* [1722], in), glorious, honorable, splendid of dress; *endoxázô* or *endoxázomai* (1740) (*en* [1722], in) in the pass., to be glorified or exhibit ones glory. Noun: *dóxa* (1391), glory, estimate recognition of what one or something is.

1381. Dokimázô; to try, prove, discern, distinguish, approve. It has the notion of proving a thing whether it be worthy to be received or not. Something good is expected of every *dokimei* (1382), trial, proof. *Dokimázô* is to prove or bring forth the good in us or to make us good (Rom. 2:18; 12:2; 1 Cor. 11:28) as contrasted with *peirázô* (3985), to tempt, which purposes to discover what good or evil is in us. *Dokimázô* could not be used of Satan since he never wants us to experience God's approval. He always tempts us, *peirázei*, with the intent to make us fall. Deriv: *dokímion* (1383), test; *dókimos* (1384), that which endures the test, worthy (*áxios*, [514]). The opposite of *dókimos* is *adókimos* (96), unapproved, reprobate.

1382. Dokimê; proof of genuineness, trustworthiness. It has a reflexive sense, hence, it must be either the experience itself, or the fact that one has proved oneself true, or the act of proving oneself true. For example, 2 Corinthians 13:3 has the meaning: You desire that Christ speaking in me shall prove itself true. In 2 Corinthians 2:9 it means: Whether you prove yourselves true (also Rom. 5:4). The meaning in Philippians 2:22 is: How he has proved himself true (see also 2 Cor. 8:2; 9:13).

1383. Dokímion; the means of proving, a criterion, test by which anything is proved or tried; for example, as faith is tested by afflictions (James 1:3; 1 Pet. 1:7).

1384. Dókimos; from *dokéô* (1380), to appear, form an opinion, to recognize. To be proved, to be tried as metals are tried by fire and thus are purified. Hence it refers to being approved as acceptable men in the furnace of adversity (James 1:12, cf. Rom. 16:10); to be approved or accepted (Rom. 14:18; 2 Cor. 10:18; 13:7; 2 Tim. 2:15, cf. 1 Cor. 11:19). Ant.: *adókimos* (96), unapproved.

1389. Doléô; to adulterate (2 Cor. 4:2), as being part of *kapêleúô* (2585), to adulterate for the sake of unworthy personal gain. Mixing human traditions with the pure word of the Gospel. *Kapêleúô* always includes *dólos* (1388), deceit, but *doléô* never extends to *kapêleuô* which in addition to adulterating has a notion of unjust lucre, gain, profit, advantage.

1390. Dóma; gift (Matt. 7:11; Luke 11:13; Eph. 4:8; Phil. 4:17); lends greater emphasis to the character of the gift rather than its beneficent nature.

1391. Dóxa; glory. The meanings of this word can be divided conformably with the use of the verb *dokéô* (1380), to think, recognize a person or thing for what it is. Thus, *dóxa* can mean appearance, reputation, glory. It basically refers to the recognition belonging to a person, honor, renown. Opposite *atimía* (819), dishonor, shame (1 Cor. 11:14, 15; 2 Cor. 6:8). Romans 3:23 speaks of coming short of or lacking the glory of God, meaning man is not what God intended him to be. He lacks God's image and character. *Dóxa* may denote appearance, form, aspect, that

appearance of a person or thing which catches the eye or attracts attention, commanding recognition, looking like something; thus equivalent to splendor, brilliance, glory attracting the gaze which makes it a strong syn. of *eikón* (1504), image (Rom. 1:23). *Dóxa* embraces the excellence and perfection of the divine nature (Rom. 6:4; Eph. 1:7). It comprises all that God will appear to be in His final revelation to us (Rom. 5:2; Rev. 21:23). God's glory made itself manifest in and through Jesus Christ (John 1:14; 2 Cor. 4:6; Heb. 1:3). His Second Coming is spoken of as the blessed hope and the appearing of His glory. It is not the glorious appearing as the KJV translation has it, but *epipháneia* (2015), *tēs dóxēs*, the appearance of the glory of the great God and our Savior Jesus Christ (Titus 2:13). At Christ's Second Coming He will be truly recognized for all that He is. The glory of the Son of Man in Matthew 19:28; 25:31; Mark 10:37, cf. Luke 9:32; 24:26 is to be understood in contrast with His earthly manifestation (John 17:22, 24; Phil. 3:21) and is brought by Christ Himself into connection with the *dóxa*, glory, which He had before His humiliation in the incarnation (John 17:5, cf. 12:41; Phil. 2:11). Hebrews 1:3 equates the glory of Jesus to God's glory, being the revelation of God in the economy of redemption. In this sense, future glory is the hope of Christians. More specifically, *dóxa* means not the outward glorious appearance, attracting attention to the person or thing itself, but that glory shown from within reflecting in the appearance which attracts attention, namely, splendor, glory, brightness, adornment (Matt. 4:8; Luke 4:6). *Dóxa* may stand in opposition to *alētheia* (225), truth, denoting seeming appearance, from *dokéō*, to appear, in opposition to *einai* (1511), to be.

1392. Doxázō; from *dóxa* (1391), glory, To glorify, to recognize, honor, praise (Matt. 6:2; Luke 4:15; Rom. 11:13); to bring to honor, (strictly, to give anyone importance), make glorious, glorify (1 Cor. 12:26; Heb. 5:5; 1 Pet. 1:8). In the writings of John, the *dóxa* of God is the revelation and manifestation of all that He has and is. It is His revelation in which He manifests all the goodness that He is (John 12:28). Since Christ made this manifest, He is said to glorify the Father (John 17:1, 4); or the Father is glorified in Him (John 13:31; 14:13). When Christ is said to be glorified, it means simply that His innate glory is brought to light, made manifest (John 7:39; 11:4; 12:16, 23; 13:31; 17:1, 5). Christ glorified in His disciples (John 17:10, cf. 14:13). The revelation of the Holy Spirit in the glorification of Christ (John 16:14).

1394. Dósis; the act of giving (Phil. 4:15; James 1:17). Contrast *dórēma* (1434), the result of giving or the thing given.

1396. Doulagōgéō; from *doúlos* (1401), servant, and *ágō* (71), to lead, bring. To bring into servitude or subjection (1 Cor. 9:27).

1397. Doulela; servitude, dependence; the state of a *doúlos* (1401), slave. That state of man in which he is prevented from freely possessing and enjoying his life; a state opposed to liberty. In NT used only figuratively (Rom. 8:15, 21; Gal. 4:24; 5:1; Heb. 2:15).

1398. Douleúō; from *doúlos* (1401), servant. To be in the position of a servant and act accordingly; to be subject and serve in subjection, bondage; used of actions which are directed by others. NT meanings: subjugated, reduced to bondage under someone (John 8:33; Acts 7:7; Rom. 9:12); used in the absolute sense, it means to be deprived of freedom (Gal. 4:25); to be under the law; serve in bondage, put ones dependence into effect, that is to obey (Matt. 6:24; Luke 15:29; 16:13; Gal. 5:13; Eph. 6:7; 1 Tim. 6:2); metaphorically, to be a slave to, such as to pleasures (Rom. 7:25; Titus 3:3).

1401. Doúlos; slave, one who is in a permanent relation of servitude to another, his will altogether consumed in the will of the other (Matt. 8:9; 20:27; 24:45, 46) Verb: *doulóō* (1402), reduce to servitude; in the pass, to be enslaved.

1402. Doulóō; from *doúlos* (1401), slave. To make a servant, subject, subjugate (Acts 7:6; 1 Cor. 9:19); in the pass., to be subjugated, subdued (Rom. 6:18, 22). In the perf. tense, to be dependent (Gal. 4:3). Denotes not so much a relation of service, as primarily a relation of dependence upon, bondage to anyone (i.e., in the case of subjugated nations, etc.; see Titus 2:3; 2 Pet. 2:19). In 1 Corinthians 7:15 the verb refers to a brother or sister being bound by law.

1403. Dochḗ; from *déchomai* (1209), to receive. A reception, entertainment, banquet Only in Luke 5:29; 14:13.

1410. Dúnamai; to be able, have power, by virtue of ones own ability and resources (Rom. 15:14); through a state of mind or favorable circumstances (1 Thess. 2:6); by permission of law or custom (Acts 24:8, 11), or simply to be able, powerful (Matt. 3:9; 2 Tim. 3:15).

1411. Dúnamis; power, especially inherent power (Mark 5:30; Eph. 1:19). All the words derived from the stem *dúna-* have the basic meaning of being able, capable. Contrast *ischús* (2479) which stresses the factuality of the ability. It may even mean to will. *Dunatós* (1415), the adj. noun means one who has an ability, the opposite of which is *adúnatos* (102), not able, incapable or incompetent, impossible. Verbs: *dúnamai* (1410), to be able; *dunatéō* (1414) to have great ability (2 Cor. 13:3); *dunamóō* (1412) and *endunamóō* (1743), to strengthen (Col. 1:11). Nouns: *dunástēs* (1413), one who exercises dominion authority; *dunámeis* (pl). powers, miracles coming out of that mighty power of God inherent in Christ and which power was lent to His witnesses and ambassadors. See *sēmeía* (4592), signs; *megaleía* (3167), great works; *éndoxa* (1741), glorious works; *paradoxa* (3861), strange works; *thaumásia* (2297), marvelous works, *térata* (5059), terrifying works.

1412. Dunamóō; to strengthen. In the NT used in the pass., to be strengthened, grow strong (Col. 1:11), of moral strengthening (cf. Eph. 3:16). Related to *dúnamis* (1411), power.

1413. Dunástēs; possessor of power or authority, one who occupies high position (Acts 8:27), especially of independent rulers of territories (Luke 1:52). Referring to the Lord as the absolute ruler (1 Tim. 6:15).

1425. Dusnóētos; from *dus-* (1418), hardly, and *noētós*, understood. Hardly understood, hard to be understood (2 Pet. 3:16). See *noéō* (3539), to understand; *nous* (3563) mind.

1431. Dōreá; a free gift with emphasis on its gratuitous character. Used in the NT of a spiritual or supernatural gift (John 4:10; Acts 2:38; 8:20; 10:45; 11:17; Rom. 5:15, 17; 2 Cor. 9:15; Eph. 3:7; 4:7; Heb. 6:4) Adv.: *dōreán* (1432), freely (Rom. 3:24).

1434. Dórēma; the thing given (Rom. 5:16; James 1:17). The suffix *-ma* makes it the result of *dósis* (1394), the act of giving.

1435. Dōron; gift, related to *didōmi* (1325), to give. This word is used of gifts given as an expression of honor (Matt. 2:11); for support of the temple (Matt. 15:5; Mark 7:11; Luke 21:1, 4); for God (Matt. 5:23, 24; 8:4; 23:18, 19; Heb. 5:1; 8:3, 4; 9:9; 11:4); as the gift of salvation (Eph. 2:8), for celebrating (Rev. 11:10).

1448. Eggízō; to bring near and come near used in a trans. and intrans. sense, as is often the case with verbs of motion such as *ágō* (71), lead. Usually in the NT used intrans. meaning to come near, approach (Luke 7:12; 15:1, 25; 22:47; Acts 10:9); in the expression *éggiken*, is near, referring to the kingdom of God or heaven (Matt. 3:2; 4:17; 10:7; Mark 1:15; Luke 10:11). The verb has reference to space, meaning that something is here. When used in speaking of approaching God or coming near to God (Heb. 7:19; James 4:8), it means communion with God in prayer and the desired and cherished fellowship with Him. Deriv.: *proseggizō* (4331), approaching, coming close to.

1450. Égguos; bail, security. In the NT, occurs only in Hebrews 7:22 which is not to be used in reference to the death of Christ by which He has answered for us, but to His eternal priesthood through which (not with which) He is surety for the better covenant (cf. vv. 21, 24, 25).

1451. Eggús; close, near. Used in an absolute sense of both space and time (Matt. 24:32, 33; 26:18; Phil.

4:5). Figuratively used of spiritual relations (Eph. 2:13, 17).

1453. Egeírō; to awaken, wake up. Primarily used of waking those who sleep. In the pass., to be awakened (Matt. 1:24; Rom. 13:11). Used figuratively meaning to become attentive to ones dangerous position and to the salvation of God (Rom. 13:11; Eph. 5:14); also used of those who are sick and need help to raise themselves up (Mark 1:31; 9:27, cf. Matt. 12:11). In the pass. sense, to recover, rise up from bed (Matt. 8:15; 9:5–7). Especially, however, used of the dead recalled to life or who rise to new life (Matt. 10:8; Acts 3:15; 1 Cor. 6:14). The pass. to rise again, with or without from the dead, always refers to the resurrection of the body (Matt. 11:5; 14:2). To erect, build up (John 2:19). With a personal obj., to call forth, cause to appear; in the pass, to appear, come forth (Matt. 24:7, 11, 24; Mark 13:8, 22; Acts 13:22). The pass. generally denotes to quit ones previous position, rise, get up (John 14:31; Rev. 11:1). Syn: *anístēmi* (450), to stand up or arise.

1454. Égersis; from *egeirō* (1453), to wake up. Resurrection, resuscitation of the dead (Matt. 27:53).

1456. Egkaínia; from *en* (1722), in or at, and *kainós* (2537), qualitatively new. Occurs only in John 10:22 in the neut. pl. referring to the Feast of Dedication which commemorated the dedication of the Temple at Jerusalem, or of its purification and making it qualitatively new, as it were, after it had been polluted by heathen idolatries and impurities. See *egkainizō* (1457), dedicate. For deriv. of *kainós*, qualitatively new, see *anakainóō* (341), to renew.

1457. Egkainízō; from *en* (1722), in or at, and *kainós* (2537), qualitatively new. To dedicate, consecrate (Heb. 9:18; 10:20). Deriv.: *egkainia* (1456), dedication; *anakainóō* (341), to renew.

1458. Egkaléō; from *en* (1722) in, and *kaléō* (2564), to call, to bring a charge against. Call to account, accuse (Acts 19:38, 40; 23:28, 29; 26:2, 7; Rom. 8:33).

1462. Égklēma; an accusation made in public but not necessarily before a tribunal (Acts 23:29), complaint, charge (Acts 25:16).

1469. Egkrínō; from *en* (1722), in or among, and *krínō* (2919), to judge, to reckon. In 2 Corinthians 10:12 it is joined with *heautoús* (1438), ourselves, and the dat. *tisi* (5100), to someone; to ajudge ourselves to the number or rank of. In later Gr. it came to mean to approve, esteem as being up to the standard and therefore admissible.

1482. Ethnikós; from *éthnos* (1484), nation. In the NT this word answers to the biblical idea of *éthnē*, nations, and means heathenish, that which pertains to those who are unconnected with the people and the God of salvation (only in Matt. 6:7; 18:17).

1483. Ethnikós; an adv. from *ethnikós* (1482) a heathen, Gentile. Heathenishly, after the manner of the heathen of the Gentiles. Used only in Galatians 2:14 meaning to live in a non-Israelitish manner, not bound to the Israelitish mode of life.

1484. Éthnos; a nation, people (Matt. 24:7; 25:32; Luke 7:5; John 11:48; Acts 7:7; 8:9). Used by Paul for the whole race of mankind considered in a noble or enlarged view as one nation (Acts 17:26). *Éthnē*, pl., frequently signifies the heathen or Gentiles as distinguished from the Jews or believers. The Jews usually are called *Laós* (2992), the people of God or the Israel of God. Syn.: *dēmos* (1218), a popular assembly or organized crowd from which is derived the English word democracy, the rule of organized people; *óchlos* (3793), unorganized multitude.

1491. Eídos; from *eidō* (1492), to see, the act of seeing. Sight (2 Cor. 5:7); the object of sight, form, appearance (Luke 3:22; 9:29; John 5:37; 1 Thess. 5:22). In 2 Corinthians 5:7 it refers to the visible appearance of things, in contrast to invisible things which are the objects of faith, meaning that the believer is guided not only by what he beholds, but by what he knows to be true though he cannot see it. In 1 Thessalonians 5:22, it signifies the appearance of evil.

1492. Eídō; or *eidéō*, *oída*; to perceive with the outward senses, particularly with physical sight (Matt. 2:2, 9, 10); perceive with the mind, understand (John 21:15, 16; Rom. 8:28; 1 Cor. 2:11; 2 Cor. 11:31; Heb. 10:30); to experience, such as death, corruption, grief (Luke 2:26; Acts 2:27; Heb. 11:5); be acquainted with, as a person (Matt. 26:72, 74; Mark 14:71); esteem, regard (2 Cor. 5:16; 1 Thess. 5:12); acknowledge, own (Matt. 25:12); to know how, implying both knowledge and inclination (Matt. 7:11; Luke 11:13; 2 Pet. 2:9, cf. Matt. 27:65); consider (Acts 15:6); converse with (Luke 8:20); to perceive, know intuitively as contrasted with *ginóskō* (1097), to know experientially.

1492a. Oída; or *eidō*, *eidéō* (see 1492).

1494. Eidōlóthuton; from *eidōlon* (1497), idol, and *thúō* (2380), to sacrifice. Whatever is sacrificed or offered to an idol, such as flesh or heathen sacrifices (Acts 15:29; 1 Cor. 8:1, 4).

1495. Eidōlolatreía; from *eidōlon* (1497), idol, and *latreía* (2999), worship. Idolatry (1 Cor. 10:14; Gal. 5:20; Col. 3:5; 1 Pet. 4:3). Worship of idols or false gods. An idolater is *eidōlolátrēs* (1496).

1496. Eidōlolátrēs; from *eidōlon* (1497), idol, and *látris*, a servant, worshiper. Idolater. A servant or worshipper of idols (1 Cor. 5:10, 11; 6:9; 10:7; Eph. 5:5; Rev. 21:8; 22:15).

1497. Eidōlon; from *eidos* (1491), a form, appearance. An image or representation whether corporeal or mental. In Class. Gr. used for a statue of man or even for a concept of the mind. In the NT it stands for an idol or image set up to be worshiped as a god (Acts 7:41; 15:20; 1 Cor. 12:2; Rev. 9:20). Also stands for a false god, usually worshiped in the form of an image (2 Cor. 6:16; 1 Thess. 1:9; 1 John 5:21). Paul in 1 Corinthians 8:4 says that an idol is nothing in the world yet it held significance to its worshipers as an object of worship. Paul meant that an idol is not a representation of the true God. Idols may be material as they may be the works of mens hands, such as statues of gold, or the moon. But as to their being of any excellency which might deserve divine worship, they are nothing. See Isaiah 41:24; Habakkuk 2:18, 19.

1504. Eikón; from *eikō*, to be like, resemble. A bodily representation, an image as of a man made of gold, silver, etc. (Rom. 1:23); a monarchs likeness impressed on a coin (Matt. 22:20; Mark 12:16, Luke 20:24); image, resemblance, likeness (Rom. 8:29; 1 Cor. 11:7; 15:49; Col. 1:15; 3:10). *Eikón* sometimes may be used synonymously with *homoíōma* (3667), and both may refer to the earthly copies and resemblances of the archetypal things in the heavens. However, there is a distinction: *eikón*, image, always assumes a prototype, that which it not merely resembles, but from which it is drawn. Thus, the reflection of the sun on the water is *eikón*; and more importantly, the child is *émpsuchos* (possessed of a soul) *eikón*, image of his parents. *Homoíōma* is the result, the likeness or resemblance. *Homoíōsis* (3669), is the process or act of producing a likeness or resemblance. However, while with the terms *homoíōma* and *homoíōsis* there is resemblance, it by no means follows that the item under discussion is derived from what it resembles. For example, there may be a resemblance between two men in no way related to each other. The *eikón*, image, includes and involves the resemblance of similitude (*homoíōsis*), but the *homoíōsis* does not involve the image. The Son is an *homoíōma* of God in that both are God, but He is also the *eikón*, the image of God, humanly indicating His relation to the Father (2 Cor. 4:4; Col. 1:15). There are two other Gr. words that stand in contrast to *eikón* and *homoíōma*. They are *charaktér* (5481), character, and *apaúgasma* (541), brightness (used only in Heb. 1:3). *Charaktér* signifies the image impressed as corresponding with the original or pattern. On account of this idea of close resemblance it has for its syn. *mímēma*, imitation, anything imitated, a copy; *apeikónisma*, representation. On the other hand, *apaúgasma* means radiation, not merely reflection. Furthermore, Hebrews 1:3 uses *charaktér*, not *cháragma* (5480), because the latter word was used in a narrower

sense and rarely denoted the peculiar characteristics of an individual or a people and always prominently suggests the pass. bearing of the subject spoken of. *Charagma* occurs in Acts 17:29; Revelation 13:16, 17; 14:9, 11; 15:2 TR; 16:2; 19:20; 20:4 meaning impression, mark, symbol.

1505. Eilikrínela; purity, sincerity (1 Cor. 5:8; 2 Cor. 1:12; 2:17). Adj.: *eilikrinḗs* (1506), sincere.

1506. Eilikrinḗs; from *heilḗ* or *hélḗ*, the shining or splendor of the sun and *krinō* (2919), judge, discern. Sincere, pure, unsullied, free from spot or blemish to such a degree as to bear examination in the full splendor of the sun. In the NT generally understood to relate to the lives or wills of Christians, since in Paul it seems to refer to *dokimázō* (1381), to discern. Peter joins it with *diánoia* (1271), understanding, and thus meaning clearness or perspicuity of mind or understanding by which one is able to see all things intelligibly, clearly, and proceed without mistake. Therefore, *eilikrinḗs* may be rendered,clear, clearly discerning, of clear spiritual judgment or discernment, in all things both of Christian faith and practice (Phil. 1:10; 2 Pet. 3:1). Another Gr. word with which *eilikrinḗs* is continually found is *katharós* (2513), pure, clean, free from soil or stain. Some relate *eilikrinḗs* to the verb *elíō*, that which is cleansed by much rolling and shaking to and fro in the sieve. According to one element of etymology, therefore, *eilikrinḗs* is the clear and transparent, and, according to another, the purged, winnowed, unmingled. See *katharós* (2513); *koinós* (2839), unclean; *achreíos* (888), useless.

1510. Eimí; to be, exist, have existence or being (John 1:1, 2, 10; 8:58; Heb. 11:6); denoting the quality, state, condition or situation of a person or thing (Matt. 1:18, 19; 2:9, 13, 15; 3:11; Mark 1:6; 9:7); to happen (Matt. 13:40, 49; 16:22; Mark 13:4); to be reckoned or reputed (Matt. 18:17; 1 Cor. 3:19; 1 Tim. 1:7); to represent figuratively (Matt. 13:37–39); to mean, to count important (Matt. 9:13; 12:7; Mark 9:10; Acts 10:17); with a gen. case it denotes possession or properly (Matt. 6:13 TR), also with a dat. (Luke 8:42); with the neg. *ouk* (not), not to be alive (Matt. 2:18); *eimi eis* ([1519] in), to be for, become (Matt. 19:5).

1514. Eirēneúō; to live in peace, keep peace toward someone or with someone (Mark 9:50; Rom. 12:18; 2 Cor. 13:11; 1 Thess. 5:13). Syn.: *to autó* ([846], same) *phronéo* ([5426], to think). thinking the same (2 Cor. 13:11).

1515. Eirḗnē; peace, rest. In contrast with strife; denoting the absence or end of strife. *Eirḗnē* denotes a state of untroubled, undisturbed, well-being (James 3:18). This is its meaning when used as a form of salutation in greeting (Luke 24:36; John 20:19, 21, 26) and when taking leave (Mark 5:34; Luke 8:48; Acts 15:33; 16:36; 1 Cor. 16:11; James 2:16). It may also when contrasted with strife, such a state of peace is the object of divine promise and is brought about by God's mercy, granting deliverance and freedom from all the distresses that are experienced as a result of sin. Used together with *éleos* (1656), it refers to mercy for the consequences of sin, and also with *chắris* (5485), grace, which affects the character of the person. Peace as a Messianic blessing is that state brought about by the grace and loving mind of God wherein the derangement and distress of life caused by sin are removed. Hence the message of salvation is called the Gospel of peace (Acts 10:36; Rom. 10:15 TR; Eph. 6:15). It is called the peace of God, not that God needs it, but God gives it (Phil. 4:7), the peace of Christ. It can be the result only of accomplished reconciliation (Rom. 5:1; Eph. 2:16, 17), referring to the new relationship between man and God brought about by the atonement (Rom. 5:9, 10). Syn.: *asphắleia* (803), security. Ant.: *machaíra* (3162), sword (Matt. 10:34); *diamerismós* (1267), division (Luke 12:51); *laléō* (2980), to speak; *dólos* (1388), guile (1 Pet. 3:10); *akatastasía* (181), commotion or confusion (1 Cor. 14:33).

1516. Eirēnikós; adj. pertaining to peace, peaceable or peaceful (Heb. 12:11; James 3:17). The reference is to *eirḗnē* (1515), peace, as the blessing of salvation.

1517. Eirēnopoiéō; to make peace, put an end to strife (only in Col. 1:20).

1518. Eirēnopoiós; The one who makes peace in others having first received the peace of God in his own heart (only in Matt. 5:9); not simply one who makes peace between two parties.

1519. Eis; A prep. which usually governs the acc. with the primary idea of motion into any place or thing; also of motion or direction to, towards, upon any place or thing. The opposite idea is expressed by *ek* (1537), out (of a place). As to time, *eis* implies when, referring to a term or limit, up to, towards, until (Acts 4:3, until tomorrow). Many times in the NT it is used to indicate intention, purpose, identity, aim, such as baptism of repentance unto the remission of sins (Mark 1:4); baptized into Moses, that is, identified with Moses in what he was doing (1 Cor. 10:2). In composition with verbs, *eis* implies motion into, as *eisdéchomai* (1523), to receive into; also motion or direction to, towards, as *eisakoúō* (1522), to let words sink into ones ear.

1520. Heis; one; *mia* (fem.); *hen* (neut.) In the mas. *heis* must be distinguished from the neut. *hen*. *Heis* means one numerically while *hen* means one in essence, as in John 10:30; "I and my Father are one (*hen*)" (i.e., one in essence although two different personalities). Had it said *heis*, it would have meant one person.

1523. Eisdéchomai; from the prep. *eis* (1519), into, and *déchomai* (1209), to receive. To receive into favor or communion (only in 2 Cor. 6:17).

1537. Ek; before a vowel, *ex*; a prep. governing the gen. with the primary meaning out of, from, of; spoken of such objects which before were in another object but are now separated from it, either in respect of place, time, source, or origin. The direct opposite of *eis* (1519), unto, which means "to become part of" or "to be identified with." Metaphorically, after verbs of motion or direction, *ek* speaks of a state or condition, out of which one comes, is brought, or tends toward. After verbs implying motion of any kind, out of or from any place or object; used for example, with verbs of going, coming, sending, throwing, falling, gathering, separating, or removing. After verbs implying direction out of or from any place, it is used to mark the point from which the direction sets off or tends toward. Related meanings: (1) Of time, the beginning of a period of time, a point after which something takes place. (2) Of the origin or source of anything, that is, the primary, direct, immediate source, in distinction from *apó* (575). (3) When used of persons, it refers to the place, stock, family, or condition, out of which one is derived or to which one belongs. (4) Referring to the source, namely the person or thing, out of or from which anything proceeds, is derived, to which it pertains. (5) Of the motive, ground, occasion, from which anything proceeds, the incidental, translated from, out of; that is, by reason of, because of, in consequence of. (6) It also may speak of the efficient cause, or agent from which any action or thing proceeds, is produced, or effected, from, or by. (7) To the manner or mode in which anything is done, translated out of, from, in, with. (8) To the means, instrument, instrumental cause, translated from; that is, by means of, by, through, with (e.g., Luke 16:9, ". . . by means of the mammon of unrighteousness"). (9) When referring to the material, translated of, out of, from, as in Matthew 27:29, a crown of thorns, refers to one made out of thorns. (10) Referring to a whole in relation to a part, a whole from which a part is spoken, such as in 1 Corinthians 12:15, 16.

1538. Hékastos; from *hékas*, separate, each, everyone, of any number separately. In construction with pl. verbs, it means distributively, where it is in opposition to an implied pl. noun (Matthew 18:35 where *hékastos* should not be rendered everyone [KJV] but rather each one).

1551. Ekdéchomai; from *ek* (1537), out, and *déchomai* (1209), to receive, to watch for, expect (John 5:3; 1 Cor. 16:11; Heb. 11:10). Expect, wait for (Acts 17:16; 1 Cor. 11:33; 1 Pet. 3:20).

1553. Ekdēméō; from *ek* (1537), from, or out of, and *dḗmos* (1218), people. To go abroad, to part , as the

parting from the body as the earthly abode of the spirit (2 Cor. 5:8), to be away or absent from the body and present with the Lord.

1556. Ekdikéō; to revenge (Luke 18:3, 5; Rom. 12:19; Rev. 6:10; 19:2); to avenge, punish (2 Cor. 10:6).

1557. Ekdikēsis; revenge, or vengeance (Luke 18:7, 8; 21:22; Rom. 12:19; 2 Cor. 7:11); punishment (1 Pet. 2:14).

1558. Ékdikos; the one outside of that which is lawful; lawless, mischievous. In later Gr. it came to mean he who brings to pass what he believes to be his right, an avenger. Only, in Romans 13:4 and 1 Thessalonians 4:6, translated avenger, in referring to the magistracy. Ant. · hosios (3741), holy.

1561. Ekdochē; from the verb *ekdéchomai* (1551), to expect the verb. A looking for, expectation (Heb. 10:27).

1573. Ekkakéō; or *egkakéō*. Denotes cowardice, faintheartedness. To be unfortunate, desperate (2 Cor. 4:1). Usually translated to lose heart (Luke 18:1; 2 Cor. 4:1, 16; Gal. 6:9; Eph. 3:13; 2 Thess. 3:13).

1577. Ekklēsia; originally seems to have been derived from *ekkaléō*, to call out. It was a common term for a congregation of the *ekklētoi*, those called out or assembled in the public affairs of a free state; a body of free citizens called together by a herald (*kérux*, [2783]). The *ekklētoi*, the called people, constituted the *ekklēsia*. In the NT the word is applied to the congregation of the people of Israel (Acts 7:38). On the other hand, *sunagōgḗ* (4864) seems to have been used to designate the people from Israel in distinction from all other nations (Acts 13:43, cf. Matt. 4:23; 6:2; James 2:2; Rev. 2:9; 3:9). But when in Hebrews 10:25 the gathering of the Christians is referred to, it is not called *sunagōgḗ* but *episunagōgḗ* (1997), with the prep. *epi* (1909), upon, translated the assembling together. The Christian community was designated for the first time as *ekklēsia* to differentiate it from the Jewish community, *sunagōgḗ* (Acts 2:47 TR). The term *ekklēsia* denotes the NT community of the redeemed in its twofold aspect; all who were called by and to Christ in the fellowship of His salvation, the Church worldwide of all times, and only secondarily to an individual church (Matt. 16:18; Acts 2:47; 9:31; 1 Cor. 6:4; 10:32; 11:22; 12:28; 14:4, 5, 12; 15:9; Gal. 1:13; Phil. 3:6; Col. 1:18, 24). Designated Church of God (1 Cor. 10:32; 11:22; 15:9; Gal. 1:13; 1 Tim. 3:5, 15); the body of Christ (Eph. 5:23, 24); the entire Church exclusively (Eph. 1:22; 3:10, 21; 5:23–25, 27, 29, 32; Heb. 12:23). The NT churches, however, are also confined to particular places (Rom. 16:5; 1 Cor. 1:2; 16:19; 2 Cor. 1:1; Col. 4:15; 1 Thess. 2:14; Phile. 1:2); to single local churches (Acts 8:1; 11:22; Rom. 16:1; 1 Thess. 1:1; 2 Thess. 1:1).

1586. Eklégomai; mid. voice of *eklégō*, from *ek* (1537), out, and *légō* (3004). To speak intelligently. To choose, select, choose for oneself, not necessarily implying the rejection of what is not chosen but giving favor to the chosen subject, keeping in view a relation to be established between him and the object (Mark 13:20; Acts 1:2). It involves preference and choice from among many. (Cf. *epilégomai* [1951], to select; *hairéomai* [138], to prefer; *hairetízō* [140], to choose.)

1588. Eklektós; chosen, elected (Matt. 20:16; Luke 18:7); related to *eklégomai* (1586), to choose.

1589. Eklogḗ; choice, election (Acts 9:15; 1 Thess. 1:4); related to *eklégomai* (1586), to choose.

1595. Hekoúsion; adj. voluntary; related to *hekṓn* (1635) willingly. Only in Philemon 1:14 where it refers to the idea of willingly, uncompelled, gladly.

1596. Hekoúsiōs; adv., voluntarily, intentionally. Refers to the sins committed willingly, deliberately (only in Heb. 10:26; 1 Pet. 5:2).

1598. Ekpeirázō; from the intens. *ek* (1537), out, and *peirázō* (3985), to tempt. To try, prove, tempt, put to the test. Sinners are said to tempt God (Matt. 4:7), putting Him to the test, refusing to believe Him or His Word until He has manifested His power. When God is said to tempt (*peirázō*) man (Heb. 11:17, cf. Gen. 22:1; Ex. 15:25; Deut. 12:3, 4), in no other sense can He do this (James 1:13) but to train him in order to elevate him as a result of the knowledge which may be won through these temptations (*peirasmoí*, [3986]). That man may emerge from his testings holier, humbler, stronger than when he entered in (James 1:2, 12). *Peirázō* is used predominantly of testing someone in order to show whether one is approved of God or reprobate. Used of Satans solicitations (Matt. 4:1; 1 Cor. 7:5; Rev. 2:10).

1603. Ekplēróō; from the intens. *ek* (1537), and *plēróō* (4137), to fulfill. To fulfill entirely (Acts 13:33).

1604. Ekplḗrōsis; from *ekplēróō* (1603), to fulfill. A fulfillment, an accomplishment (only in Acts 21:26).

1611. Ékstasis; from *exístēmi* (1839), to remove out of its place or state. An ecstasy in which the mind is for a time carried out of its normal state. Great astonishment, amazement (Mark 5:42; 16:8; Luke 5:26; Acts 3:10). It may mean sacred ecstasy or rapture of the mind when the use of the external senses are suspended and God reveals something in an unusual manner (Acts 10:10; 11:5; 22:17). See *histēmi* (2476), to stand.

1618. Ektenḗs; adj ,meaning stretched out, continual, intense (Acts 12:5 TR; 1 Pet. 4:8). Verb: *ekteinṓ* (1614), to stretch out, extend, as the hand (Matt. 8:3; 12:13); to cast out, let down, as an anchor from a ship (Acts 27:30). Deriv: *ektenṓs* (1619), intensely, earnestly (1 Pet. 1:22); *ekteneía* (1616), intenseness or continuance (Acts 26:7); *ektenésteron* (1617), the comparative neut. of *ektenḗs* used adverbially, meaning more intensely, earnestly (Luke 22:44 TR).

1634. Ekpsuchṓ; from *ek* (1537), out, and *psuchṓ* (5594), to breathe. To expire (Acts 5:5, 10; 12:23).

1635. Hekṓn; willing, unconstrained, gladly. Usually stands opposite to violence or compulsion (only in Rom. 8:20; 1 Cor. 9:17).

1637. Élaíon; oil, originally the express use of the oil of the olive (Luke 7:46; 10:34). *Élaion agalliáseōs* (20), the oil of gladness, denotes the exhilarating influence of the Holy Spirit typified by oil (Heb. 1:9). As oil is used to give light, so the Holy Spirit enlightens mens hearts concerning their need of God in Jesus Christ. *Élaion* should be distinguished from *múron* (3464), ointment. Ointment has oil as its base, to which spice or scent or other aromatic ingredients are added. There is evidence that in ancient times oil was applied to men while ointment was applied to women. This distinction clarifies Luke 7:46 in which the Lord is found in the house of the Pharisee telling him, You did not anoint my head with oil (*élaion*) but she anointed my feet with perfume (*múron*). Oil represented the common courtesy that would be expressed to a man. It was as if our Lord said to the Pharisee, You withheld from me a cheap and ordinary courtesy (represented by oil) while this woman bestowed upon me costly and rare homage (represented by *múron*) which she did not put on my head, but on my feet (meaning that the least honored part, the feet, received the highest honor, *múron*.)

1650. Élegchos; conviction, only in 2 Timothy 3:16 and Hebrews 11:1. It implies not merely the charge on the basis of which one is convicted, but also the manifestation of the truth of that charge. The results to be reaped from that charge and the acknowledgement, (if not outwardly, yet inwardly) of its truth on the part of the accused are referred to as well. See the verb *elégchō* (1651), to convict, reprove. Contrast *aitía* (156), an accusation, true or false.

1651. Elégchō; to reprove with conviction upon the offender (Luke 3:19; Eph. 5:11, 13). Contrast *epitimáō* (2008), to rebuke without conviction on the part of the offender.

1652. Eleeinós; from *éleos* (1656); mercy. Worthy of pity, pitiable, full of misery. In the NT used only in 1 Corinthians 15:19; Revelation 3:17.

1653. Eleeō; sometimes *eleáō*, to have pity, be compassionate (Matt. 5:7; Rom. 9:15). To show mercy (*éleos*, [1656]); to show compassion, extend help for the consequence of sin. Opposite to *sklērúnomai* (4645), to be hardened. Contrast with *cháris* (5485), grace.

1654. Eleēmosúnē; mercifulness. The result of *éleos* (1656), mercy, which becomes part and parcel of a person's character (Acts 3:2; 10:2, 4, 31). *Eleēmosúnē*

is the expression of mercy, to be contrasted with *oiktirmós* (3628), which means more the expression of inner pity and compassion rather than the outward manifestation of character. *Oíktos*, from *oikteirō* (3627) and the subst. *oiktirmós*, only mentally express pity for a situation or a person, while *eléos*, mercy, *eleéō*, to be merciful, and the subst. *eleēmosúnē* refer to the actual helpful action resulting from the pity. Therefore, *oiktirmós* (3628) refers only to the mental and emotional agony of a situation. This is the reason why *eleēmosúnē* is consistently translated alms" or "almsgiving although it is derived from *éleos*, mercy, while *oiktirmós* is consistently translated mercy (Rom. 12:1; 2 Cor. 1:3; Phil. 2:1; Col. 3:12; Heb. 10:28).

1655. Eleḗmōn; from *éleos* (1656), mercy. Compassionate, benevolently merciful, involving thought and action (Matt. 5:7; Heb. 2:17), while *oiktírmon* (3629), involves compassion from sensation (Luke 6:36; James 5:11). Both expressions are used of God in the manifestation of His pardoning and saving grace. *Oiktírmon* (3629) denotes one tenderly compassionate, one who grieves within for the condition and need of another. *Éleos*, from which *eleḗmōn* is derived, gives expression to the love which is inherent in an individual and which finds its emphasis in the expression and the power of that love, not merely being inspired by a need. The adj. *eleḗmōn* occurs in Matthew 5:7, blessed are the merciful ones', not merely those who express acts of mercifulness, but who have this attribute as a result of the indwelling of God within them, being *makários* (3107) blessed, because of Christ.

1656. Éleos; mercy. A special and immediate regard to the misery which is the consequence of sins (Luke 1:50; Eph. 2:4). Contrast *chàris* (5485), which is God's free grace and gift displayed in the forgiveness of sins as extended to men in their guilt. God's mercy, *éleos*, is extended for the alleviation of the consequences of sin. The lower creation is the object of God's mercy inasmuch as the burden of mans curse has redounded also upon it (Rom. 8:20–23). The guilt and power of sin must be removed through God's grace before the alleviation of the misery of sin can be experienced. The believer is to exercise mercifulness, for he can feel compassion for the misery of sin upon others, but he has no power to exercise grace since that is exclusively God's work. Blessed are the merciful for they shall obtain mercy (Matt. 5:7; KJV). See James 2:12, 13; 1 John 4:17.

1657. Eleuthería; freedom, generosity, independence. Freedom is presented as a distinctive blessing of the economy of grace which, in contrast with the OT economy, is represented as including independence from legal restrictions and rules of life (1 Cor. 10:29; Gal. 2:4; 5:1, 13). In contrast to the present subjection of the creature to the bondage of corruption, freedom represents the future state of the children of God (Rom. 8:21; see also vv. 20, 23). The perfect law of freedom (referred to in James 1:25) is the freedom of generosity, seen exclusively in James 2:12, 13, when the Judge shows his generosity in proportion to the mercifulness of the believers on earth. Ant.: *douleía* (1397), slavery.

1658. Eleútheros; connected with *eleúsomai*, the fut. of *érchomai* (2064), I come. One capable of movement, the free one. In the absolute sense: free, unconstrained, unfettered, independent. One who is not dependent upon another, for the most part in a social and political sense. In a relative sense: free, separate from or independent of (Rom. 7:3; 1 Cor. 9:19). Ant: *doúlos* (1401), slave, whose will and power is directed by another (John 8:32, 33; 1 Cor. 7:21, 22; 12:13; Gal. 3:28; Eph. 6:8; Col. 3:11).

1659. Eleutheróō; to make free, liberate, the result of redemption (John 8:32, 36; Rom. 6:18, 22; 8:2, 21; Gal. 5:1).

1670. Helkúō; or *hélkō*, to draw, without necessarily connoting the notion of force as in *súrō* (4951). See Acts 8:3; 14:19; 17:6; Revelation 12:4. To drag, although it may be implied (Acts 16:19; 21:30; James 2:6). *Helkúō* is used of Jesus on the cross drawing men unto Himself by His love, not force (John 6:44; 12:32). It is drawing to a certain point as in John 21:6, 11 indicating the drawing of the net while *súrō* (4951) is merely dragging something after one. In John 21:8 *helkúō* gives place to *súrō* (4951) for nothing is intended there but the dragging of the net.

1677. Ellogéō; from *en*, (1722)in or into, and *lógos* (3056) an account, to charge, impute, take into account or consideration. (Rom. 5:13; Phile. 1:18).

1679. Elpízō; from *elpís* (1680), hope. To hope, expect with desire (Luke 6:34; 23:8; 24:21); hope in the manner of trust, to confide; used with prep. *en* (1722), in or with; *eis* (1519), unto; *epí* (1909), on (John 5:45; 1 Cor. 15:19; 2 Cor. 1:10; Phil. 2:19). To set ones hope upon something, that is, the hope of future good fortune (1 Tim. 6:17).

1680. Elpís; hope, desire of some good with expectation of obtaining it (Acts 16:19; Rom. 5:4; Titus 1:2; 1 John 3:3). The object of hope, the thing hoped for (Rom. 8:24; Heb. 6:18, cf. Gal. 5:5; Col. 1:5; Titus 2:13; Heb. 7:19). The foundation or ground of hope (Col. 1:27; 1 Tim. 1:1). Trust, confidence in someone, when used with *eis* (1519), in or unto, following (1 Pet. 1:21). Confidence, security (Acts 2:26).

1696. Emménō; from *en* (1722), in, and *ménō* (3306), to remain. To remain, persevere in (Acts 14:22; Gal. 3:10; Heb. 8:9); with topographical reference (Acts 28:30).

1722. En; in. The prep. *en* usually governs the dat. with a primary idea of rest in any place or thing, and may be translated as on, at, by. *En*, When contrasted with *eis* (1519), unto, and *ek* (1537), from, stands between the two, *eis* implying motion into, *en*, in or remaining in, and *ek*, indicating motion out of. Commonly used of place, en means remaining, taking place within some definite place or limits, in, on, at, or by. If spoken of elevated objects or a surface, it may mean in, that is, on, upon, as on a fig tree, literally, in it (Mark 11:13), on the mountain (*en tō orei*) (Luke 8:32). In a somewhat wider sense, implying simply contact, it means close proximity (Matt. 6:5), on the corners of the streets, near the corners of the streets, so that the Pharisees could be seen by people who passed through the intersection. Used of a number or multitude, as indicating place, it means in, among, with, equivalent to *en mésō*, in the midst (Matt. 2:6; 11:11, 21). When used of persons, by implication it means before, in the presence of (Mark 8:38). When spoken of that by which one is surrounded or in which one is enveloped, in, with (Matt. 16:27). When used of time, it means when, such as a definite point or period, in, during, on, at which time anything takes place (Matt. 2:1; 3:1; 8:13). When used of time it may also mean how long, namely a space or period within which anything takes place, in, within, as in three days (Matt. 27:40).

1735. Endéchomai; from the prep. *en* (1722), in, upon, and *déchomai* (1209), to receive. As an impersonal verb *endéchetai* means it is possible, it may be (Luke 13:33).

1738. Éndikos; fair, just. *Díkaios* characterizes the subject so far as it is one with *díkē* (1349), justice, while *éndikos* characterizes the subject so far as it occupies the due relation to *díkē*, justice, or is within the confines of the law. Thus, in Hebrews 2:2 it means a just or fair recompense. In Romans 3:8, *éndikon* presupposes that which has been decided justly. *Dikaiós* is that which leads to the just sentence. Syn. *díkaios* (1342), just.

1740. Endoxázō; used only in 2 Thessalonians 1:10, 12 in the mid. voice, *endoxázomai*, from *en* (1722), in, and *doxázō* (1392), to glorify. In the aor. pass., to appear glorious (e.g., for Christ to appear and be recognized for all that He is).

1741. Éndoxos; glorious, splendid (Luke 13:17; Eph. 5:27). Neut. pl. *éndoxa*, as in Luke 13:17, works, miracles in which the *dóxa* (1391), glory of God and of the Son of God, shone forth manifestly (John 2:11; 11:40, cf. Luke 7:25). See *sēmeía* (4592), signs; *dunámeis* (1411), mighty works; *megaleía* (3167), great works; *parádoxa* (3861), strange works; *thaumásia*

(2297), admirable works.

1743. Endunamóō; to strengthen, only in biblical and ecclesiastical Gr., from *en* (1722), in, and *dunamóō* (1412), to strengthen. To make strong, vigorous. Used in the pass., to be strengthened, become strong. In connection with Hebrews 11:34 (TR), reference is appropriately made to Samson and Hezekiah. Elsewhere only metaphorically or spiritually and in the moral sphere (1 Tim. 1:12; 2 Tim. 4:17, where it is used of the equipment with the power necessary for executing the office of an apostle). Used also in Acts 9:22; Romans 4:20; Philippians 4:13; 2 Timothy 2:1.

1754. Energóō; to be active and energetic, to effect, prove oneself strong (Matt. 14:2; Mark 6:14; 1 Cor. 12:6, 11; Eph. 1:11, 20; 2:2). In the pass. and mid., *energéomai*, to be effected, accomplished (2 Cor. 1:6, cf. 2 Cor. 4:12). In James 5:16 it seems to denote the inspired prayer or the prayer of a righteous man wrought by the operation of the Holy Spirit (cf. Rom. 8:26, 27). To be in action, to be acting (2 Thess. 2:7), in the mid. voice the meaning to prove oneself strong or to make oneself felt by energetic working is, except in Philippians 2:13, used of the Apostle Paul when he predicates it to other subjects (Rom. 7:5; 2 Cor. 1:6; 4:12; Gal. 5:6; Eph. 3:20; Col. 1:29; 1 Thess. 2:13; 2 Thess. 2:7).

1755. Enérgēma; the suffix *-ma* makes it the result or effect of *enérgeia* (1753), energy. In the NT used only in 1 Corinthians 12:6, 10 of the results of the energy of God in the believer, translated effects, but actually it is the results energized by God's grace.

1756. Energés; from *enérgeia* (1753), energy. Refers to energy, engaged in work, capable of doing, active, powerful (1 Cor. 16:9; Phile. 1:6; Heb. 4:12). In Class. Gr. *energēs*, *enérgeia* (energy), and the verb *energéō* (1754), to be at work, seem to have been used almost exclusively as medical terms referring to medical treatment and the influence of medicine.

1758. Enéchō; from *en* (1722), in or upon, and *échō* (2192), to have. To hold in, endure. To urge, press upon (Luke 11:53), to have a quarrel, to spite or have resentment (Mark 6:19). Deriv: *énochos* (1777), to be held fast, bound, obliged; with a gen. following: bound, subject to, subject of (Heb. 2:15), guilty, deserving of and subject to punishment (Matt. 14:64; 26:66); bound by sin or guilt, guilty of sin and deserving of punishment (1 Cor. 11:27; James 2:10).

1764. Enístēmi; from *en* (1722), in, with, and *histēmi* (2476), to stand. Be present, instant, or at hand (Rom. 8:38; 1 Cor. 7:26; 2 Thess. 2:2; 2 Tim. 3:1).

1771. Énnoia; from *en* (1722), in, and *noús* (3563), mind. Intention, purpose, mind (Heb. 4:12; 1 Pet. 4:1). See *noéō* (3539), to think; *nous* (3563), mind.

1772. Énnomos; from *en* (1722), in, and *nómos* (3551), law. What is within range of law, based upon law, and governed or determined by law. *Énnomos* applies to the church (1 Cor. 9:21, cf. Gal. 6:2). Ant.: *paránomos*, not in accordance with the law, which word does not occur in the NT; the verb *paranoméō (3891), to act contrary to the law (Acts 23:3);*. *the subst. paranomía* (3892), wrongdoing, (2 Pet. 2:16).

1778. Éntaima; commandment, but emphasizing the thing commanded, a commission (Matt. 15:9; Mark 7:7; Col. 2:22). Deriv.: *entéllomai* (1781), from *en* (1722), in, and *téllō*, to charge, command, emphasizing the thing commanded; *entolé* (1785), commandment, which stresses the authority of the one commanding.

1783. Énteuxis; from the verb *entugchánō* (1793), to interrupt another in speaking. Intercession, prayer, address to God for oneself or others (1 Tim. 2:1; 4:5) Coming to God with boldness (*parrhēsia*, [3954]).

1785. Entolé; commandment, whether from God or man (Matt. 15:3; 1 John 2:3). Related to *entéllomai* (1781), from *en* (1722), in, upon, and *téllō*, to charge, command (Matt. 4:6; Mark 13:34; John 15:17; Acts 13:47). *Entolé* is the most common of the words meaning commandment. See *diátagma*, (1297), edict, decree; *diatagé* (1296), ordinance, disposition; *éntalma* (1778), a religious commandment; *epitagé* (2003), commanding authority, order, command; *paraggelía* (3852), charge. Entole stresses the authority of the one commanding, while *entálma* (1778) stresses the thing commanded. Syn: *prostássō* (4367), to charge.

1791. Entrepé; from the verb *entrépō* (1788), which is from *en* (1722), in, upon, and *trépō*, to turn, to cause to return upon oneself through shame (Matt. 21:37; Mark 12:6; Luke 18:2, 4; 20:13; 1 Cor. 4:14; 2 Thess. 3:14; Titus 2:8; Heb. 12:9). Shame (1 Cor. 6:5; 15:34). Entrope differs from aischune in that e is a shame in an individual resulting from a public address, to an audience in general concerning their sins collectively, while a is shame resulting from exposure of a specific individual's actions to be known by all.

1804. Exaggéllō; from *ex* (*ek* [1537]), out, and *aggéllō*, to tell, declare. To tell, declare abroad (1 Pet. 2:9).

1805. Exagorázō; from *ex* (see *ek* [1537]), out or from, and *agorázō* (59), to buy. To buy or redeem from, as applied to our redemption by Christ from the curse and yoke of the law (Gal. 3:13; 4:5). To redeem, as spoken of time (Eph. 5:16; Col. 4:5). The same phrase is used in the Gr. version of Daniel 2:8 meaning, Ye are gaining or protracting time. Similarly to be understood in Ephesians 5:16, because the days are evil, or afflicting, abounding in troubles and persecutions. This sense of the expression is still more evident in Colossians 4:5 as redeeming the time (KJV) by prudent and blameless conduct, gaining as much time and opportunity as possible in view of persecution and death. The word generally means to buy up, to buy all that can be bought, not allowing a suitable moment to pass by unheeded.

1809. Exaitéō; from *ex* (see *ek* [1537]), out, and *aitéō* (154), to require or demand. To claim back, require something to be delivered up. In the mid. voice, *exaitéomai*, to claim back for oneself (Luke 22:31).

1815. Exanástasis; from *ex* (see *ek* [1537]), from, and *anástasis* (386), arising again. The resurrection from the dead (Phil. 3:11). See *histēmi* (2476), to stand.

1817. Exanístēmi; related to *exanástasis* (1815), from *ex* (see *ek* [1537]), out or from, and *anístēmi* (450), to rise up. To rise up from among others (Acts 15:5); trans., to raise up seed from the woman (Mark 12:19; Luke 20:28). See *histēmi (2476), to stand.*

1822. Exartízō; from the intens. *ex* (see *ek*, [1537]), from, and *ártios* (739), complete. The verb *artizō*, to put in appropriate condition. To complete entirely, spoken of time (Acts 21:5), to furnish, or fit completely (2 Tim. 3:17). Deriv.: *katartizō* (2675), to put a thing in its appropriate position, establish, set up.

1825. Exegeírō; from *ex* (see *ek*, [1537]), out, and *egeírō* (1453), to raise. To raise up (Rom. 9:17; 1 Cor. 6:14).

1834. Exēgéomai; from *ex* (see *ek*, [1537]), out, used emphatically, and *hēgéomai* (2233), to tell, lead forward. To bring out, declare thoroughly and particularly (Luke 24:35; John 1:18; Acts 10:8; 15:12, 14; 21:19). From this verb comes the English word "exegesis" the unfolding through teaching.

1839. Exístēmi; or *existamai*, from *ex* (see *ek* [1537]), out, and *histēmi* (2476), to stand. To remove out of its place or state. In the NT applied only to the mind, meaning to be out of ones mind, to be beside oneself (2 Cor. 5:13); in a general sense, to be transported beyond oneself with astonishment, to be amazed, astounded (Matt. 12:23; Mark 2:12; 5:42) in an act. or trans. sense, to astonish (Luke 24:22; Acts 8:9).

1843. Exomologéō; verb made up of three distinct words: *ex* (see *ek* [1537]), out of, or *éxō* (1854), out; *homoú* (3674), together; and *logéō* or *légō* (3004), to reason, speak intelligently. To agree together with God or with ones conscience, and to externalize that which is inside oneself; to profess, express in agreement with, confess, to promise (Luke 22:6). In the mid. voice, *exomologéomai*, to confess as ones own sins (Matt. 3:6; Mark 1:5; Acts 19:18; James 5:16). To profess, confess, as the truth (Phil. 2:11). To confess, acknowledge as belonging to one (Rev. 3:5). With a dat. following, to give praise or glory to, glorify (Matt. 11:25; Luke 10:21; Rom. 14:11; 15:9).

1849. Exousía; from *éxesti* (1832), it is permissible, allowed. Permission, authority, right, liberty, power to do anything (Acts 26:12). As *éxesti* denies the pres-

ence of a hindrance, it may be used either of the capability or the right to do a certain action. The words *éxesti* and *exousía* combine the two ideas of right and might. As far as right, authority, or capability is concerned it involves ability, power, strength (*dúnamis* [1411]), (Matt. 9:8; 28:18). *Exousía* denotes executive power while *archḗ* (746), rule, represents the authority granting that power (Luke 20:20). The combined meaning of right and might is indicated in John 5:27; 17:2; 19:10, 11. *Exousía* also means justified, having the right to exercise power (Matt. 8:9; Rev. 18:1). In 1 Corinthians 11:10, it is clear from the connection in vv. 6, 7 that authority on the head is the same as the covering of the head (cf. *kálumma* [2571], and the verb *katakalúptō* [2619], to cover wholly, and *akatakáluptos* [177], uncovered). In Romans 13:1–3; Titus 3:1, *exousía* in the pl. denotes not so much the magistracy of a court, but the powers which govern and is syn. with *archḗ* (746), authority; *thrónos* (2362), throne; and *kuriótēs* (2963), dominion or government (1 Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 2:10, 15; 1 Pet. 3:22). In the Pauline passages it probably refers to evil powers who oppose Christ (1 Cor. 15:24; Eph. 6:12; Col. 2:15). Syn.: *krátos* (2904), dominion (Jude 1:25); *dúnamis* (Luke 4:36)

1860. Epaggelía; from *epí* (1909), upon, and *aggéllō* (32), to report, declare. It is primarily a legal term denoting a summons or promise undertaking to do or give something. Used only of the promises of God, except in Acts 23:21. The thing promised, a gift graciously given, not a pledge secured by negotiation (Luke 24:49 Acts 2:33; Gal. 3:14; Eph. 1:13; Heb. 9:15). Deriv.: *epággelma* (1862), a promise made with emphasis on the promise fulfilled, the result of the promise.

1861. Epaggéllō; from the intens. *epí* (1909), upon, and *aggéllō* (32), to tell, declare. To proclaim as public announcements or decrees; hence to announce a message, summons, or promise. In Class. Gr. used more in the sense of announcing a summons, or issuing a command for something. In the NT used only in the mid. voice, *epaggéllomai*, as a deponent verb basically meaning to announce oneself, offer ones services. Used primarily as to promise in Mark 14:11; Acts 7:5; Romans 4:21; 2 Peter 2:19, and to profess in 1 Timothy 2:10; 6:21 with the meaning of pretending. When used with this special meaning, the word and its deriv. refers to God's divine promise of spontaneous salvation. To render a service. (See Acts 1:4, *epaggelían* [1860], the promise; also Acts 7:5; Romans 4:21; Titus 1:2; Hebrews 12:26; James 1:12; 2:5) Used absolutely, meaning to give a promise (Gal. 3:19; Heb. 6:13; 10:23; 11:11). Deriv: *proepaggéllō*, in the NT only in the pass. form, *proepaggéllomai* (4279), to proclaim beforehand, promise beforehand; *epaggelía* (1860), proclamation; *epággelma* (1862), promise or assurance.

1862. Epággelma; promise, assurance. The suffix *-ma* makes it the result of *epaggéllō* (1861), to proclaim. Occurs only in 2 Peter 1:4; 3:13. Deriv.: *epaggéllō* (1861), to proclaim.

1864. Epagōnízomai; from *epí* (1909), for, and *agōnízomai* (75), to strive, contend earnestly. To fight for or in reference to something, with the dat. of that which gives the occasion (Jude 1:3).

1871. Epaitéō; from *epí* (1909), an intens., and *aitéō* (154), to ask, implore, claim. To beg, ask for alms (Luke 16:3). It is the literal word for beg. *Ptōchós* (4434), helplessly poor and depending upon others for survival (Luke 16:20) is translated poor man only by inference. A helplessly poor person can survive only by begging. *Epaitēs* (the noun derived from *epaitéō*) is one who realizes his inferior position and need and begs.

1876. Epanagkés; from *epí* (1909), upon, on account of, and *anágkē* (318), necessity. An adv. meaning necessity or necessarily. With the art. it assumes the meaning of the adj., *ta epanagkés*, things of necessity (Acts 15:28).

1879. Epanapaúō; or in the pass. form, *epanapaúomai*, from *epí* (1909), upon, and *anapaúomai* (373), to rest. To rely, to rest, repose oneself upon (Rom. 2:17); to rest, with the sense of remaining upon (Luke 10:6).

1882. Epanórthōsis; from *epanorthóō*, to set right again, correct, from *epí* (1909), upon, used as an intens., and *anorthóō* (461), to make right. Correction or amendment of what is wrong in a mans life. Occurs only in 2 Timothy 3:16. See *nouthesía* (3559), admonition; *paideía* (3809), instruction.

1896. Epeídon; from *epí* (1909), upon, and eídon, the second aor. imper. of horao (3708), to see. To look upon favorably (Luke 1:25) or unfavorably (Acts 4:29).

1905. Eperōtáō; from the intens. prep. *epí* (1909), and *erōtáō* (2065), to ask, inquire of, beg of. In the NT, to interrogate, inquire of, with the acc. *tina* (Matt. 12:10; 17:10; 27:11); used in the sense of to ask for, demand (Matt. 16:1). Deriv.: *eperṓtēma* (1906), inquiry.

1910. Epíbainō; from *epí* (1909), upon, to, and *bainō*, to go. To go upon, mount, as upon a donkey (Matt. 21:5); to go on shipboard (Acts 21:2, 6 TR; 27:2); to come to, enter into (Acts 20:18).

1919. Epígeios; from *epí* (1909), upon, and *gē* (1093), the earth. Earthly, being upon the earth (Phil. 2:10; 3:19). Earthly, belonging to the earth or wrought in men upon the earth (John 3:12). Earthly, terrestrial, made of earth (1 Cor. 15:40; 2 Cor. 5:1, cf. Job 4:19). Earthly, arising from the earth and attached to it (James 3:15). In the NT always opposite *epouránios* (2032), that which pertains to heaven (1 Cor. 15:40). In 2 Corinthians 5:1 *epígeios* is contrasted as an earthly house, to the house not made by hands, eternal in the heavens (see also John 3:12; Phil. 2:10). Occurs with a moral import, answering to the moral contrast between earth and heaven (Phil. 3:19, cf. v. 14; Col. 3:2; James 3:15, cf. v. 14, 16, 17).

1922. Epígnōsis; from *epí* (1909), an intens., and *gnósis* (1108), knowledge, meaning clear and exact knowledge. Epignosis is more intens. than *gnósis*, because it expresses a more thorough participation in the object of knowledge on the part of the subject. In the NT it appears in the Pauline writings and in Hebrews 10:26; 2 Peter 1:2, 3, 8; 2:20, and always refers to knowledge which very powerfully influences the form of the religious life, a knowledge laying claim to personal sympathy and exerting an influence upon the person. When used as an obj. (Eph. 1:17; 4:13; Col. 1:9, 10; 2:2; 1 Tim. 2:4; 2 Tim. 2:25; 3:7; Titus 1:1; Heb. 10:26; 2 Pet. 1:2, 3), it evinces the relation of the person knowing to the object of his knowledge (2 Pet. 1:8). It affects the religious blessings possessed by the subject (Eph. 1:17; 2 Pet. 1:2, 3) and determines the manifestations of the religious life (2 Pet. 2:20). When used without an obj. in a formal sense (Rom. 1:28; Col. 3:10), it is more precisely defined as knowledge which is determined by, or which regulates itself according to, so that the difference mentioned in Colossians 3:10 disappears. In Colossians 2:2, 23 it means discernment in connection with the knowledge of possession of salvation which determines the moral conduct (see Phil. 1:9, the knowledge which enables one to avoid error, cf. Rom. 10:2; 11:33; 2 Pet. 1:5).

1930. Epidiorthóō; from *epí* (1909), besides, above, and *diorthóō*, to correct. See *diórthōsis* (1357), an amendment, restoration. Occurs only in Titus 1:5, meaning to proceed in correcting or setting in order.

1932. Epieíkeia; clemency or gentleness (Acts 24:4; 2 Cor. 10:1). The virtue that rectifies and redresses the requisites of justice. The adj. *epieikḗs* (1933) occurs in Philippians 4:5; 1 Timothy 3:3; Titus 3:2; James 3:17; 1 Peter 2:18. Contrast *épios* (2261), mild. See *anochḗ* (463), forbearance; *makrothumía* (3115), longsuffering; *hupomonḗ* (5281), patience.

1937. Epithuméō; from *epí* (1909), in, and *thumós* (2372), the mind. To have the affections directed toward anything; to desire, long after. To desire in a good sense (Matt. 13:17; Luke 22:15; 1 Tim. 3:1; Heb. 6:11; 1 Pet. 1:12). To desire or long for as a matter of natural course (Luke 15:16; 16:21; 17:22; Gal. 5:17). To desire in a bad sense as coveting and lusting after (Matt. 5:28; Rom. 7:7; 13:9; 1 Cor. 10:6, cf. James 4:2).

1939. Epithumía; the active and individual desire resulting from *páthos* (3806), the diseased condition of the soul (Mark 4:19; Jude 1:16). See *hormé* (3730), an impulse; *órexis* (3715), lust.

1941. Epikaléomai; from *epí* (1909), upon, and *kaléō* (2564), to call. To be called by a persons name, declared to be dedicated to a person as to the Lord (Acts 15:17; James 2:7); to call a person by a name by charging him with an offense (Matt. 10:25 UBS); to call upon or invoke; in the mid. voice, to call upon a person as a witness (2 Cor. 1:23) or to appeal to an authority (Acts 25:25); to call upon by way of adoration; making use of the name of the Lord (Acts 2:21; Rom. 10:12–14; 2 Tim. 2:22).

1944. Epikátaratos; from *epí* (1909), upon, and *katáratos*, cursed. Used as a verbal adj. from *epikataráomai*, to lay a curse on, or to connect it with anything. One on whom a curse rests or in whom it is realized. See Galatians 3:10 which corresponds with being under the curse (also Gal. 3:13).

1949. Epilambánomai; from *epí* (1909), upon, and the mid. form of *lambánō* (2983), to take. With a gen. or more rarely with an acc., to lay hold of, take, catch hold of (Matt. 14:31; Mark 8:23; Luke 9:47; 23:26; Acts 9:27; 16:19, cf. 1 Tim. 6:12, 19). Figuratively, to lay hold of ones words (Luke 20:20, 26). With a gen., the meaning would be to take upon oneself,to assume (Heb. 2:16). The text means that Christ came to redeem us, and that He took upon Himself human nature of the seed of Abraham (Gal. 3:16). "For even though He was in the form of God, (He) . . . did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men" (Phil. 2:6, 7 NASB).

1951. Epilégomai; from *epí* (1909), to, moreover, and *légō* (3004), to say. To choose either in addition to or in succession to another (John 5:2; Acts 15:40). See *eklégomai* (1586), to select out of; *haireómai* (138), to choose in preference; *hairetizō* (140), to select in preference.

1957. Epimarturéō; from *epí* (1909), intens., and *marturéō* (3140), to witness. To testify emphatically, appear as a witness. Used in 1 Peter 5:12; also with the prep. *sun* (4862), together, as *sunepimarturéō* (4901), to give additional testimony (Heb. 2:4).

1963. Epínoia; from *epinoéō*, to think upon, from *epí* (1909), upon, and *noéō* (3539), to think. A thought, a device (Acts 8:22). See nous (3563), mind.

1967. Epioúsios; from *epí* (1909), for, into, and *ousía*, being, substance. Occurs only in the Lord's Prayer in Matthew 6:11; Luke 11:3. It was coined by the evangelist analogous to *perioúsios* (4041), from *perí* (4012), beyond, and *ousía*, being or substance meaning special or peculiar. The Gr. church father Chrysostom explained the *epioúsion árton* ([740], bread) as that bread which is needed for our daily support of life. It is that bread which is needful to the *ousía*, substance, of our being, that will sustain us.

1980. Episképtomai; a deponent verb meaning that it has a mid. or pass. form but it is used in an act. sense. Basically it signifies to look at something, examine closely, inspect, observe. To look upon with mercy, favor; to regard (Luke 1:68; 7:16; Acts 15:14; Heb. 2:6); to look after, take care of, tend. Frequently used in Class. Gr. for taking care of or nursing the sick (Matt. 25:36, 43); to look accurately or diligently (Acts 6:3); to visit, go, or come to see (Luke 1:78; Acts 7:23; 15:36).

1983. Episkopéō; from *epí* (1909), upon, and *skopéō* (4648), to regard, give attenlion to. The comp. verb means to look upon, observe, examine, look after. In the NT used in Hebrews 12:15; 1 Peter 5:2 as to the work of shepherding the flock, in an exhortation to elders. See *episkopos* (1985), a bishop, overseer; *episkopé* (1984), the office of a bishop; *allotriepiskopos* (244), a bishop who looks inquisitively into other peoples affairs; busybody.

1984. Episkopé; fem., a purely biblical and patristic word. The office of an overseer or bishop in Christ's Church (Acts 1:20; 1 Tim. 3:1). The word may be derived from *episkéō*, to visit, consider, examine, and provide covering for (Luke 19:44; 1 Pet. 2:12). Deriv.: *episkopéō* (1983), to look after.

1985. Episkopos; watcher, overseer. In the NT the elders are called *episkopoi* (Acts 20:28), knowing the watchful care which those holding this office are to exercise (cf. 1 Pet. 5:2). In Philippians 1:1 the *episkopoi*, elsewhere called elders (*presbúteroi*, [4245]), are mentioned along with the deacons (*diákonoi*, [1249]). They are also mentioned in 1Timothy 3:2 (cf. v. 8; see also Titus 1:7, cf. v. 5). An elder denotes the dignity of the office, and *episkopos*, (bishop or overseer,) denotes its duties (cf. 1 Pet. 5:1, 2; see 1 Pet. 2:25; 5:4). Deriv.: episkopeō (1983), to look after.

1994. Epistréphō; from *epí* (1909), to, and *stréphō* (4762), to turn. To turn, turn to or towards (Matt. 9:22 TR; Mark 5:30; 8:33; Acts 16:18). To return (Matt. 10:13; 12:44; 24:18; Luke 2:20 TR). Trans., to convert, turn to God and holiness (Luke 1:16, 17; James 5:19, 20). Intrans., to turn, to be thus converted or turned (Matt. 13:15; Luke 22:32; Acts 3:19; 9:35; 14:15; 26:18, 20). Deriv.: *stréphō* (4762), to turn.

1995. Epistrophé; from *epistréphō* (1994), to turn about. Ant.: apostrepho (654), to turn away from, a turning oneself around. Conversion; occurs only in Acts 15:3.

1997. Episunagōgé; from *episunágō* (1996), to gather together, from *epí* (1909), to, and *sunágō* (4863), together, collect. A gathering together (2 Thess. 2:1, cf. 1 Thess. 4:17). An assembling togelher at one place. In Hebrews 10:25 it does not merely denote the worshiping assembly of the church from which some were likely to absent themselves, but the assembling for corporate worship, not as a solitary or occasional act, but as customary conduct. The verb *egkataleipō* (1459), to desert or leave stranded, to leave neglected, give up or abandon, which term is used of betrayers, is too strong an expression for the mere avoidance of assembling for religious worship (see 2 Cor. 4:9; 2 Tim. 4:10, 16; Heb. 10:25). It refers rather to the separating of oneself from the local Christian community because of the dread of persecution. The prep. *epí* (1909), to, must refer to Christ Himself as the One to which this assembly was attached. Therefore, it would have the meaning of not betraying ones attachment to Jesus Christ and other believers, not avoiding ones own personal responsibility as part of the body of Christ.

1999. Episústasis; from *episunístēmi*, which does not occur in the NT and which is made up of the intens. *epí* (1909), and *sunistēmi* (4921), from the prep. *sun* (4862), together, and *histēmi* (2476), to stand. As an intrans. verb, to stand together against, in a hostile sense, rebel; and in a friendly sense, to stand by or together with, unite together. The subst. *episústasis*, uprising, disturbance, occurs only in Acts 24:12 (TR) and in 2 Corinthians 11:28 referring to all that the Apostle Paul had to encounter in opposition to him.

2003. Epitagé; authority, command imposed upon someone or something (Rom.16:26). Verb: *epitássō* (2004), to command.

2004. Epitássō; from *epí* (1909), over, and *tássō* (5021), to appoint or place appropriately. To appoint over, put in charge; put upon one as a duty, enjoin (Mark 1:27; 6:27, 39).

2005. Epiteléō; from *epí* (1909), intens., and *teléō* (5055), to finish, complete, perfect (Rom. 15:28; 2 Cor. 7:1; 8:6, 11; Gal. 3:3; Phil. 1:6; Heb. 8:5); to perform, accomplish (Luke 13:32 TR; Heb. 9:6; 1 Pet. 5:9). Deriv.: see *télos* (5056), end, goal.

2008. Epitimáō; from *epí* (1909), upon, and *timáō* (5091), to evaluate. To rebuke, but not effectually so as to bring the offender to conviction, To punish, rebuke. One, however, may rebuke another without bringing the rebuke to a conviction of any fault on the offenders part, perhaps because there may not have been any fault or because there was fault but the rebuke was insufficient and ineffectual to bring the offender to acknowledge it. Therefore, *epitimáō* is merely the rebuke without any result on the part of the person who is being rebuked. For instance, Peter began to rebuke (*epitimáō*) his Lord (Matt. 16:2), but without

any effect upon the Lord. The same was true when the penitent robber rebuked (*epitimṓn*) his fellow malefactor (Luke 23:40). Contrast with the verb *elégchō* (1651), to reprove with conviction, which refers to effectual rebuke leading, if not to a confession, at least a conviction of sin (John 8:46).

2014. Epiphaínō; from *epi* (1909), over, upon, and *phainō* (5316), to shine. Trans. to show forth, shine light upon: for example, upon the surface. Usually used in the pass., to show oneself openly or before others, to come forward, appear, with the idea of sudden or unexpected appearing. Often used of the gods and hence the significance of the NT *epipháneia* (2015), appearing, the subst. of *epiphainō* (Titus 2:11; 3:4). The word is often used in patristic Gr. of the incarnation of Christ. Intrans., to show oneself, used of the break of day (Acts 27:20); to appear, shine (Luke 1:79).

2015. Epipháneia; from *epiphainō* (2014), to appear, which is from *epí* (1909), over, upon, to, and *phainō* (5316), to shine, shine over or upon, give light to. Appearing. *Epipháneia* is used only by Paul (2 Thess. 2:8; 1 Tim. 6:14; 2 Tim. 1:10; 4:1, 8; Titus 2:13). Deriv.: adj., *epíphanēs* (2016), glorious, illustrious.

2026. Epoikodoméō; from *epi* (1909), upon, and *oikodoméō* (3618), to build. To build upon (1 Cor. 3:10, 12, 14; Eph. 2:20); figuratively, to build up, edify (Acts 20:32 TR; Col. 2:7; Jude 1:20).

2032. Epouránios; from *epí* (1909), upon, in, and *ouranós* (3772), heaven. What pertains to or is in heaven, chiefly of the gods. In Matthew 18:35 the Father, the heavenly One (*epouránios*). The meaning of this word is determined according to the various meanings of heaven. Deriv.: *ouranós* (3772), heaven.

2038. Ergázomai; from *érgon* (2041), work, labor (Matt. 21:28; Luke 13:14; Acts 18:3; 1 Cor. 4:12; 1 Thess. 2:9). To perform (Matt. 26:10; John 3:21; 6:28; 9:4); practice (in a good sense as in Acts 10:35; Rom. 2:10; or evil as in Matt. 7:23; Rom. 13:10; James 2:9); be employed in or about (1 Cor. 9:13; Rev. 18:17); procure, acquire by labor, as the word is frequently applied in Class. Gr. (John 6:27); trade with the idea of gaining (Matt. 25:16).

2041. Érgon; (neut.) work, performance, the result or object of employment, making or working. Sometimes it means work as a single performance (Matt. 26:10; Mark 14:6; John 7:21; 10:32, 33; 1 Cor. 5:2). Denotes any matter or thing, any object which one may have to do or attain (1 Tim. 3:1; 2 Tim. 4:18); the general object or result of doing and working, an object or result whose attainment or realization is not accomplished by a single act but by accumulated labor and continued work (Rom. 14:20; 1 Cor. 3:14, 15; 9:1); calling or occupation (Acts 14:26; Eph. 4:12; 1 Thess. 5:13; 2 Tim. 4:5); labor enjoined by and done for Christ as the spreading of His Gospel and the furthering of His Church; moral conduct (Rom. 2:6; 1 Cor. 3:13; 1 Pet. 1:7). It is especially used in the pl., *ta érga* (Matt. 11:2). In John used of Christ's miracles (John 5:20, 36; 7:3). In John 6:28, the works of God must be understood as works such as those which God does. On the other hand, John 6:29, the work of God must be understood as what God requires to be done. The question in John 6:28 implies a misapprehension of Christ's words which He corrects in John 6:29. In the Pauline Epistles those works to which Christians are called are designated not simply as *érga*, but *érga agathá* (18), which refers to benevolent works. In James, however, *érga* generally denotes acts by which the man proves his genuineness and his faith (James 2:14). Faith is proven by its works (James 2:22, 25). Elsewhere in the NT *ta érga*, the works, usually denotes comprehensively what a man is and how he acts (Rom. 2:6; 2 Cor. 11:15; 2 Tim. 4:14; 3 John 1:10; Rev. 2:2, 5, 6, 22, 23; 3:1, 2, 8, 15; 14:13; 16:11; 18:6; 20:12, 13). The sum total of created things (Heb. 13:21).

2046. Eréō; sometimes *rhéō* (4483) or *érō* (2036), to say, declare (Matt. 26:75; Luke 2:24; 22:13; John 4:13). To promise (Heb. 13:5); to call (John 15:15). The verbal adj. *rhētós*, spoken, expressly named, and the adv. *rhētṓs* (4490), expressly occur especially in later writers denoting the literalness of the quotation (1 Tim. 4:1, in which case reference is made to the clearness of the statement cited, indicating that there is no mystery about it). Contrast *árrētos* (731), that which cannot or dare not be uttered, unknown, full of mystery (2 Cor. 12:4).

2052. Eritheía; or *erithia*, derived from *érithos*, one who works for hire. *Eritheúō* has an identical meaning, usually in the mid. voice, used in a bad sense of those who seek only their own, namely those who take bribes. *Eritheia* is not bribery (seeking after situations of honor), but susceptibility of being bribed or corrupted, selfishness, a self-willed positiveness. Generally speaking, the word means selfishness, self-willed (Phil. 1:16; 2:3). See Romans 2:8; 2 Corinthians 12:20; Galatians 5:20; James 3:14, 16.

2064. Érchomai; to come; opposite *hupágō* (5217), to go. It primarily and properly denotes motion from one place to another. NT meanings: (1) To come (Matt. 2:2, 8; 8:2 TR; Mark 4:22; Luke 19:18; Acts 19:6). To come to Christ is to believe on Him (John 6:35; 7:37). (2) To go (Matt. 12:9; Luke 2:44; John 6:17; Acts 13:51; 28:14). (3) To come, referring to time (Luke 22:7; Gal. 4:4). (4) Yet to come, the future (Mark 10:30; Luke 18:30; John 16:13; 1 Thess. 1:10). *Ho erchómenos*, the coming One or He who is coming is a title of the Messiah (Matt. 11:3; Luke 7:19). (5) To be coming, following, next, or instant (Acts 13:44; 18:21). (6) To happen (John 18:4; Phil. 1:12; 2 Thess. 2:3; Rev. 3:10). (7) To be brought (Mark 4:21). (8) To come back, return (John 14:18, 28). (9) To come to oneself, meaning to recover ones senses or understanding (Luke 15:17).

2065. Erōtáō; to ask, with the acc. of a person, to ask someone (John 9:21; 16:30); to ask for something, in the acc. (Matt. 21:24; Mark 4:10; Luke 20:3; John 16:23); with *perí* (4012) following, about, concerning (Luke 9:45; John 18:19); or with a direct question following (Luke 19:31; John 1:19, 21; 5:12; 16:5); introduced by *légōn* (3004), saying, or the like (Matt. 16:13; John 1:25; 9:2, 19); with an indirect question following (John 9:15). A very distinct meaning of *erōtáō* is to pray, but in distinction from the verb *aitéō* (154). The first provides the most delicate and tender expression for prayer or request with the one asking and the one being asked on an equal level, such as the Lord Jesus asking of the Father. This is made very clear in John 14:13, 14 where the word *aitéō* is used in the case of us asking God as an inferior ask something of a superior, leaving it up to Him to do that which pleases Him. In v. 16 when the Lord Jesus is praying to the Father or asking the Father, the verb *erōtáō* is used, also used in John 17:9, 15, 20. Deriv.: *eperōtáō* (1905), to interrogate, to inquire of; *eperōtēma* (1906), inquiry.

2078. Éschatos; probably connected with *échō* (2192), primarily with reference to place; The extreme, most remote (Acts 1:8; 13:47). With reference to time, the last, generally that which concludes anything (Matt. 12:45; Luke 11:26; 2 Pet. 2:20; Rev. 15:1). Denotes the time when the development of God's plan of salvation shall come to a close, the time of the final and decisive judgment (Heb. 1:2; 1 Pet. 1:20; 2 Pet. 3:3). Thus we have the *eschátē hēméra*, the last day (John 6:39, 40, 44, 54; 11:24; 12:48) which refers to the conclusive character of the final time. In the pl. the *éschatai hēmérai*, the last days (Acts 2:17), denote the time and era referred to in the context rather than the time previous to Christ's second advent in 2 Timothy 3:1; James 5:3, 7. With reference to rank or order, generally in a bad sense (Luke 14:9). Of persons, referring to the lowest (Mark 9:35; John 8:9; 1 Cor. 4:9). Sometimes denoting a moral lowness (Matt. 19:30; 20:16; Mark 10:31; Luke 13:30).

2084. Heteróglōssos; from *héteros* (2087), another, but different, and *glṓssa* (1100), a tongue, language. One of another tongue or language (1 Cor. 14:21). See *heterodidaskaléō* (2085), to teach a different doctrine; *heterozugéō* (2086), to be yoked differently, unequally; *héterōs* (2088), differently, otherwise.

2085. Heterodidaskaléō; from *héteros* (2087), other but

different, and *didaskalía* (1319), doctrine or teaching. To teach a doctrine different from ones own (1 Tim. 1:3; 6:3). See *heteróglōssos* (2084), of a different language. Contrast: *állos* (243), numerically another or one coming after.

2086. Heterozugéō; from *héteros* (2087), another, different, and *zugós* (2218), a yoke. To draw the other side of a different yoke. To be yoked unequally, particularly in marriage (2 Cor. 6:14). See *heteróglōssos* (2084), of a different language. Contrast: *állos* (243), numerically another or one coming after.

2087. Héteros; another, in a qualitative sense (Matt. 6:24; 8:21; 11:3; 12:45; Luke. 7:41; 17:34, 35). Contrast *állos* (243), another, numerically. *Héteros* and *héteros* repeated, one and another, different from each other (1 Cor. 15:40). Different, altered (Luke. 9:29); other, foreign, strange (Acts 2:4). Deriv.: *héterōs* (2088). adv., otherwise differently; *heteróglōssos* (2084), one of another (different) tongue; *heterodidaskaléō* (2085), to teach a different doctrine than ones own; *heterozugéō* (2086), to be unequally yoked.

2088. Héterōs; adv. of *héteros* (2087), a different one, another of a different quality. Otherwise, differently (Phil. 3:15). See *heteróglōssos* (2084), of a different language. Contrast: *állos* (243), another, numerically but not qualitatively different.

2095. Eu; an adv. meaning well, good. In commendations, Well done! as in Matthew 25:21; followed by a noun and an adj. as in verse twenty-three, "Well done, good . . . servant." Used extensively as a prefix to comp. verbs with the meaning of well, good, and hence often used as an intens., for example *eulogéō* (2127), to eulogize, bless; *eukairía* (2120), good or appropriate opportunity.

2097. Euaggelízō; to evangelize, proclaim the good news, almost always concerning the Son of God as declared in the Gospel (exceptions: Luke 1:19; Gal. 1:8; 1 Thess. 3:6). Used in the act. voice, to declare, proclaim (Rev. 10:7; 14:6); in the pass. voice, *euaggelizomai*, of matters to be proclaimed as glad tidings (Luke 16:16; Gal. 1:11; 1 Pet. 1:25), of persons to whom the proclamation is made (Matt. 11:5; Luke. 7:22; Heb. 4:2, 6; 1 Pet. 4:6); in the mid. voice, especially of the message of salvation, with a personal obj., either of the person preached (Acts 5:42; 11:20; Gal. 1:16), or with a prep., of the persons evangelized (Acts 8:4, 12; 13:32; 15:35; 1 Cor. 15:1; 2 Cor. 11:7; Gal. 1:23; Eph. 2:17; 3:8). Deriv.: *euaggélion* (2098), Gospel; *euaggelistḗs* (2099), evangelist; *proeuaggelizomai* (4283), to announce good news beforehand (Gal. 3:8).

2098. Euaggélion; gospel. Originally a reward for good news, later becoming the good news itself. The good news of the kingdom of God and salvation through Christ (Matt 4:23; 9:35; 24:14; 26:13; Mark 1:1, 14; 8:35; 10:29; 13:10; 14:9; 16:15; Acts 15:7; 20:24; 1 Pet. 4:17); in Pauls epistles used of the basic facts of the death, burial, and resurrection of Christ (1 Cor. 15:1–3) and of the interpretation of these facts (Rom. 2:16; Gal. 1:7, 11; 2:2).

2099. Euaggelistḗs; evangelist, one who declares the good news. Used of Philip (Acts 21:8; see also 8:4, 5, 12, 35, 40); of evangelists along with apostles, prophets, pastors, and teachers (Eph. 4:11); of Timothy (2 Tim. 4:5). The number of evangelists must have been greater than the number suggested by NT references (2 Cor. 8:18; Phil. 4:3; Col. 1:7; 4:12). Originally *euaggelistḗs* denoted a function rather than an office, and there could have been little difference between an apostle and an evangelist, all the apostles being evangelists, but not all evangelists being apostles. Evangelists were subordinate to the apostles. In Ephesians 4:11 the evangelists are mentioned only after the apostles. Evangelists were not just missionaries. A distinction must be made between the office of an evangelist and the work of one. An evangelist is also an author of the Gospel.

2100. Euarestéō; to be well pleasing (Heb. 11:5, 6). Pass., to give satisfaction, make content, satisfy (Heb. 13:16). Syn.: *aréskō* (700), to make one inclined to, content with.

2101. Euárestos; from *eu* (2095), well, and *arestós* (701), pleasing, agreeable. Well-pleasing, acceptable. Used with reference to God, that which God wills and recognizes (Rom. 12:1, 2; Eph. 5:10; Phil. 4:18; Col. 3:20; Heb. 13:21); to persons (Rom. 14:18; 2 Cor. 5:9); to men and of slaves (Titus 2:9).

2102. Euárestōs; the adv. of *euárestos* (2101), pleasing, well-pleasing (Heb. 12:28).

2106. Eudokéō; from *eu* (2095), well, good, and *dokéō* (1380), to think. To be well-pleased or to think something good; not merely an understanding of what is right and good (as in *dokéō*), but stressing the willingness and freedom of an intention or resolve regarding what is good (Luke 12:32; Rom. 15:26, 27; 1 Cor. 1:21; Gal. 1:15; Col. 1:19; 1 Thess. 2:8). To take pleasure in (Matt. 3:17; 12:18; 17:5; 1 Cor. 10:5; 2 Cor. 12:10; 2 Thess. 2:12; Heb. 10:6, 8, 38; 2 Pet. 1:17). The noun *eudokía* (2107), good pleasure, implying a gracious purpose, a good object with the idea of a resolution showing the willingness with which it is made.

2107. Eudokía; from *eudokéō* (2106) which is from *eu* (2095), well, good, and *dokéō* (1380), to think, appear. Good will, good pleasure (Matt. 11:26; Luke 10:21), a free will (willingness, pleasure) whose intent is something good; benevolence, gracious purpose. In this sense it is parallel to *eulogía* (2129), blessed. *Eudokía* never denotes good will in the moral sense, not even in 2 Thessalonians 1:11 where it is used in the phrase, "good pleasure of his goodness." It must be an outcome of *agathōsúnē* (19), goodness, the virtue of beneficence, even as works are the product of faith. Therefore, the *eudokía*, the good will of *agathōsúnē*, denotes that which pleases, goodness, the tendency to good.

2120. Eukairía; from *eu* (2095), well, good, and *kairós* (2540), time, with the meaning of season or a suitable or convenient time. Contrast *chrónos* (5550) which relates only to time as a measurement. The right and suitable time or convenient opportunity (Matt. 26:16; Luke 22:6). Deriv.: *kairós* (2540), time or season; *eúkairos* (2121), a convenient, seasonable time, suitable to the time, well-timed; *eukairōs* (2122), an adv., conveniently as far as time is concerned; *eukairéō* (2119), verb, to have convenient time or opportunity.

2124. Eulábeia; godly fear, (Heb. 5:7; 12:28); predominantly used in a good sense, though like *phóbos* (5401), fear, it has not altogether escaped being employed in an evil sense. *Eulábeia* relates to the good and *deilía* (1167), cowardice, relates to the bad, with *phóbos*, fear or reverence, as the mid. term. Verb: *eulabéomia* (2125), fearing; adj.: *eulabḗs* (2126), devout.

2125. Eulabéomai; from *eulabḗs* (2126). To be cautious, thoughtful, circumspect. To be afraid, to be moved or impressed with a natural or religious fear (Acts 23:10 TR; Heb. 11:7).

2126. Eulabḗs; devout, from *eu* (2095), well, carefully, and *élabon*, second aor. of *lambánō* (2983), to take (Luke 2:25; Acts 2:5; 8:2). One who takes anything carefully which is held out to him, cautious, circumspect, careful in the worship of God and in his duties toward God. On all three occasions where *eulabḗs* occurs it expresses Jewish piety: Luke 2:25, with Simeon; Acts 2:5, those Jews who came from distant places to keep the commanded feasts at Jerusalem; Acts 8:2, those who carry Stephen to his burial, devout Jews who had separated themselves in spirit from the murder of Stephen. *Eulabḗs* is the scrupulous worshiper who is careful about changing or writing anything lest he offend.

2127. Eulogéō; from *eu* (2095), good, well, and *légō* (3004), to speak. To bless, or more accurately, to speak well of. When the subject is God, His speaking is His action, for God's speaking and acting are the same thing. When God is said to bless us, eulogize us, speak well of us, He acts for our good as He sees what we need most and not what we desire. When we bless (eulogize) God we speak well of Him, we laud or praise Him because He deserves it (Luke 1:64; 2:28; 24:53). When we bless (eulogize) one an-

other, we express good wishes. When we bless, as Christ did the loaves and fishes when He miraculously multiplied them (Matt. 14:19; Mark 6:41; 8:7; Luke 9:16), and as He did the memorial bread (Matt. 26:26; 1 Cor. 10:16), and the infants (Mark 10:16 TR), we consecrate them to divine use. Distinguished from *makarizō* (3106), to pronounce blessed, and *makarios* (3107), blessed, indwelt by God. Part: *eulogēménos;* blessed, but more accurately one well spoken of and acted upon. One upon whom God has acted or who has experienced the blessing (*eulogian* [2129]) of God (Matt. 21:9; 23:39; 25:34; Mark 11:9, 10; Luke 1:28, 42; 13:35; 19:38; John 12:13). The *eulogía* of God is Gods action in mans life to bring him to the desired relationship with Himself. Distinguished from *eulogētós* (2128), spoken only of God as inherently worthy to be well-spoken of by man, and from *makários* (3107) which refers to a permanent state of being and not the particular effect of a certain cause such as *eulogēménos* would imply. Related to *eulogētós*, worthy to be well-spoken of.

2128. Eulogētós; derived from *eulogéō* (2127) which is from *eu* (2095), good or well, and *légō* (3004), to speak; to bless or to speak well of, to eulogize. Therefore, *eulogētós* means one to be well spoken of, worthy of praise (Mark 14:61; Luke 1:68; Rom. 1:25; 9:5; 2 Cor. 1:3; 11:31; Eph. 1:3; 1 Pet. 1:3). This adj. ending in *-tos*, has the meaning of worthy to be praised, and is in all instances ascribed to God. No one is inherently worthy of praise except God. On the other hand, the part. adj. *eulogēménos* (fem.: *eulogēménē*) refers to humans who have been well spoken of and acted upon by God. Distinguished from *makários* (3107), the blessed one possessing God's nature because of Christ and hence fully satisfied, as compared to the happy person favored by circumstances. The non-permanent state of happiness is not referred to in the NT. In Mod. Gr. a happy person is called *eutuchés*, from *eu* (2095), good or well, and *túchē*, luck, meaning one who has good luck. The verb *tugchánō* (5177), to happen, to come upon or to be found in a certain state, related to *eutuchia*, happiness, occurs in Luke 10:30 TR; 20:35; Acts 19:11; 24:2; 26:22; 27:3; 28:2; 1 Corinthians 14:10; 15:37; 2 Timothy 2:10; Hebrews 8:6; 11:35.

2129. Eulogía; from *eulogéō* (2127), to bless, as distinguished from *makarizō* (3106), to declare as indwelt by God and thereby fully satisfied. Expressing good wishes, blessing, praise, eulogy to God (Rev. 5:12, 13; 7:12); commendation to man (Rom. 16:18); the blessing, good word, or action of God (Rom. 15:29; Eph. 1:3; Gal. 3:14; Heb. 6:7); consecration, beneficence (2 Cor. 9:5, 6). Contrast *makarismós*, blessedness or the action of becoming blessed (Rom. 4:6, 9; Gal. 4:15).

2132. Eunoéō; from *eu* (2095), well and *nous* (3563), mind. To favor, be well affected or well-minded toward another, to be friends (Matt. 5:25). Noun: *eúnoia* (2133), benevolence. See *noéō* (3539), to think.

2133. Eúnoia; the noun of *eunoéō* (2132), to favor. Benevolence, good will (1 Cor. 7:3 TR; Eph. 6:7). See *noéō* (3539), to think; *nous* (3563), mind.

2141. Euporéō; from *eu* (2095), well, *poréō*, to journey. To prosper (Acts 11:29).

2144. Euprósdektos; from *eu* (2095), well, and *prósdektos*, accepted, acceptable, which is from *prosdéchomai* (4327), to receive, accept. Well-accepted, acceptable (Rom. 15:16; 2 Cor. 6:2; 1 Pet. 2:5). A strong affirmation of acceptability, favorably accepted, predicated as *dektós* (1184), of the time of grace (Rom. 15:31; 2 Cor. 8:12).

2146. Euprosōpéō; from *eu* (2095), well, and *prósōpon* (4383), a face, appearance. Occurs only in Galatians 6:12, to make a fair appearance or show. It presents the contrast between appearance and reality.

2147. Heurískō; to find, either with a search (Matt. 7:7, 8) or without (Matt. 27:32). In the pass. voice, of Enoch's disappearance (Heb. 11:5), of mountains (Rev. 16:20), of Babylon and its occupants (Rev. 18:21, 22). Metaphorically, to find out by inquiry, to learn, discover (Luke 19:48; John 18:38; 19:4, 6; Acts 4:21; 13:28; Rom. 7:10; Gal. 2:17; 1 Pet. 1:7; Rev. 5:4). In the mid. voice, to find for oneself, gain, procure, obtain (Matt. 10:39; 11:29; Luke 1:30; Acts 7:46; 2 Tim. 1:18). Deriv.: *aneuriskō* (429), to find out by search, discover, from *aná* (303), up, and *heurísko*, as in Luke 2:16 of the shepherds in searching for and finding Mary and Joseph and the Child; also in Acts 21:4 of Paul searching for and finding the disciples at Tyre.

2150. Eusébeia; from *eu* (2095), well, and *sébomai* (4576), to worship. Devotion, piety toward God (Acts 3:12; 1 Tim. 2:2; 2 Pet. 1:6, 7). Godliness or the whole of true religion, so named because piety toward God is the foundation and principal part of it (Matt. 22:37, 38; 1 Tim. 4:7, 8; 6:6; Heb. 11:6). Related words: *eusebéō* (2151), verb, to exercise piety or true religion, to worship; *eusebḗs* (2152), adj., devout, pious, religious, godly; *eusebṓs* (2153), adv., piously, religiously, godly (2 Tim. 3:12; Titus 2:12). All these words originally were often provided with more precise definitions to show to whom the worship was directed. It has the general sense of a pious life or a life which is morally good.

2151. Eusebéō; from *eu* (2095), well, and *sébomai* (4576), to worship, venerate. To be pious, to act as in the fear of God (Acts 17:23; 1 Tim. 5:4), in which instance it means to fulfill ones duty in reference to God, in the fear of God.

2152. Eusebḗs; one who reverences aright, shows piety toward God, parents, or others (Acts 10:2, 7; 22:12; 2 Pet. 2:9). Noun: *eusébeia* (2150), godliness, well-directed piety or worship, formerly called worthship (Acts 3:12; 1 Tim. 2:2; 3:16; 4:7, 8; 6:3, 5, 6, 11; 2 Tim 3:5; Titus 1:1; 2 Pet. 1:3, 6, 7; 3:11). Adv.: *eusebṓs* (2153), in a godly manner (2 Tim. 3:12; Titus 2:12).

2160. Eutrapélia; from *eutrápelos*, which is from *eu* (2095), easily, and *étrapon*, second aor. of *trépō*, to turn. One who can easily or readily turn his speech for the purpose of exciting mirth or laughter. A wit, but since such persons are very apt to deviate into mischief-making and clownishness, *eutrápelos* is sometimes used in a bad sense as a scoffer, a sneerer. In a bad sense it means obscene jesting, to which Paul probably refers in Ephesians 5:4, the only usage in the NT.

2165. Euphraínō; from *eu* (2095), well, and *phrḗn* (5424), mind. To rejoice, make joyful in mind. In a good and spiritual sense, to rejoice, make joyful (2 Cor. 2:2); in the pass., *euphrainomai*, to be glad, joyful (Acts 2:26; Rom. 15:10; Gal. 4:27). To be joyful, merry, in a natural sense (Luke 15:23, 24, 29, 32) or in a bad sense (Luke 12:19; Acts 7:41). In Luke 16:19, it refers to the rich mans luxurious and sumptuous living. Noun: *euphrosúnē* (2167), gladness.

2167. Euphrosúnē; from the verb *euphrainō* (2165), to rejoice. Joy, joyfulness, gladness (Acts 2:28; 14:17).

2168. Eucharistéō; from *eu* (2095), good or well, and *cháris* (5485), grace. The good response or reception by that which does not deserve grace. Such a response expresses itself in thanksgiving and praise, to be thankful, to thank. It does not occur in the Sept. where instead we find *eulogéō* (2127), to speak well of or eulogize. In the NT, except in Romans 16:4, used in a religious sense with or without reference to God. In Lukes and Pauls writings, it is followed by God in the dat., *tō Théō*. There is, however, a difference between *eucharistéō* with the dat. and *euchristéō* by itself. With the dat. it always stands where there is inferred a kindness done, a favor, a *cháris* (5485), grace, for an undeserved gift received. The reason for thanks is designated by *hüper* (5228), for the sake or on the part of (Rom. 1:8; 1 Cor. 10:30; Eph. 1:16; 5:20); by *peri* (4012), with respect to, with the gen. (1 Cor. 1:4; 1 Thess. 1:2; 2 Thess. 1:3; 2:13; Phile. 4); by *epí* (1909), upon, with the dat. (1 Cor. 1:4; Phil. 1:3); by *diá* (1223), through, with the acc. (Col. 1:3). Sometimes it is added on with *hóti* (3754), that (Luke 18:11; John 11:41; Rom. 1:8; 1 Cor. 1:14; 1 Thess. 2:13; Rev. 11:17).Deriv.: *eucharistía* (2169), thankfulness, giving of thanks; *eucháristos* (2170), thankful, grateful, well-pleasing. Syn.: *eulogéō* (2127),

to bless, praise, eulogize, meaning praising and glorifying God which is prompted only by God Himself and His revealed glory.

2169. Eucharistía; from *eu* (2095), well, and *cháris* (5485), grace, thanksgiving To receive something as an expression of grace by someone and accept it as if one does not deserve it (Acts 24:3; Rev. 7:12). From this is derived the verb *eucharistéō* (2168), to be thankful or to give thanks. *Eucharistia*, Eucharist, which is also the word used for Holy Communion, embodies the highest act of thanksgiving for the greatest benefit received from God, the sacrifice of Jesus. It is the grateful acknowledgement of past mercies as distinguished from the earnest seeking of the future.

2170. Eucháristos; from *eu* (2095), well, and *cháris* (5485), grace or thanks. Thankful, grateful (Col. 3:15).

2173. Eúchrēstos; from *eu* (2095), well, and *chrēstós* (5543), useful. Useful or very useful (2 Tim. 2:21; 4:11; Phile. 1:11). See *chreía* (5532), need, and *chrēstótēs* (5544), kindness.

2192. Échō; to have, to hold, hold on, to count, consider, regard, wear (Matt. 3:4; 22:12; John 18:10); used idiomatically, to be with child (Mark 13:17; Rom. 9:10); to possess. Deriv.: *apéchō* (568), to receive; *paréchō* (3930), to grant; *antéchomai* (472), to hold firmly to; *enéchō* (1758), to have a grudge against; *katéchō* (2722); to hold fast; *metéchō* (3348), to share; *nounechēs* (3562), wisely; *anéchomai* (430), to bear with; *schēma* (4976), fashion.

2198. Záō; or *zō*, from *zéō* (2204), to be warm. To have life, be alive, used of natural living (Matt. 27:63; Luke 2:36; Acts 17:28; 22:22, cf. Mark 16:11; Luke 24:23; Acts 1:3; Rev. 2:8); spiritual living (Gal. 2:20); eternal living (Luke 10:28; John 6:58) spiritual and eternal living (John 6:57; Rom. 1:172; Gal. 3:12). The part. *zōn* is used in a trans. sense and means not only living, but causing to live, vivifying, quickening (John 6:51, cf. vv. 33, 50, 54, 58; Acts 7:38; 1 Pet. 1:3, cf. John 4:10). The inf. *zēn*, with the neut. art. to is used as a noun for life (Heb. 2:15). It is applied to God who has life independently from anyone and from whom all living beings derive their life and existence (Matt. 16:16; 26:63; John 6:57, 69 TR; 1 Thess. 1:9; 1 Tim. 4:10; 6:17 TR; Heb. 10:31). It is joined with other words to denote a particular manner of living (Rom. 6:10, 11; Gal. 2:19; 1 Pet. 4:6). In 1 Peter 2:24, to "live unto righteousness" means to live in all righteousness and holiness as persons justified by the death of Christ (Rom. 6:2, 4, 6, 7, 11). To live in the Spirit (Gal. 5:25) is to live under His constant guidance and influence (cf. Rom. 8:15). To live to oneself (2 Cor. 5:15) means to live according to ones own evil and corrupt inclinations. To live, as recovering from an illness (John 4:50, 51, 53). The subst. *zōḗ* (2222), life, is animal life, bare existence as compared to *bíos* (979), mental life with consciousness, from which our word biography is derived.

2200. Zestós; from *zéō* (2204), to be hot; Hot, used figuratively in Revelation 3; 15, 16.

2204. Zéō; to seethe, bubble, connected with *zēlos* (2205), zeal. Onomatopoeic of the sound of boiling water. In the NT only applied spiritually (Acts 18:25; Rom. 12:11).

2205. Zēlos; zeal, used in a good sense (John 2:17; Rom. 10:2; 2 Cor. 9:2) but more often in an evil sense (Acts 5:17; Rom. 13:13; Gal. 5:20; James 3:14). Unlike *phthónos* (5355), envy, when used in a good sense. *Zēlos* signifies honorable emulation with the consequent imitation of that which seems excellent. According to Aristotle, *zēlos* grieves, not because another has the good, but that one does not have it, and seeks to supply such deficiencies in himself. However, *zēlos* may degenerate into a desire to make war upon the good which it beholds in another, and thus to trouble that good and diminish it. This is why we find *zēlos* joined together with *éris* (2054), contention (Rom. 13:13; 2 Cor. 12:20; Gal. 5:20).

2219. Zúmē; most probably from *zéō* (2204), to heat. Leaven, fermenting matter, so called from heating, fermentation, the mass of dough (*phúrama* [5445]) with which it is mixed (Matt. 13:33; Rom. 11:16;1 Cor. 5:6, 7). Everywhere in Scripture the word *zúmē* represents evil, including Matthew 13:33; Luke 13:21, if properly understood. The real significance of leaven is shown in 1 Corinthians 5:7 as being destructive and typifies what does not belong originally and essentially to life, that by which it is disturbed and penetrated, namely, sin. It is sin penetrating daily life. *Zúme* first appears in the institution of the Passover (Ex. 12:15, 19, 20, 34, 39; 13:3, 7) and in the ritual of sacrifices (Ex. 23:18; 34:25; Lev. 2:11; 6:17; 7:13; Deut. 16:3, 4; Amos 4:5). All that disgraces the Christian and detracts from his holy newness of life is after the manner of leaven (1 Cor. 5:6; Gal. 5:9). It represents false doctrine as opposed to that which has been received (Gal. 5:9). In Luke 12:1, hypocrisy is named in the same connection with leaven, which finds its embodiment in the doctrine covering such conduct. Deriv.: *zúmoō* (2220), to leaven, mix with leaven; *ázumos* (106), unleavened.

2220. Zumóō; to leaven, mix with leaven (*zúmē* [2219]). In the act. voice, to permeate with leaven (1 Cor. 5:6; Gal 5:9). In the pass. voice, used intrans., to be leavened or mixed with leaven, and thus to ferment (Matt. 13:33; Luke 13:21). Deriv.: *zúmē* (2219), leaven.

2222. Zōḗ; life, referring to the principle of life in the spirit and soul. Distinguished from *bíos* (979), physical life, livelihood, of which *zōē* is the nobler word, expressing all of the highest and best which Christ is (John 14:6; 1 John 1:2) and which He gives to the saints. The highest blessedness of the creature.

2225. Zōogonéō; from *zōos*, alive, and *gégona*, the perf. mid. of the obsolete *genō*, to form, make. To give birth to living creatures. To vivify, make alive. In the NT, occurs only in Luke 17:33; Acts 7:19; 1 Timothy 6:13 (UBS) to retain life.

2226. Zōon; derived from *záō* (2198), to live. A living creature, an animal (Heb. 13:11; 2 Pet. 2:12, Rev. 4:6, 7). Sometimes used syn. with *thērion* (2342), a wild beast. However, there is a distinction between the two. Although in the Class. Gr. *zōon* is designated as a thinking animal to indicate that man also is such, this is not so in the NT. The fact that man lives does not make him a *zōon*, an animal. He is a living creature but not an animal in the sense of a nonthinking animal. Similarly, in spite of the fact that God is alive, He is never called a *zōon*, but He is called life itself, as is also Jesus Christ (John 1:4; 1 John 1:2, *zōḗ* [2222]), the source of life. *Thērion* gives predominance to the lower animal life and is associated with a hellish symbolism.

2227. Zōopoléō; from *zōos*, alive, and *poiéō* (4160), to make. Make alive, vivify (John 6:63; 1 Cor. 15:45; 2 Cor. 3:6). Used primarily in the NT of raising the dead to life (John 5:21; Rom. 4:17; 8:11; 1 Cor. 15:22, 36; 1 Pet. 3:18). Generally used in reference to salvation, answering to the Pauline connection between righteousness and life (Gal. 3:21).

2233. Hēgéomai; from *ágō* (71); to bring, lead;. It primarily signifies to lead on or forward, to be the chief or principal participant (Acts 14:12); to preside, govern, rule, whether in a temporal sense (Acts 7:10) or in a spiritual one (Heb. 13:7, 17, 24, cf. Matt. 2:6; Luke 22:26). To think, esteem, reckon (Acts 26:2; 2 Cor. 9:5; Phil. 2:3; 1 Thess. 5:13). Deriv.: *exēgéomai* (1834), to bring forth, thoroughly explain; *proēgéomai* (4285), from *pro* (4253), before, and *hēgéomai*, to think, meaning to esteem another before oneself, to prefer or go before another (Rom. 12:10).

2250. Hēmera; the day as distinguished from night, quantitatively as a division of time. Sometimes used, however, of a longer space of time. Daytime as distinguished from nighttime (Matt. 20:6, 12; John 11:9; Acts 12:18; 26:13; 27:29, 33, 39). A day in the Eastern way of thinking may be any part of a twenty-four-hour period or the entire twenty-four-hour period. Thus the day in the Eastern calculation of time is considered as a night and a day (*nuchthēmerón* [3574] a unit consisting of a night and a day). Therefore, the three days and three nights of Matthew 12:40 in which Jesus was in the grave should be considered as Friday (being part of the first day), all of Saturday (being

the second day), and part of Sunday (being the third day). Figuratively, time for work or labor (John 9:4, cf. Matt 20:6, 12). The day of eternal life, as opposite to the spiritual darkness of our present state (Rom. 13:12). A day including both the day and night, *nuchthēmerón* (Matt. 15:32; 17:1; Acts 28:7, 12, 14; 2 Cor. 4:16). In the pl., days means time measured by periods of time, as in those days (Matt. 3:1, meaning at that time, Luke 5:35; 17:22; 23:29). In the pl., days may mean time of life or office (Matt. 2:1; 23:30; Luke 1:5; 4:25; 17:28).That day *Ekeinē*, that; *hē*, the; *hēméra*, day, means that great Day of the Lord, the day of judgment (Matt. 7:22; Luke 10:12; 2 Thess. 1:10; 2 Tim. 1:18; 4:8), also the expressions that day, the last day, the Day of the Lord, the day of judgment all refer to the same thing. In 1 Corinthians 4:3 mans day speaks of the opposition to the coming of the Lord. The Day of Christ or. Day of our Lord Jesus (1 Cor. 5:5; 2 Cor. 1:14; Phil. 1:6, 10; 2:16; 2 Thess. 2:2) refers to the day when the Lord Jesus Christ will appear and take His Church unto Himself as described in 1 Thessalonians 4:14–17.

2261. Épios; from *hepó*, to follow, as denoting one who readily follows the will of another and is ready to do what he desires or wants (1 Thess. 2:7; 2 Tim. 2:24). Placid, mild, easy, compliant. Contrast *práos* (4235), meek, and *epieikés* (1933), gentle, tolerant.

2270. Hēsucházō; to rest from labor (Luke 23:56); to be quiet, live quietly (1 Thess. 4:11); to be silent, quiet from speaking (Luke 14:4); to acquiesce (Acts 11:18; 21:14). Deriv.: *hēsuchía* (2271), quietness, quiet (2 Thess. 3:12), silence, quietness from speaking (1 Tim. 2:11, 12); *hēsúchios* (2272), quiet, peaceable (1 Tim. 2:2; 1 Pet. 3:4).

2281. Thálassa; from *tarássō* (5015), to agitate. Some consider it as the sea as contrasted with the land (Matt. 23:15; Acts 4:24) or perhaps more strictly in contrast with the shore. Another Gr. word, *pélagos* (3989), is also translated as sea, but there is a difference. The latter word, occurring in Matthew 18:6 and Acts 27:5, represents the vast uninterrupted level and expanse of open water.

2288. Thánatos; death. Natural or temporal death (Matt. 10:21; 16:28; Luke 2:26). In 1 John 5:16, a sin leading to death is a sin which, should a believer continue to engage in it, may lead him to premature physical death (Eccl. 7:17; Jer. 14:11, 12; 34:18–20; Acts 5:1–11; 1 Cor. 11:30). Spiritual death (John 5:24; 1 John 3:14). As spiritual life consists in constant communication with God who is life, so spiritual death is the separation from His blessed influence. Eternal death (Rom. 6:21, 23; James 5:20; 1 John 5:16, 17), which, in respect to the natural and temporal, is called the second death (Rev. 2:11; 20:6, 14) and implies everlasting punishment (Rev. 21:8). Plague or pestilence. *Thánatos* is joined with *limós* (3042), famine (Rev. 6:8, cf. Ezek. 14:21).

2297. Thaumáslos; wonderful things, miracles, as provoking admiration and astonishment (Matt 21:15). See *thaumázō* (2296) (Matt. 8:27; 9:8; 15:31; Mark 5:20; Acts 3:12). To the Gr. church fathers and in Mod. Gr. miracles are known as *thaúmata* (pl.), a word not used with such meaning in the NT, although it occurs as *thaúma* (2295), astonishment (sing.) in Revelation 17:6, This word was used prior to this period by magicians and impostors of various kinds. See *sēmeíon* (4592), sign; *dúnamis* (1411), power, mighty work; *megaleíos* (3167), great work; *éndoxos* (1741), glorious, glorious work; *parádoxos* (3861), strange, astonishing work; *téras* (5059), frightful, terrifying work.

2300. Theáomai; to behold, view attentively, contemplate, indicating the sense of wondering regard involving a careful and deliberate vision which interprets its object. It involves more than merely seeing (Matt. 6:1; 11:7; 22:11; 23:5; Mark 16:11, 14; Luke 5:27; 7:24; 23:55; John 1:14, 32, 38; 4:35; 6:5; 8:10; 11:45; Acts 1:11; 8:18; 21:27; 22:9; Rom. 15:24; 1 John 1:1; 4:12, 14).

2304. Theíos; an adj. meaning divine, what is God's especially and what proceeds from Him. Distinguished from *Theós* (2316), God, as indeed *Theiótēs* (2305), divinity, is distinguished from *Theótēs* (2320), Godhead. *Theíos* denotes an attribute of God and not the character of God in its totality. See Acts 17:29; 2 Peter 1:3, 4. In Class. Gr. the adj. denoted the power of God as the noun *Theiótēs* definitely does in Romans 1:20.

2305. Theiótēs; divinity, only in Rom. 1:20. Syn: *theíos* (2304), divine; *dúnamis* (1411), power, in 2 Peter 1:3, a concept derived from His works. Distinguished from *theótēs* (2320), deity, the personality of God or Godhead, a concept not logically arrived at by observing His might, but directly revealed (Col. 2:9).

2307. Thélēma; from the verb *thélō* (2309), to will. The suffix *-ma* indicates that it is the result of the will. The will, not to be conceived as demand, but as an expression or inclination of pleasure towards that which is liked, that which pleases and creates joy. When it denotes God's will, it signifies His gracious disposition toward something. Used to designate what God Himself does of His own good pleasure. As a rule, NT usage refers to the will of God. Used in Luke 23:25; John 1:13; 1 Corinthians 7:37; Ephesians 2:3; 2 Timothy 2:26; 2 Peter 1:21. Nowhere, however, is it a name for the commands of God as such, whether in any particular case or in general. However, it does designate what occurs or what should be done by others as the object of God's good pleasure in the carrying out of the divine purpose or the accomplishment of what He would have (i.e., that which He purposes or has purposed, what He regards or does as good [Matt. 18:14; 26:42; Luke 22:42; Acts 21:14; 1 Pet. 3:17; 4:19]). Paul uses it especially with reference to God's saving purpose (Eph. 1:5, 9, 11), and in particular to the tracing back of his apostleship to the will of God (1 Cor. 1:1; 2 Cor. 1:1; Gal. 1:4; Col. 1:1; 2 Tim. 1:1); as bestowed upon him not only by the sovereign, but by the gracious will of God (Gal. 1:15; Eph. 3:7, 8; Titus 1:3). Also used of the execution of God's will by others with reference to what God has ordained (Acts 13:22), of the Fathers will in redemption as carried out by Christ (John 4:34; 5:30; 6:38–40; 9:31, cf. Heb. 10:7, 9, 10), and God's will or good pleasure to be carried out by us (Rom. 12:2), with an implied reference to God's judgment (Rom. 2:18; Eph. 5:17; 6:6; Col. 1:9; 4:12). The pl. form occurs only in Acts 13:22; Ephesians 2:3.

2309. Thélō; to will. There is a distinction between *thélō* and *boúlomai* (1014), to design, to decree. *Thélō* indicates not only willing something, but also pressing on to action. *Boúlomai* is deciding, but not pressing on to execute that which is decided. When the subst. *boúlēma* (1013) is used, it denotes the substance of the law and also the intention underlying the law but not the execution thereof. Thus *boulé* (1012) is counsel, decision, conclusion. In Mod. Gr. this is the name given to a parliament which makes the laws and provides the intent of the law, but not the execution of it. *Thélēma* (2307), on the other hand is resolve and denotes the will of God which must be done. However, *boulḗ Theoú*, the will of God, refers only to God's self-affirmation in His own acting. *Boúlomai* (1014), therefore, is not in agreement with the meaning *eudokéō* (2106), to be possessed of good will. *Boúlomai* and *thélō* differ as to degree and resolve. *Thélō* in the NT denotes elective inclination, love. It occurs frequently in biblical Gr. with the acc. of the obj., which is rare with *boúlomai*. The refusal is usually rendered by *ou*, not, *thélō*, and rarely by *ou boúlomai*. *Thélō* may mean to be about to, but never *boúlomai*. This latter word demonstrates resolve, but not necessarily action. Nevertheless, *boúlomai* may be used for *thélō*, and *thélō*, though far more rarely, for *boúlomai*. *Thélō*, therefore, means to will as the equivalent of to purpose, to be decided upon seeing ones desire to its execution. It may stand side-by-side with *poiéō* (4160), to do, to make (John 8:44; Rom. 7:21; 2 Cor. 8:11); with *energéō* (1754), to effect. The neg. *ou*, not, and *thélō* means not to will, to refuse, oppose (Matt. 18:30; 21:29; 23:37). *Thélō* also means to be inclined (Acts 26:5); to have a mind to, to wish or

desire (John 3:8); and with the neg. *ou*, not to be inclined, often not intend to (Matt. 1:19). Used with the inf. of the subject matter following (Matt. 14:5; 26:15). Used in the sense of to endeavor, desire; rarely by itself as in Matthew 5:42; 12:38; 15:28; 19:17; 20:26, 27. It may stand for what one chooses, likes, is inclined toward (Matt. 9:13; 12:7; 27:43; Heb. 10:5, 8). Deriv.: *thélēma* (2307), will as an expression or inclination of pleasure, passion (John 1:13; 1 Cor. 7:37; Eph. 2:3); *thélēsis* (2308), the act of the will, pleasure, desire.

2315. Theópneustos; from Theos (2316), God, and *pépneustai*, from *pnéō* (4154), to breathe. Prompted by God, divinely inspired, occurs only in 2 Timothy 3:16 in the NT. In Class. Gr. opposite to *phusikós*, natural, as opposite to divine. In reality the formation of the word should be traced rather to *empnéō* (1709), to inspire (Acts 9:1), urged by the *pneúma* (4151), spirit, whether ones own, or God's or the spirit world, instead of *pnéō*, the root word meaning to breathe or to blow. The simple verb *pnéō* (4154) is never used of divine action. Neither *empnéō* nor *pnéō* is used in 2 Peter 1:21 but the expression by the Spirit, the Holy one, being driven or carried (*pherómenoi* [5342]), referring to those who wrote God's utterances or prophecies.

2316. Theós; God. Originally used by the heathen and adopted in the NT as the name of the true God. The most probable deriv. is from the verb *théō*, to place (see *tithēmi*, [5087]) The heathen thought the gods were disposers (*thetéres*, placers) and formers of all things. In using the pl. form, the Greeks intimated their belief that elements such as the heavens had their own disposer or placer, namely the god of money called mammon (Matt. 6:24; Luke 16:9, 13). The heavens were the grand objects of divine worship throughout the heathen world as is apparent from the names attributed to the gods by the ancient Greeks. The Scriptures also attest to this (Deut. 4:19; 17:3; 2 Kgs. 17:16; 23:4, 5; Job 31:26, 27; Jer. 8:2; 19:13; Zeph. 1:5; Acts 7:42, 43). The only gods the Greeks worshiped were the various aspects of created nature and especially the heavens, or some demons or intelligences which they supposed resided in them. For instance, Orpheus, a legendary poet and musician of ancient Thrace, had the power of charming animate and inanimate objects with his lyre, and calls almost all the gods of the Greeks demons. The Sept. constantly translated the Hebr. pl. name *Elohim*, when used for the true God, by the sing. *Theós*, God, never by the pl. *theoi*, gods. The reason for this was that at the time the Sept. translation was made, Greek idolatry was the prevailing superstition, especially in Egypt under the Ptolemies. Their gods were regarded as demons, that is, intelligent beings totally separate and distinct from each other. If the translators rendered the name of the true God by the pl. *theoi*, they would have given the heathen under Greek culture an idea of God which was inconsistent with the unity of the divine essence and conformable to their own polytheistic notions. However, by translating the Hebrew *gods* as God, they inculcated the unity of God and at the same time did not deny a plurality of persons in the divine nature. In the NT and the Sept. *Theós*, God, generally answers to the OT pl. name *Elohim* and so denotes the Triune God (see Matt. 4:7, cf. Deut. 6:16 in the Hebr. and the Sept.; Matt. 4:10, cf. Deut. 6:3; Matt. 22:32, cf. Ex. 3:6; Matt. 22:37, cf. Deut. 6:5; Mark 1:14, 15, cf. Dan. 2:44; Mark 12:29, cf. Deut. 6:4, 5; John 1:12, cf. Gen. 6:2; Acts 4:24, cf. Gen. 1:1; Eccl. 12:1 in the Hebr.; Acts 10:34, cf. Deut. 10:17). It is applied personally, but very rarely to the Father (John 5:18; 13:3; 16:27, 30, cf. vv. 28, 29; 2 Cor. 13:14; Phil. 2:6); to the Son (Matt. 1:23; John 1:1; 20:28; Rom. 9:5; 1 Tim. 3:16 TR; Titus 2:13; 2 Pet. 1:1; 1 John 5:20); to the Holy Spirit (Luke 1:35; Acts 5:3, 4, cf. 1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16; also cf. Acts 4:24, 25 with Acts 1:16; 2 Pet. 1:21) Also denotes the heathen gods or idols (Acts 14:11; 1 Cor. 8:5), magistrates (John 10:34, 35); by false application to Satan (2 Cor. 4:4); to the belly which some people make their god or in which they place their supreme happiness (Phil. 3:19). Many times *Théos* occurs with the def. art. *ho*, but it is not so rendered in the translation because in English we never refer to God as *the God* except if He is designated as belonging to someone specifically such as the God of Abraham (Matt. 22:32). In many instances when the def. art. *ho* occurs before *Theós*, God, particular reference is made to God the Father, making the distinction in the personalities of the Trinity evident, for example in John 1:1b, And the Word was (*ēn*) with (*pros* [4314]) God (*ton Theón.*) The def. art. here designates the Father. The Word (*Lógos* [3056]) is Jesus Christ in His pre-incarnate existence as one personality of the Trinity and the God was God the Father. In the third statement of John 1:1, and the Word was God, the word God, *Theós*, is without the art. and is used as a predicate, stating the Word was God equal in meaning to the adj. divine. Therefore, *Theós*, not having the def. art. before it cannot be the subj. Only if it did have the definite art. before it, could it be interchangeable with the subj. *ho Lógos*, the Word. Furthermore, the indef. art. a could not be added in the English making it and the Word was a God. This translation would make the verse declare that the Bible teaches polytheism. If so, then the statement in John 1:18 which in Gr. begins with *Theón*, God, without the art., should also be translated, A God, no man hath seen at any time. Then the question would be; which of the many gods? In John 1:18 the word *Theós* is used without the art. not to indicate God as He appeared in a limited spatial environment as in the various theophanies to Moses and others, and finally to mankind in the physical person of the Lord Jesus, but God, in His eternity, infinity, totality, and in His essence, remaining as Spirit. The Creator being larger than any of His creatures cannot possibly be seen in His totality (see 1 Tim. 6:16). In the grammatical notations the designation *an* meaning anarthrous, or without the art. shows when a certain word, and particularly *Theós*, occurs in Gr. without the def. article.

2318. Theosebés; from the noun *Theós* (2316), God, and *sébomai* (4576), worship, venerate. Godly, devout, translated God-fearing (John 9:31). The noun *theosébeia* (2317) in 1 Timothy 2:10 is translated godliness.

2319. Theostugés; from *Theós* (2316), God, and *stugéō*, to hate, abhor. Occurs only in Romans 1:30, translated haters of God and could be held syn. with *átheos* (112), destitute of God. The ancient Greeks used to call *theostugés* someone who turned against God, accusing Him and His providence when any heavy calamity befell that person.

2320. Theótēs; deity, Godhead as directly revealed; God's personality (Col. 2:9), as distinguished from *theiótēs* (2305) in Romans 1:20, divinity or divine power and majesty, a concept arrived at by observing God's mighty works.

2323. Therapeúō; heal. *Therapeúō* means to heal miraculously (Matt. 4:23, 24; 10:1, 8; Acts 4:14), not effectively healed (Luke 8:43). Distinguished from other verbs: *iáomai* (2390), to cure diseases mainly of the body, also used metaphorically; *sōzō* (4982), to save, mostly spiritually but sometimes physically, to rescue; *diasōzō* (1295), to bring safely through, to preserve, maintain. The subst.: *iama* (2386), cure, and *iasis* (2392), the process of curing (Luke 13:32; Acts 4:30). Deriv.: noun *therapeia* (2322), caring, attention (Luke 12:42), medical service or therapy (Luke 9:11; Rev. 22:2), also household servants (Matt. 24:45 TR; Luke 12:42)

2324. Therápōn; servant. Denotes a faithful friend to one who is superior, who solicitously regards his interest or looks after his affairs, not a common or domestic servant (*oikétēs* [3610]). One who serves regardless of whether he is a free man (*eleútheros* [1658]) or a slave (*doúlos* [1401]), bound by duty or impelled by love (Heb. 3:5). Thus the services of a *therápōn* are higher than those of a *doúlos*, slave. *Therapeúō* (2323) may be used both of the physicians watchful attendance of the sick and of mans service to God. *Therá-*

pŏn approaches more closely the position of *oikonómos* (3623), manager, in God's house. Verb: *therapeúō* (2323), to heal, cure, serve.

2334. Theōréō; from theōros, a spectator. To gaze, to look with interest and for a purpose, usually indicating the careful observation of details. Distinguished from *blépō* (991), to look, see, to look to someone from whom help is expected, to take care, beware (Mark 15:47; Luke 10:18; 23:35; John 20:6, 12, 14). Used of experience in the sense of partaking of (John 8:51; 17:24). Noun: *theōria* (2335), sight (Luke 23:48), from which our English word theory is derived. Deriv.: *anatheōréō* (333), from *ana* (303), up again, (intens.), and *theōréō*, to view with interest, meaning to consider contemplatively (Acts 17:23; Heb. 13:7).

2338. Thēlus; from *thēlē*, the nipple of a woman's breast, which Plato deduced from *thállō*, to thrive, because it has this effect on the child. The verb *thēlázō* (2337), therefore, means to give the breast, give suck, suck the breast. The adj. *thēlus*, female or woman, is used in the fem. in Romans 1:26 and in the neut. in Matthew 19:4; Mark 10:6; Galatians 3:28.

2342. Thērion; the same as *thēr*, to run, or a wild beast (Mark 1:13; Acts 10:12 TR; 11:6; Rev. 6:8, cf. Rev. 15:1, 2). Denotes particularly a venomous animal and is applied to a viper (Acts 28:4, 5). May also refer to any kind of beast including the tame species (Heb. 12:20), the same as *zōon* (2226), animal. Paul applies to the Cretans the character of *kaká* (2556), evil, *thēria*, wild beasts (Titus 1:12). In the Sept. where sacrifices of beasts are mentioned, they are never mentioned as *thēria*, but as *zōa*, because the bestial element is brought out in *thērion*, which is regrettable. Throughout the NT both *zōon* and *thērion* are rendered by the word beast. Yet these animals represented by the two words are far removed from one another. The *zōa* or living creatures stand before the throne and in them dwells the fullness of all creaturely life, as it gives praise and glory to God (Rev. 4:6–9; 5:6; 6:1). They constitute a part of the heavenly symbolism. The *thēria*, the first and second beast which rise up, one from the bottomless pit (Rev. 11:7) and the other from the sea (Rev. 13:1), one making war upon the two witnesses and the other opening his mouth in blasphemies, form parts of the hellish symbolism. Therefore, *thērion* brings out the predominance of the lower animal life and can never be the name applied to glorious creatures in the very court and presence of heaven. Consequently, *zōa* should always be rendered as living creatures and *thēria* as beasts in Scripture.

2345. Thiggánō; to touch so that one can exert a modifying influence on something (Col. 2:21; Heb. 11:28; 12:20). Syn.: *háptomai* (680), like thiggano, but stronger; to hurt, as in Hebrews 11:28. See *psēlaphάō* (5584), to touch lightly.

2347. Thlípsis; from *thlibō* (2346), which in turn is derived from *thláō*, to break. *Thlibō* means to crush, press, compress, squeeze. *Thlipsis* symbolically means grievous affliction or distress (Mattl. 13:21; 24:21; John 16:21; Acts 7:10; 11:19; 14:22; 1 Cor. 7:28; James 1:27), pressure or a burden upon the spirit. Related to *stenochōria* (4730), distress, narrowness, occurring only four times with the connotation of narrowness, from *stenós* (4728), narrow of room, confined space. In three of the four occurrences in the NT *stenochōria* is associated with *thlipsis* (Rom. 2:9; 8:35; 2 Cor. 6:4). *Thlipsis* refers more to being crushed while *stenochōria* refers more to narrowness of room or discomfort.

2348. Thnēskō; to die a natural death (Matt. 2:20; Mark 15:44; Luke 8:49). To die a spiritual death (1 Tim. 5:6). See *thánatos*, (2288), death.

2349. Thnētós; from the verb *thnēskō* (2348), to die, mortal. In Class. Gr. contrast *athánatos*, immortal, which does not occur in the NT and which denoted that essential distinction between men and gods which lies at the foundation of all other differences. However, the subst. *athanasía* (110), immortality, occurs in the NT in 1 Corinthians 15:53, 54; 1 Timothy 6:16, referring always to the immortality of the body. *Thnētós*, according to the NT, is a condition of changeability or mortality of the body which is indirect punitive suffering as a result of mans sin. There is no indication whatsoever in the NT that this condition of the mortality of the body does not also belong to the Christian who receives Jesus Christ. Matthew 8:17, speaking of Isaiah 53:5, refers to the fact that the Lord Jesus on the cross bore upon His body both spiritual iniquities and physical sicknesses which resulted from our sin in Adam. When one exercises repentant faith, he is instantly redeemed from his spiritual iniquities and he remains so until he meels the Lord face to face. The redeemed soul remains in an unredeemed body. The body is unredeemed because, as presently constituted, it is incapable of avoiding suffering, sickness, and death. Whenever the body is relerred to, even if it is a body that belongs to a Christian (Rom. 6:12; 8:11; 1 Cor. 15:53, 54; 2 Cor. 4:11; 5:4), it is relerred to as a mortal body. Man's present body, though now mortal, will be redeemed after the resurrection, as indicated by Paul in Romans 8:23. This redemption of the mortal body was accomplished by Christ on the cross, but its effective realization takes place at the resurrection. An equivalent term of *thnētós* is *phthartós* (5349), corruptible.

2354. Thrēnéō; from *thrênos* (2355), lamentation. To audibly lament (Matt. 11:17; Luke 7:32; 23:27; John 16:20). The subst. *thrênos* occurs together with *klauthmós* (2805), weeping, in Matthew 2:18 TR. This demonstration of grief may take the form of a poem, such as the beautiful lamentation which David composed over Saul and Jonathan (Sept.: 2 Sam. 1:17). The sublime dirge over Tyre is called a *thrênos* (Sept.: Ezek. 26:17, cf. 2 Chr. 35:25; Amos 8:10; Rev. 18:11). It is an outward demonstration of an inner grief. *Lúpē* (3077) is a stronger and more expressive outward demonstration of grief than what is involved in *penthéō* (3996), to mourn, but not as strong as *kóptō* (2875), to strike ones breast in demonstration of grief.

2357. Thréskos; religious, devout, only in James 1:26, describing the diligent performer of the divinely ascribed duties of the outward service of God. The subst. *thrēskeía* (2356), religion, (Acts 26:5; Col. 2:18; James 1:26, 27) is predominantly the ceremonial service of religion. It is the external framework whereas *eusébeia* (2150), godliness, is the inward piety of soul. According to James, *thrēskeía*, religion, is not mere ceremonial formality, but involves acts of mercy, love, and holiness.

2372. Thumós; from *thúō*, to move impetuously, particularly as the air or wind; a violent motion, or passion of the mind; as ascribed to God (Rev. 14:10, 19; 15:1, 7; 19:15); to man (Luke 4:28; Acts 19:28); to the devil (Rev. 12:12). Found together with *orgé* (3709) (see Rom. 2:8, indignation; Eph. 4:31, wrath; Col. 3:8, wrath; Rev. 19:15, fierce wrath), which means the more abiding and settled habit of mind, whereas thumos is the more passionate and, at the same time, more temporary character of anger and wrath. *Thumós* is an outburst of *orgé* (3709), anger.

2378. Thusía; from *thúō* (2380), to sacrifice. A sacrifice (Luke 2:24; 13:1; Acts 7:41; Heb. 5:1; 7:27, cf. Eph. 5:2; Heb. 9:26; 10:12). Spoken of the bodies of Christians (Rom. 12:1); of their religious services (1 Pet. 2:5); of their praises of God and works of charity to men (Heb. 13:15, 16) and to the preachers of the Gospel (Phil. 4:18).

2379. Thyslastḗrion; an altar of the true God (Matt. 5:23, 24; James 2:21). Contrast *bōmós* (1041), an idol's altar.

2380. Thúō; to offer, sacrifice. In a ritualistic sense, primarily to smoke or burn incense. Generally, to offer bloody or unbloody offerings, and only in a derived sense, to slay (Matt. 22:4; Luke 15:23, 27, 30; Acts 10:13; 11:7), to kill (John 10:10).

2390. Iáomai; mid. voice of *iáō*. To heal, cure, restore to bodily health (Luke 5:17; 6:19; 22:51); to heal spiritually (Matt. 13:15; Luke 4:18, TR; John 12:40). Pass. voice, to be bodily healed (Matt 8:8, 13; 15:28; Mark 5:29); to be spiritually healed (1 Pet. 2:24). Noun: *iatrós* (2395), physician (Matt. 9:12; Mark 2:17; 5:26;

Luke 4:23; 5:31; 8:43; Col 4:14) used even in Mod. Gr. Deriv.: *iasis* (2392), the act or process of healing; *iama* (2386), the result of healing; used in the pl. in 1 Corinthians 12:9, 28, 30. Although there are a number of verbs used for healing, there is a distinction in their meaning: *therapeúō* (2323), to heal; *sṓzō* (4982), to save, restore (Mark 5:23; Luke 8:36); *diasṓzō* (1295), to bring safely through (Luke 7:3).

2396. Ide; from *horáō* (3708), to see; act. voice, *idoú* (2400). Behold, an exclamation calling attention to what may be seen or heard or mentally apprehended in any way (Matt. 25:20; John 1:29).

2397. Idéa; or *eide;* from *eidō* (1492), to see, equivalent to *eidos* (1491), appearance. Appearance, only in Matthew 28:3. Something conceived in the mind without an objective reality. Contrast *morphḗ* (3444) and *schḗma* (4976), form and fashion which have an objective reality. *Idéa* implies someone in whose mind an appearance is formed: there must be one forming the idea before the object can become visible. The Eng. word idea is derived from the Gr. *idéa*.

2398. Idios; property, ones own. Denotes property or special relationship (Mark 15:20; Luke 2:3 TR; 6:41, 44; John 1:11, 41; 5:43; Acts 1:19; 4:32; Rom. 8:32; 14:4). The phrase *eis* (1519) *ta* ídia (neut. pl. of *ídios)* occurring in John 1:11 means to those he was familiar with. This form may be used with *oikḗmata* (pl. of *oíkēma* [3612], houses or house) implied (John 16:32; 19:27). The expression *kat idían,* with the prep. *katá* (2596), and with the word *chṓran* (5561), place, understood, means in a private place, privately, apart (Matt. 14:13, 23; 17:1, 19; Mark 4:34); joined with *kairós* (2540) time, proper or convenient time (Gal. 6:9; 1 Tim. 2:6; 6:15). Deriv.: *Idiṓtēs* (2399), a common man or a private man. Adv.: *idía,* (dat. of *ídios*), separately.

2399. Idiṓtēs; from *ídios* (2398), one's own. A common man, as opposite to either a man of power or a man of education and learning (1 Cor. 14:16); a person in a private station, a private or common man (Acts 4:13); uninstructed, unskilled (1 Cor. 14:23, 24); plain in speech (2 Cor. 11:6, in this context, refers both to speech and knowledge). The Eng. word idiot is derived from *idiṓtēs,* but it has a very different meaning. The Gr. word never signifies, either in the sacred or secular writers, a person deficient in natural capacity for understanding.

2409. Hiereús; priest, a sacred person, as serving at God's altar but not implying that he also is holy (*hágios* [40]). See Matthew 8:4; Acts 4:1. Adj.: *hierós* (2413), performing the ordinances, sacred.

2411. Hierón; from *hierós* (2413), sacred. A temple, whether of the true God (Matt. 12:5; 6) or of an idol (Acts 19:27). Often includes not only the building but the courts and all the sacred ground or enclosure. See *naos* (3485), temple.

2412. Hieroprepḗs; from *hierós* (2413), sacred, and *prépō* (4241), to suit, become. Such as becomes sacred persons, venerable. Only in Titus 2:3, to act like a sacred person.

2413. Hierós; sacred, not used of persons but of things (1 Cor. 9:13) and of the Scriptures (2 Tim. 3:15); that which may not be violated, externally related to God but not necessarily having a holy (*hágios* [40]) character. Thus, *hiereús* (2409), priest, is a sacred person as serving at God's altar, but it is not in the least implied that he is a holy person as far as his character is concerned. The true antithesis of *hierós* is *bébēlos* (952), profane.

2416. Hierosuléō; from *hierósulos* (2417), a sacrilegious person. To commit sacrilege, take to ones own private use what is consecrated to God as in Romans 2:22.

2417. Hierósulos; from *hierosuléō,* which is from *hierón* (2413), sacred, and *sulâō* (4813), to rob, spoil. A robber of a temple, a sacrilegious person; Only in Acts 19:37.

2418. Hierourgéō; from *hierón* (2413), sacred, and *érgon* (2041), work. To perform or be employed in a sacred office. Only in Romans 15:16, referring to the sacred business of preaching or administering the Gospel.

2425. Hikanós; from *hikanó,* to reach, attain the desired end. Sufficient, fit (2 Cor. 2:16; 3:5); worthy (Matt. 3:11); adequate, enough (Luke 22:38; 2 Cor. 2:6); sufficiently many, great, a considerable number or quantity (Matt. 28:12; Mark 10:46). Deriv.: *hikanótēs* (2426), sufficiency, fitness (2 Cor 3:5). Verb: *hikanóō* (2427), to make sufficient or fit, qualify (Col. 1:12). Syn: *arketós* (713), enough; *perissós* (4053), abundant; *korénnumi* (2880), to satisfy.

2428. Hiketēría; from *hikétēs,* a suppliant, which is from *hikómai,* to come, approach, particularly as suppliant, from the act. *hikō,* to come. Supplication, equivalent to a supplication or humble and earnest prayer (Heb. 5:7). Related words: *euchḗ* (2171), wish; *proseuchḗ* (4335), prayer; *déēsis* (1162), supplication for a particular need; *enteuxis* (1783), intercession; *eucharistía* (2169), thanksgiving; *aítēma* (155), petition.

2433. Hiláskomai; to make reconciliation (Luke 18:13; Heb. 2:17). It provides the satisfaction demanded by God's justice whereby the removal of sins is attained. *Katallássō* (2644), however, signifies not only the removal of the demands of justice but God taking upon Himself the expiation (*hilasmós* [2434]) and establishing a relationship of peace between God and man. While God *katallássei,* reconciles particularly, Christ *hilásketai,* expiates.

2434. Hilasmós; propitiation, only in 1 John 2:2; 4:10. The noun *hilasmós* (2434), propitiation may have a personal object, the sinner, or an impersonal object, our sins. The benefit of Christ's death for man, *katallagḗ* (2643), reconciliation, sets forth the benefit of the death of Christ for the sinner, but *hilasmós* indicates not only the benefit of reconciliation, but the manner whereby sinners are made friends of God. *Hilasmós* refers to Christ as the One who propitiates and offers Himself as the propitiation. He is both the sacrifice and the High Priest sacrificing Himself (John 1:29, 36; 1 Cor. 5:7; Eph. 5:2; Heb. 10:14; 1 Pet 1:19; Rev. 5:6, 8). Deriv.: *hiláskomai* (2433), to propitiate, appease because of Christ's sacrifice.

2435. Hilastḗrion; mercy seat, viewed as a subst. The lid or covering of the Ark of the Covenant made of pure gold, on and before which the high priest was to sprinkle the blood of the expiatory sacrifices on the great day of atonement, was where the Lord promised to meet His people (Ex. 25:17, 22; 29:42; 30:36; Lev. 16:2, 14, 15). Paul, by applying this name to Christ in Romans 3:25, asserts that Christ was the true mercy seat, the antitype of the cover of the Ark of the Covenant (Heb. 9:5). Therefore *hilastḗrion* means a place of conciliation, expiation, what the ancients called *thusiastḗrion* (2379), altar or place of sacrifice. It does not refer to the expiatory sacrifices themselves. Jesus Christ is designated as *hilastḗrion* in Romans 3:25 and Hebrews 9:5 because He is designated not only as the place where the sinner deposits his sin, but He Himself is the means of expiation. He is not like the high priest of the OT whose expiation of the people was accomplished through the blood of another and not his own (Heb. 9:25). What the Jews called the Capporeth (3727 [in OT Lexical Aids]), *hilastḗrion,* was the principal part of the Holy of Holies. Later it was even termed as the house of the Capporeth (1 Chr. 28:11). Philo calls the Capporeth the symbol of the mercy of the power of God.

2436. Hileōs; Attic Gr. for *hílaos,* from *hiláō,* to be propitious (Matt. 16:22; Heb. 8:12). Propitious, favorable, merciful. In Matthew 16:22, what is translated "God forbid it, Lord" in Gr. is *hileōs soi,* unto you, *Kúrie,* Lord. Literally it is "Be merciful to thyself, Lord." In such phrases the word *hileōs* implies an invocation of mercy for the overturning of evil, that is to say for the cancellation of the consequence of the evil that others are contemplating to do. See *éleos* (1656), mercy. In modern vernacular we would say. God forbid. In Hebrews 8:12 what is meant is I will be merciful to their iniquities or I will alleviate the results of their iniquities. Anti.: *anileos* (448), without mercy.

2440. Himátion; a large outer garment. In a more restricted sense, it refers to a loose upper garment so large that a man would sometimes sleep in it (Luke 5:36; 1 Pet. 3:3).

2441. Himatismós; garments which are stately and costly

(Luke 7:25; 9:29; John 19:24; Acts 20:33; 1 Tim. 2:9).

2465. Isággelos; from *isos* (2470), similar or equal, and *ággelos* (32) angel. Angel-like (Luke 20:36, which, if taken in connection with Mark 12:25, should be translated as like instead of equal; see also Matt. 22:30. According to this passage, neither mortality nor sexual union pertains either to the sons of the resurrection or to the angels [1 Cor. 6:3]. Therefore, the meaning of 2 Peter 2:4; Jude 1:6, 7 is that sexual union must not be attributed to the angels).

2473. Isópsuchos; from *isos* (2470), equal and *psuché* (5590), soul, mind. To be activated by the same motives, of like character, like-minded (Phil. 2:20).

2476. Hístēmi; trans., to set, place (Matt. 4:5; 18:2; Mark 9:36; Luke 9:47); intrans., to stand (Matt 12:46, 47; 13:2; 16:28). To remain, abide, continue (John 8:44), to stand still, stop (Acts 8:38); to make to stand, establish, confirm (Rom. 14:4). In the pass., to be established, stand firm, stand (Matt. 12:25, 26; Mark 3:25, 26) to be confirmed (Matt. 18:16; 2 Cor. 13:1); to appoint (Acts 17:31); to agree, covenant (Matt. 26:15, cf. *epēggeilantō* [1861] in Mark 14:11; Luke 22:5); impute, lay to ones charge (Acts 7:60). Deriv.: *akatástasis* (181); *akatástatos* (182); *anástasis* (386), *anastatóō* (387); *anistēmi* (450); *apokathistēmi* (600); *apokatástasis* (605); *apostasia* (646); *apostásion* (647); *astatéō* (790); *aphistēmi* (868); *dichostasia* (1370); *ékstasis* (1611); *enistēmi* (1764); *exanástasis* (1815); *exanistēmi* (1817); *existēmi* (1839); *kathistēmi* (2525); *methistēmi* (3179); *stásis* (4714); *sunistáō* (4921), *hupóstasis* (5287).

2479. Ischús; strength, especially physical power as an endowment (Mark 12:30, 33; 2 Thess. 1:9). In *dúnamis* (1411), there is implied ability or capacity. The stem of *ischús* is linked with *isch-*, strength, and *échō* (2192), I have. *Ischúō*, therefore, may mean to have health, syn. with *hugiainō* (5198), to be healthy, as opposite to *astheneō* (770), to be weak, sick. Deriv.: *enischúō* (1765), from *en* (1722), in, and *ischúō*, to strengthen, to gain strength (Luke 22:43; Acts 9:19), *katischúō* (2729), from *katá* (2596), against; to prevail against. The adj. *ischurós* (2478), strong.

2480. Ischúō; from *ischús* (2479), strength. To be strong; to avail, to be of use, or force; to be able, can (Matt. 8:28; 26:40; Mark 5:4; 9:18; Luke 6:48); to be strong in body (Matt. 9:12; Mark 2:17); to have power as of the Gospel (Acts 19:20); to prevail against (Acts 19:16; Rev. 12:8); to be effective, capable of producing results (Matt. 5:13; Gal. 5:6; Heb. 9:17; James 5:16); to be whole, healthy, strong (Matt. 9:12; Mark 2:17) Contrast *dúnamai* (1410), denoting a more forceful strength or ability. Still stronger forms are *exischúō* (1840), to be thoroughly strong (Eph. 3:18); *katischúō* (2729), used negatively, of the powerlessness of the gates of Hades to prevail against the Church.

2508. Kathairō; related to *katharós* (2513), pure, clean, without stain, without spot. To cleanse, purify. Occurs twice in John 15:2 referring to the vine in that the vine dresser cuts off certain branches in order that other branches may bear more fruit. In Hebrews 10:2, expiate, redeem, referring to the once-and-for-all initial redemption by Jesus Christ, cleansing the sinner and positioning him in Christ.

2511. Katharizō; in Attic Gr. *kathariō* (Heb. 9:14), from *katharós* (2513), pure. To cleanse, free from filth (Matt 23:25; Luke 11:39, cf. Mark 7:19). To cleanse or make clean from leprosy (Matt. 8:2, 3; 10:8), often used in the Sept. for legal cleansing from leprosy (Lev. 14). To cleanse in the sense of purification, legal or ceremonial (Heb. 9:22, 23, cf. Acts 10:15; 11:9), frequently so used in the Sept. In a spiritual sense, to purify from the pollution and guilt of sin (Acts 15:9; 2 Cor. 7:1; Eph. 5:26; Titus 2:14; Heb. 9:14; James 4:8; 1 John 1:7, 9). Deriv.: *katharismós* (2512), purification; *katharótēs* (2514), purity; *perikátharma* (4027), offscouring, refuse; *akáthartos* (169), unpurified; *akatharsia* (167), uncleanness; *kathairō* (2508), to cleanse, to purify.

2512. Katharismós; purification. In Class. Gr. *katharmós*. Actually refers to the process of purification, the sacrifice of purification. In Luke 2:22, it is the purification of women. In Mark 1:44; Luke 5:14; and John 2:6 it is ritual purification. The baptism both of John and the Lord Jesus is designated as *katharismós* in John 3:25, not that the ritual of physical baptism brought about spiritual results or spiritual purification, but only as a parallel in its results. As water cleanses the body, so baptism symbolizes the work of repentance and forgiveness of sin. Its designation as a baptism of repentance unto forgiveness of sins (Mark 1:4; Luke 3:3; Acts 2:38) means an identification of the forgiveness of sins. In Hebrews 1:3 the word denotes the objective removal of our sins by Jesus Christ (see also Heb. 9:22, 23). In 2 Peter 1:9 it refers to the actual purification accomplished in man; while in Hebrews 1:3, it refers to the propitiation provided by the Lord Jesus.

2513. Katharós; clean, pure, clear, in a natural sense (Matt. 27:59; John 13:10; Heb. 10:22; Rev. 15:6; 22:1). Clean in the sense that something is lawful to be eaten or used (Luke 11:41; Rom. 14:20; Titus 1:15). In all these passages there is a plain reference to a legal or ceremonial cleanness. Clean or pure, in a spiritual sense, from the pollution and guilt of sin (Matt. 5:8; John 13:10, 11; 15:3; 1 Tim. 1:5; 3:9; James 1:27). Sometimes applied to purity or cleanness from blood or blood guiltiness (Acts 18:6; 20:26). In the physical or nonethical sense, the opposite of *rhuparós* (4508), dirty (Matt. 27:59; Heb. 10:22; Rev. 15:6). Sometimes the meaning of *katharós* is very close to the meaning of *eilikrinés* (1506), sincere, something that has been cleansed by shaking to and fro as in a sieve or in winnowing. *Katharós* describes the purity contemplated under the aspect of that which is free from soil or stain (James 1:27). Sometimes seen as the opposite of *koinós* (2839), common as well as *akáthartos* (169) unpurified (Rom. 14:14, 20; Heb. 9:13).

2514. Katharótēs; purity, referring to the result of cleansing or purification. *Katharismós* (2512) refers to the process of purification instead of the result. In Hebrews 9:13, *katharótēs* is freedom from the guilt of filthiness of the flesh.

2525. Kathístēmi; from the intens. prep. *katá* (2596), down, and *histēmi* (2476), to set, place. Trans. to set down, bring to (Acts 17:15); to place anywhere in an office, in a condition (Matt. 24:45, 47; 25:21, 23; Luke 12:42, 44; Acts 6:3); with double acc., to make somebody something, to put in a situation or position (Luke 12:14; Acts 7:10, 27, 35; Titus 1:5; Heb. 5:1; 7:28; 8:3). In Romans 5:19: "For as by one mans disobedience many were made (*katestáthēsan*) sinners, so by the obedience of one shall many be made (*katastathḗtasontai*) righteous." Another Gr. word that could have been used is *ginomai* (1096), to become, or in this case, to make. To have used this latter word would have actually meant that God is responsible for making transgressors. As a judge does not make lawbreakers or bear moral responsibility for what they do, so it is with the Lord. God does not make sinners, but He declares them to be sinners. He set the consequence of the disobedience of man, but He was not responsible for that disobedience. The verb *kathistēmi* used in this regard means that God has set or placed man in a definite place or position, that of the transgressor, but He did not make him a transgressor. The responsibility is entirely mans. Intrans., existing as inactive and unfruitful (2 Pet. 1:8). In the pres. mid. voice, to take a position, come forward, appear (James 3:6; 4:4). See *histēmi* (2476), to stand.

2537. Kainós; qualitatively new as contrasted with *néos* (3501), numerically new or the last one numerically (Matt. 9:17; Eph. 2:15). Deriv.: *kainótēs* (2538), newness; *anakainizō* (340), to renew qualitatively; *anakainóō* (341), to renew; *anakainōsis* (342), the act of renewing; *egkainizō* (1457), to dedicate, consecrate into a qualitatively new use; hence the NT is *kainḕ diathḗkē*, qualitatively new, not merely numerically new (*néa* [3501]).

2538. Kainótēs; renewal, not simply an experience similar to the past, but a qualitatively different one (Rom.

6:4; 7:6). Related to *kainós* (2537), new, but qualitatively different. Contrast *néos* (3501), numerically new; and also the verb *ananéóó* (365), to renew, to have a new experience, the same as in the past. See *neótēs* (3503), newness, youthfulness; *anakainízō* (340); *anakainóō* (341); *anakainōsis* (342); *ananéóo* (365); *egkainizō* (1457); *kainós* (2537).

2540. Kairós; season, time, but not merely as a succession of moments which is *chrónos* (5550). *Kairós* implies that which time gives an opportunity to do. Related to *eukairia* (2120), from *eu* (2095), good, and *kairós*, opportune time, opportunity. *Kairós*, however, implies not the convenience of the season, but the necessity of the task at hand whether the time provides a good, convenient opportunity or not (Mark 1:15; Col. 4:5). When used in the pl. with *chrónoi* (times), it is translated as seasons, times at which certain foreordained events take place or necessary accomplishments need to take place.

2549. Kakía; wickedness (Acts 8:22; Titus 3:3), as an evil habit of the mind, while *ponēria* (4189) is the act, outcoming of the same. *Ponēria* is, therefore, malevolence, the doing of evil and not only of being evil. Contrast *kakós* (2556) with *ponērós* (4190). Deriv.: *kakoētheia* (2550), evil manners or morals (Rom. 1:29), ill-nature, depravity.

2550. Kakoēthela; from *kakós* (2556), bad, evil, and *éthos*, (2239), custom. Occurs only in Romans 1:29, translated malice. It actually means ill-nature, taking everything with an evil connotation and giving a malicious interpretation of the actions of others. That nature which is evil and makes one suspect evil in others. On the other hand *kakía* (2549), wickedness, is the name not of one vice but of the viciousness out of which all vices spring as the ancients saw it. In the NT, however, *kakía* is not so much viciousness as a special form of vice. It is more the evil habit of the mind. Contrast *ponēria* (4189), malevolence, the acting out, or externalization of the evil habit of the mind; attributing to others and their actions the worst imaginable motives (Rom. 1:29).

2552. Kakopáthela; from *kakopathéō* (2553), to suffer misfortune, hardship. Suffering evil, a bearing of affliction (James 5:10, cf. 2 Tim. 1:8).

2553. Kakopathéō; from *kakós* (2556), evil, and *páschō* (3958), to suffer. To suffer evil or affliction, to be afflicted (2 Tim. 2:9; James 5:13, cf. 2 Tim. 1:8). To endure, to sustain affliction (2 Tim. 2:3; 4:5).

2554. Kakopoléō; from *kakós* (2556), bad, and *poiéō* (4160), to do. To do evil, in the moral sense (3 John 1:11, cf. 1 Pet. 3:17). Equivalent to doing mischief, doing evil, with a reference to being morally offensive to another (Mark 3:4; Luke 6:9). Ant.: *agathopoiéō* (15), to do good.

2555. Kakopoiós; from *kakopoiéō*, to do evil. Evil-doer. Used as an adj. noun, meaning pernicious, injurious; an evil-doer or a malefactor, behaving in a bad way. Used in John 18:30 and 1 Peter 2:12, 14; 3:16 in a moral sense corresponding to behaving in an evil way or doing evil. Only in 1 Peter 4:15 does it appear in the sense of generally injurious, denoting one who is injurious to the community.

2556. Kakós; from the verb *cházō* or *cházomai*, to give back, recede, retire, retreat in battle. Evil, wicked. One that is evil and as such gels olhers into trouble (Mark 7:21; Rom. 1:30). From this is derived *kakía* (2549), wickedness, iniquity, evil, affliction. Syn.: *ponērós* (4190), malicious, indicating willful harm to others, an element not necessarily found in *kakós*. The *kakós* may be content to perish in his own corruption, but the *ponērós* (a name also attributed to Satan, Matt. 6:13; Eph. 6:16) is not content unless he is corrupting others as well and drawing them into the same destruction with himself.

2557. Kakoúrgos; from *kakoergós*, which is derived from *kakós* (2556), bad, and *érgon* (2041), work. An evildoer, malefactor (Luke 23:32, 33, 39; 2 Tim. 2:9). In the Gr. writers the word is joined with "thieves," as also in Luke 23:32. There are some who suggest the derivation of the word is from *kakós*, bad, and *orgḗ* (3709), anger. In this sense it would stress the malicious, cunning, and treacherous character of an evildoer.

2559. Kakóō; to harm or do evil to anyone, to ill-treat, plague, injure (Acts 7:6, 19; 12:1; 18:10; 1 Pet. 3:13); to put one into a bad mood against someone (Acts 14:2). Subst.: *kákōsis* (2561), distress (Acts 7:34).

2560. Kakós; badly; with *échō* (2192), to have, literally meaning to have it badly, that is, to be ill (Matt. 14:35; Mark 1:32; Luke 7:2). See *árrhōstos* (732); *asthéneia* (769); *asthenḗs* (772).

2564. Kaléō; call; with a personal obj., to call anyone, invite (Matt. 20:8; 25:14); of the divine invitation to participate in the blessings of redemption (Rom. 8:30; 1 Cor. 1:9; Heb. 9:15); to name; in the pass. voice, to be called by name. It suggests either vocation or destination. Noun: *klḗsis* (2821), a calling; *klētós* (2822), called. Deriv.: *eiskaléō* (1528), to call in (Acts 10:23); *epikaléomai* (1941), to be called; *metakaléō* (3333), to recall; *proskaléomai* (4341), to invite; *sugkaléō* (4779), to call together; *parakaléō* (3870), to call near, to comfort.

2570. Kalós; constitutionally good without necessarily being benevolent; expresses beauty as a harmonious completeness, balance, proportion (John 2:10; James 2:7).

2572. Kalúptō; to wrap around, as bark, skin, shell or plaster; to cover up (Matt. 8:24; 10:26; Luke 8:16; 23:30; 2 Cor. 4:3; James 5:20; 1 Pet. 4:8). Deriv.: *apokalúptō* (601), to unveil, discover, make visible, reveal; *apokálupsis* (602), uncovering, unveiling, disclosure, revelation. Syn.: *krúptō* (2928), to hide.

2577. Kámnō; to work, to be weary from constant work (Heb. 12:3). When used in connection with *asthenéō* (770), to be sick, it suggests the common accompaniment of sickness, weariness of mind which may hinder physical recovery. In some mss. it occurs also in Revelation 2:3.

2585. Kapēleúō; to treat as if for personal profit, profiteer. Used only in 2 Corinthians 2:17, translated "corupt." To adulterate wine and make it thick like *pēlós* (4081), mud, mire; to make a gain of anything. The *kápēlos* may also be derived from *kápē*, food, victuals, from *káptō*, to eat; a huckster or petty retail trader, contrast *émporos* (1713), merchant (Matt. 13:45; Rev. 18:3, 11, 15, 23) who sells his wares wholesale. *Kápēlos* is especially used of the retailer of wine who is exposed to the strong temptation to tamper with it or sell it in short measure in order to make a greater profit. *Kapēleúō* includes *dolóō* (1389), to falsify (2 Cor. 4:2); committing adultery not simply for the sake of personal gain. Profiteering from God's Word, preaching for money, or professing faith for personal gain.

2588. Kardía; heart (Acts 2:26). The Scriptures attributed to the heart: thoughts, reasonings, understanding, will, judgment, designs, affections, love, hatred, fear, joy, sorrow, and anger; these things can actually affect a man's physical heart. Therefore, "heart" is used as a metonym for the mind in general (Matt. 12:34; John 13:2; Rom. 2:15; 10:9, 10; 1 Pet. 3:4); the understanding (Luke 3:15; 9:47; Acts 28:27; Rom. 1:21; 2 Cor. 4:6); the will (Acts 11:23; 13:22; Rom. 10:1); the memory (Luke 1:66; 2:51); the intention, affection, or desire (Matt. 6:21; 18:35; Mark 7:6; Luke 1:17; 8:15; Acts 8:21; 1 Thess. 2:4); the conscience (1 John 3:20, 21). It can also mean the middle or inner part, as the heart is in relation to the breast (Matt. 12:40), as the heart of the earth is the inner part of the earth, the grave. Deriv.: *kardiognṓstēs* (2589), heart-knower, heart-searcher; *sklērokardía* (4641), hardening of the heart, stubbornness.

2589. Kardiognṓstēs; from *kardía* (2588), heart, and *gnṓstēs* (1109), a knower (which in turn is derived from *gnóō* or *ginṓskō* [1097], to know). A knower of hearts; one who knows the hearts, that is, the most secret thoughts, desires, and intentions (Acts 1:24; 15:8).

2594. Karteréō; to be strong, steadfast, firm, to endure, hold out, bear the burden. In Hebrews 11:27, it means that Moses endured exile with strength and courage.

2596. Katá; a prep. governing the gen. and acc., with

the primary meaning of down, that is, down from, down upon, or down in. With the gen., used of place indicating motion down from a higher to a lower place (Matt. 8:32; Mark 5:13; Luke 8:33). Generally used of motion or direction, upon, towards, or through any place or object, in the sense of against (Acts 27:14), of, through, throughout (Luke 4:14; 23:5); with *hólou*, the whole, in the adv. phrase *kath' hólou* (or as one word *kathólou*). After verbs of swearing it has the meaning of upon or by something (Matt. 26:63; Heb. 6:13,16). Metaphorically, used of the obj. toward or upon which anything tends or aims, upon, in respect to (1 Cor. 15:15). With the acc., used of place with verbs of motion either expressed or implied. Used of extension: out, over, through, throughout a place (Luke 8:39). Used of motion or situation: upon, at, near to, adjacent to (Luke 10:32); sometimes as *en* ([1722] within), might be employed, though not strictly syn., as in the Eng. phrase "at a house" or "in a house," used interchangeably. Used of time: of a period or point of time upon which, that is, in, at, during which anything takes place (Acts 14:1, at the same time). In a distributive sense, derived strictly from the idea of pervading all the parts of a whole; also of place (Heb. 9:5); *katá méros*, that is, part for part; particularly of number, *kath' héna*, one by one (1 Cor. 14:31); *katá; dúo*, two and two (1 Cor. 14:27). It may also express the relation in which one thing stands toward another thus everywhere implying manner (Matt. 9:29; 23:3; Mark 7:5; Luke 2:22). Used of an occasion: by virtue of, because of, for, by, through, where the idea of accordance or adaptedness still lies at its basis (Matt. 19:3; Acts 3:17). Used of any general reference or allusion: in respect to, as to (Rom. 1:3; 9:5; 11:28; Phil. 3:6); of likeness, similitude in which case it is equivalent to like, after the manner of (2 Cor. 1:17; Heb. 5:6, 10). It may also refer to the end, aim, purpose, in which case it means towards, for, by way of (2 Cor. 11:21; 1 Tim. 6:3). In composition *katá* used as a prefix usually implies motion downward (as *katabaínō* [2597], to go down); against, in a hostile sense (as *katēgoréō* [2723], to speak against); distribution (as *kataklērodotéō* [2624], to distribute an inheritance); in a general sense, down, down upon, and also throughout, but it often cannot be expressed in Eng. and is then simply intens. in effect. Sometimes it gives a trans. sense to an intrans. verb (as *katargéō* [2673], to render inoperative).

2597. Katabaínō; from *katá* (2596), down, and *baínō*, to go or come. To come down, descend (Matt. 3:16; 7:25).

2602. Kataboló; from *kataballō* (2598), to throw down. A casting or laying down. *Kataboló kósmou*, the foundation of the world (Matt. 13:35; 25:34).

2604. Kataggeleús; from *kataggéllō* (2605), to proclaim. A proclaimer, publisher (only in Acts 17:18).

2605. Kataggéllō; from *katá* (2596), intens., and *aggéllō* (32), to tell, declare. To declare plainly, openly, or aloud (Acts 4:2; 13:5, 38; 16:21; 17:23; Rom. 1:8). Deriv.: *kataggeleús* (2604), a proclaimer, publisher.

2607. Katagínōskō; from *katá* (2596), against, and *ginóskō* (1097), to know. To perceive something, observe; usually to discern in a bad sense and therefore to discern something against another, to incriminate, condemn (1 John 3:20, 21), to blame (Gal. 2:11). In the perf. pass., to be blamed, worthy of blame, reprehensible.

2610. Katagōnízomai; from *katá* (2596), against, and *agōnízomai* (75), to contend for victory in the public games. To throw down, subdue (only in Heb. 11:33).

2613. Katadikázō; from *katá* (2596), against, and *dikázō*, to judge, pronounce sentence, which in turn is from *díkē* (1349), judgment. To give judgment against a person, recognize the right against him, pass sentence, condemn (Matt. 12:7, 37; Luke 6:37; James 5:6). Ant.: *apolúō* (630), to dismiss as innocent; *dikaióō* (1344), to justify.

2615. Katadouló; from the intens. prep. *katá* (2596), and *doulóō* (1402), to enslave. To enslave entirely, reduce to absolute slavery (2 Cor. 11:20; Gal. 2:4).

2624. Kataklērodotéō; to distribute by or according to lot or for an inheritance (Acts 13:19). The verb *kataklēró*, which in Class. Gr. is equivalent to *kataklērodotéō* or *kataklēronoméō*, embraces the two meanings, to distribute or receive by lot.

2631. Katákrima; related to *krínō* (2919), to divide, separate, judge, with the suffix *-ma* (which makes it the result of judgment). Something to be decided against anyone, a condemnatory judgment. Only in Romans 5:16, 18; 8:1. In Romans 5:16 contrast *dikaíōma* (1345), the right given to the believer as a result of his acknowledgment of the right of God in his life. In Romans 5:18 *katákrima* is contrasted with the more definite *dikaíōsis* (1347), the act of making life righteous, therefore, a judgment of condemnation in the sense of the economy of redemption.

2632. Katakrínō; from *katá* (2596), against, and *krinō* (2919), to judge. To pronounce sentence against, condemn, adjudge to punishment, whether temporal (Matt. 20:18; 27:3; John 8:10, 11) or eternal (Mark 16:16); to furnish matter or occasion for condemnation, to prove or show worthy of condemnation (Matt. 12:41, 42; Luke 11:31, 32; Heb. 11:7); to punish (2 Pet. 2:6); to weaken, enervate, repress; spoken of sin, to take away condemning power (Rom. 8:3). Deriv.: *krínō* (2919), to judge.

2633. Katákrisis; from *katakrínō* (2632), which is in turn from *kata;* (2596), against, and *krinō* (2919), to judge. Condemnation against anyone; the act of condemning or the performance of it. Distinguished from *katákrima* (2631), which is the actual condemnation or judgment itself (2 Cor. 3:9; 7:3).

2635. Katalaléō; from *katá* (2596), against, and *laléō* (2980), to speak. To speak against, allowing thoughtless words to be spoken (James 4:11; 1 Pet. 2:12; 3:16). Contrast *katalégō*, from *katá*, against, and *légō* (3004), to say. *Légō* does not only mean to speak what is in one's mind but to mentally consider what is spoken. *Katálogos*, from the verb *katalégō*, used as the Eng. "catalogue." Contrast *diabállō* (1225), to falsely accuse.

2637. Katálalos; from the verb *katalaléō* (2635) which is from *katá* (2596), against, and *laléō* (2980), to speak. To speak evil of someone, slander with whatever words come to one's mouth without giving thought to them (Rom. 1:30), evil-speaking, slander, insult.

2638. Katalambánō; from *katá* (2596), an intens. prep., and *lambánō* (2983), to take. To seize (Mark 9:18), to lay hold of, apprehend, in a figurative sense (Phil. 3:12); to receive, admit (John 1:5, meaning the darkness did not admit or receive the light, cf. vv. 10–12; 3:19); to take, catch unawares (John 8:3f.); to come upon, overtake (John 12:35; 1 Thess. 5:4); to attain, obtain (Rom. 9:30; 1 Cor. 9:24); to comprehend mentally (Eph. 3:18). In the mid. voice, *katalambánomai*, to perceive, understand, find (Acts 4:13; 25:25).

2643. Katallagé; from *katallássō* (2644) which is from the intens. *katá* (2596), and *allássō* (236), to change. A change or reconciliation from a state of enmity to one of friendship (Rom. 5:8; 11:15; 2 Cor. 5:18, 19). It is the result of the *apolútrōsis* (629), redemption, the divine act of salvation, the ceasing of God's wrath.

2644. Katallássō; reconcile. Used of the divine work of redemption, denoting that act of redemption insofar as God Himself, by taking upon Himself our sin and becoming an atonement, establishes that relationship of peace with mankind which the demands of His justice have hitherto prevented (Rom. 5:10; 1 Cor. 7:11). In this usage of *katallássō*, God is the subject, man the object. While *hilasmós* (2434), propitiation (1 John 2:2; 4:10) and *hiláskomai* (2433), to make reconciliation (Luke 18:13; Heb. 2:17), aim at the avenging of God's wrath, *katallássō* implies that God has laid aside or withdrawn wrath.

2647. Katalúō; from the intens. prep. *katá* (2596), and *lúō* (3089), to loose. To loose, unloose what had been bound or fastened, as used in Class. Gr. To refresh oneself, to lodge or be a guest (Luke 9:12; 19:7). It properly refers to travelers loosening their own burdens or those of their animals when they stayed at a house on a journey (Luke 9:12). To dissolve, demolish, destroy, or throw down, as a building or its materi-

als (Matt. 24:2; 26:61; 27:40); as the law and the prophets (Matt. 5:17); as a work (Acts 5:38, 39; Rom. 14:20).

2657. Katanoéō; from the intens. prep. *katá* (2596), and *noéō* (3539), to mind. To observe, remark, consider, contemplate (Matt. 7:3; Luke 12:24, 27; 20:23; Acts 7:31; 11:6; 27:39; Heb. 3:1; 10:24). See *noéō* (3539), to understand, and *noús* (3563), mind.

2663. Katápausis; from *katapaúō* (2664), to make to cease. As a noun, it means a rest (Heb. 3:11, 18; 4:1, 3, 10, 11). Used as a dwelling in Acts 7:49.

2664. Katapaúō; from the intens. prep. *katá* (2596), and *paúō* (3973), to make to cease. Trans., to cause to rest, give rest (Heb. 4:8); to restrain (Acts 14:18). Intrans., to rest entirely (Heb. 4:4, 10).

2671. Katára; from *kata* (2596), against, and *ará* (685), a curse. Contrasted with *eulogia* (2129), blessing (James 3:10). The same antithesis occurs in Galatians 3:10, 13; Hebrews 6:8; 2 Peter 2:14, meaning the curse proceeding from God, the rejection and surrender to punishment, the destruction caused by judgment. It is equivalent to judgment without mercy in James 2:13. The word involves both the sentence of the divine judgment and the ruin therein inflicted, the manifested curse. In Galatians 3:13, the expression, "being made a curse [*katára*] for us," means that the Lord Himself and the curse He bore are not to be separated from each other. See 2 Corinthians 5:21.

2672. Kataráomai; from *katára* (2671), a curse. Used only in the mid. voice, to wish anyone evil or ruin, to curse. In the pass. perf., to be cursed (Matt. 25:41). In the NT, with the acc., to give one over to ruin (Matt. 5:44 TR; Mark 11:21; Luke 6:28; Rom. 12:14; James 3:9).

2673. Katargéō; from *katá* (2596), an intens. prep., and *argéō* (691), to be idle. *Katá* gives to the intrans. *argéō*, a trans. meaning, that is, to make to cease (Luke 13:7; Heb. 2:14). Paul uses it often to signify more than hindrance or cessation from outward activity. With Paul it always denotes a complete, not a temporary or partial ceasing (1 Cor. 1:28; 6:13). To rest, as in Luke 13:7, where the idle earth does not denote unused or untilled land, but land which is unfruitful or lying fallow; opposite of *energéō* (1756), active. To abrogate, make void, do away with or put an end to the Law (Rom. 3:3, 31; 1 Cor. 13:11; 15:24; Gal. 3:17; Eph. 2:15; 2 Tim. 1:10).

2675. Katartízō; from the intens. prep. *katá* (2596), with, and *artízō*, to adjust, fit, finish, derived in turn from *ártios* (739), fit, complete. The fundamental meaning is to put a thing in its appropriate position, to establish, set up, equip, arrange. NT meanings: to adjust, adapt, dispose of, perhaps with great wisdom and propriety (Heb. 10:5; 11:3); to fit (Rom. 9:22); to perfect, finish, complete (Matt. 21:16; 1 Thess. 3:10; Heb. 13:21; 1 Pet. 5:10); to instruct fully or perfectly (Luke 6:40); to refit, repair, mend, applied to nets which have been broken (Matt. 4:21; Mark 1:19); to reunite in mind and sentiment, to reconcile, as opposed to having schisms, ruptures (1 Cor. 1:10); to reduce, restore as it were a disjointed limb (Gal. 6:1). Deriv.: *katártisis* (2676), completion; *prokatartízō* (4294), to perfect beforehand, make right, equip beforehand.

2676. Katártisis; completing, perfecting (2 Cor. 13:9). Denotes a process in its progress while *katartismós* (2677) denotes a process as completed.

2677. Katartismós; perfection or completion. Differs from *katártisis* (2676) in that the latter denotes a process in progress while *katartismós* denotes a process as completed (Eph. 4:12).

2699. Katatomé; from the intens. prep. *katá* (2596), and *témnō*, to cut. A cutting away, mangling, concision (only in Phil. 3:2). Paul here uses sarcasm. *Katatomé* and *peritomé* (4061), circumcision, sound alike. *Peritomé*, ordained by the law of Moses, has a spiritual meaning, that is, to distinguish the Jews from the Gentiles. If the spiritual meaning is forgotten, then *peritomé*, circumcision, becomes *katatomé*, butchering up, merely cutting away flesh which in itself is of no value. Paul thus calls the Jewish teachers "butchers," because after the coming of Christ they taught that the outward circumcision of the flesh was necessary for salvation while at the same time they were destitute of the circumcision of the heart. This word of the Apostle not only depreciates the carnal circumcision, but seems also to allude to the superstitious cuttings and manglings of the flesh practiced among the heathen (Lev. 21:5).

2710. Katachráomai; from *katá* (2596), denoting ill, and *chráomai* (5530), to use. To use immoderately, abuse (1 Cor. 7:31; 9:18).

2711. Katapsúchō; from the intens. prep. *katá* (2596), and *psuchō* (5594), to cool. To cool, to refresh (Luke 16:24).

2712. Kateidōlos; from the intens. prep. *katá* (2596), and *eidōlon* (1497), idol. Full of idols (Acts 17:16). It is a peculiar word describing the *deisidaimōn* (1174), superstitious, those wholly given up to the worship of false gods.

2722. Katéchō; from the intens. prep. *katá* (2596), and *échō* (2192), to have, hold, hold fast in a spiritual sense (Luke 8:15; 1 Cor. 11:2; 15:2; 1 Thess. 5:21; Heb. 3:6, 14; 10:23, cf. Rom. 7:6); to possess (1 Cor. 7:30; 2 Cor. 6:10), to take possession, seize (Matt. 21:38 TR, cf. John 5:4, a disease); to take as a place (Luke 14:9); detain (Luke 4:42; Phile. 1:13); restrain, withhold (2 Thess. 2:6, 7, cf. Rom. 1:18); with prep. *eis* (1519), to bring a ship toward the shore (Acts 27:40).

2723. Katégoréō; from *katá* (2596), against, and *agoréō* or *agoreúō*, to speak. To speak openly against, to impeach, accuse mainly in a legal sense (Matt. 12:10; John 5:45; Rom. 2:15; Rev. 12:10). Deriv.: *katégoros* (2725), accuser; *katégoria* (2724), accusation, incrimination; *katégōr* is used instead of *katégoros* in Revelation 12:10 UBS.

2724. Katégoría; accusation, incrimination against a person (Luke 6:7 TR; John 18:29; 1 Tim. 5:19). With the gen. (Titus 1:6) it does not refer to judicial punishment, but public condemnation.

2725. Katégoros; accuser (John 8:10 TR; Acts 23:30, 35; 24:8; 25:16,. 18). In the Sept., it refers to one who brought his own complaint, he who accused in his own behalf (Prov. 18:17). In Revelation 12:10 TR, it is used of the devil instead of *katégōr*.

2730. Katoikéō; from *katá* (2596), an intens. prep., and *oikéō* (3611), to dwell. Refers to a certain fixed and durable dwelling (Matt. 2:23; 4:13; Luke 13:4; Acts 1:19). In Acts 2:5 it means to sojourn or to dwell in a place for a time, as *paroikéō*; to dwell, as God in the temple at Jerusalem (Matt. 23:21); to dwell, as the fullness of the Godhead in Christ (Col. 1:19); as Christ (Eph. 3:17); and the Holy Ghost (James 4:5) in the faithful; as devils possessing a man (Matt. 12:45; Luke 11:26); as righteousness in the new heavens and the new earth (2 Pet. 3:13). Deriv.: *katoikésis* (2731), a dwelling, habitation (Mark 5:3); *katoikētérion* (2732), a place of dwelling, a habitation (Eph. 2:22; Rev. 18:2); *katoikia* (2733), a dwelling (Acts 17:26). Ant.: *paroikéō* (3939), to sojourn, dwell in a place for a time only, to dwell in, inhabit a house or place.

2736. Kátō; from *katá* (2596), down; an adv. of place; downwards (Matt. 4:6; Luke 4:9), beneath, below (Mark 14:66; Acts 2:19); *katōtérō* an adv. of the comparative degree from *kátō*, under, time and age (Matt. 2:16). Deriv.: *katōteros* (2737), comparative adj. from *kátō*, below, lower (Eph. 4:9).

2749. Keímai; the mid. form of the obsolete *keō* or *keiō*, to cause to lie. To lay, be laid down (Luke 2:12, 16; 24:12 TR; John 11:41 TR); to be placed or set (Matt. 5:14; John 2:6; 19:29; Rev. 4:2); to be laid, as a foundation (1 Cor. 3:11), to be stored (Luke 12:19); to be set, appointed (Luke 11:34; Phil. 1:17; 1 Thess. 3:3); to be made or promulgated, as a law (1 Tim. 1:9); to be in the power of someone (1 John 5:19). In Matthew 3:10 and Luke 3:9, in regard to the axe that lies at the root of the trees, it does not simply mean that it is laid there, but it speaks also of the necessity of its being taken up and used. Deriv.: *antíkeimai* (480), to lie over against or to oppose.

2756. Kenós; empty, indicating the hollowness of something or somebody. Contrast *mátaios* (3152), a sense of vanity and aimlessness. In 1 Thessalonians 2:1 it means unaccompanied by the demonstration of the

Spirit and of power. When used not of things but of persons, it predicates not merely an absence and emptiness of good, but (since the moral nature of man endures no vacuum) it indicates the presence of evil (James 2:20).

2757. Kenophōnía; from *kenós* (2756), vain, and *phōnḗ* (5456), a voice. Empty, fruitless speaking. In 1 Timothy 6:20; 2 Timothy 2:16 Paul designates the *bébēloi* ([952], godless) babblings as *kenophōnía*, destitute or wicked discourses, speeches that are devoid of any divine or spiritual character, fruitless as far as the satisfaction of man's need of salvation and the molding of the Christian life and character are concerned. It is equivalent to the "vain" words (*kenoí* [2756]; *lógoi* [3056]) in Ephesians 5:6.

2758. Kenóō; from *kenós* (2756), empty, void. The antithesis of *plēróō* (4137), to fill. To empty (Rom. 4:14; 1 Cor. 1:17; 9:15; 2 Cor. 9:3; Phil. 2:7). It is used metaphorically, meaning to bring to naught in the sense of not accomplishing what one set out to accomplish (e. g., Rom. 4:14, the faith not accomplishing its purpose). Used in reference to the working of faith and its fruitfulness and to the cross of Christ, meaning the cross not accomplishing its purpose, salvation for man (1 Cor. 1:17, 18). In the same manner, life can be vain or empty, not accomplishing its purpose (1 Cor. 9:15; 2 Cor. 9:3). The use of *kenóō* in Philippians 2:7 is of extreme theological importance. It refers to Jesus Christ as emptying Himself at the time of His incarnation, denoting the beginning of his self-humiliation in Philippians 2:8. In order to understand what is meant by Jesus' emptying Himself, the whole passage of Philippians 2:6–8 must be examined. The two states of the Lord Jesus are spoken of here. In Philippians 2:7 the state of His humiliation is referred to as His having taken "the form of a servant" (*morphḗn* [3444]; *doúlou* [1401]); having become "in the likeness of men" (*homoiṓmati* [3667]; *ánthrōpōn* [444]). In contrast to this, we have His preincarnate, eternal state spoken of in v. 6 as "being in the form of God" (*morphḗ* [3444]), and "equal with God" (*isa* [2470]). The truth expressed here concerning His preincarnate state is that He had to be equal with God to have the form of God. He could not be God the Son without being God. He who revealed the *morphḗ*, the form of God, the essence of God, had to be equal with God. The fact that He showed us God in the form in which He appeared was not something that He merely claimed to be without really being that in His essence. If He appeared to be something that He was not in His essence, then that would have been robbery. As to the use of the subst. *harpagmós* (725), robbery or plunder, see the verb *harpázō* (726), to seize, catch, pluck or pull (2 Cor. 12:2, 4; 1 Thess. 4:17; Jude 1:23; Rev. 12:5). As a subst., *harpagmós* is only used in Philippians 2:6. It refers to the form of God in which Christ appeared as not being considered something taken upon Himself that did not belong to Him. His whole life was characterized by being *huparchōn* (5225), continuing to be that which He always was. Prior to His incarnation, He was in the "form" or the "essence" of God, and after His incarnation, in spite of His voluntary humiliation, He was still in the form of God. But in spite of His essence of deity, He took upon Himself the true essence of a servant. However, in order to be a servant, He had to become a man and appear "in the likeness of men" (signified by the phrase, *en homoiṓmati ánthrōpōn*). When He became man, He emptied Himself of the proper recognition that He had with the Father and entered into the world of men who failed to properly recognize Him as God. The part. *labṓn* (from *lambánō* [2983]), having taken, "the form of a servant" does not mean that deity was displaced from His personality. Rather it means that He took upon Himself voluntarily something in addition to what He was which caused His improper recognition by men. Proper recognition in Gr. is called *dóxa* (1391), glory, praise (from the verb *dokéō* [1380], to recognize). Among men, in the form of a man and a servant, He lacked the recognition that He had with the Father (John 17:5).

2776. Kephalḗ; the head (Matt. 6:17; 8:20; 10:30); the head as the top (Matt. 21:42; Luke 20:17); the head as the superior (Eph. 5:23); as the husband of the wife (1 Cor. 11:3); Christ as head of the Church (Eph. 4:15, 16; Col. 2:19), and of all principality and power (Col. 2:10, cf. Eph. 1:22); so God the Father is designated as the head of Christ in His manifestation as man, or as the divinity is superior to the humanity (1 Cor. 11:3).

2782. Kḗrugma; from *kḗrússō* (2784), to discharge a herald's office, to cry out, proclaim, preach. With the suffix *-ma*, *kḗrugma* means the result of preaching, that which is cried by the herald; the command, the communication, the proclamation of the redeeming purpose of God in Christ (Rom. 16:25); the proclamation of Jesus Christ (1 Cor. 1:21; 2:4; 15:14; 2 Tim. 4:17; Titus 1:3); the message of God to the Ninevites through Jonah (Matt. 12:41; Luke 11:32).

2783. Kḗrux; herald, crier. In Class. Gr., a public servant of supreme power both in peace and in war, the one who summoned the *ekklēsía* (1577), the town gathering. *Ekklēsía* later was used to refer to the Church. A *kḗrux*, messenger, was the public crier and reader of state messages such as the conveyor of a declaration of war. In the NT, except in 2 Peter 2:5, where it speaks of Noah as the herald of righteousness, the word denotes one who is employed by God in the work of proclaiming salvation (1 Tim. 2:7, cf. vv. 5, 6; 2 Tim. 1:11, where it is enjoined with *apóstolos* [652], apostle). When both designations are used, *kḗrux* designates the herald according to his commission and work as a proclaimer, while *apóstolos*, apostle, points more to the relation to the one who sent him. The authority of the herald or preacher lies in the message he has to bring (2 Pet. 2:5), but the apostle is protected by the authority of his Lord who sends him. In 1 Timothy 2:7 and 2 Timothy 1:11, *kḗrux* is conjoined with *didáskalos* (1320), teacher.

2784. Kḗrússō; to preach, herald, proclaim (Matt. 3:1; Mark 1:45; Luke 4:18, 19; 12:3; Acts 10:37; Rom. 2:21; Rev. 5:2). In 1 Peter 3:19 there is no reference to evangelizing, but to the act of Christ, after His resurrection, in proclaiming His victory to fallen spirits. To preach the gospel as a herald (Matt. 24:14; Mark 13:10; 14:9; 16:15, 20; Luke 8:1; 9:2; 24:47; Acts 8:5; 19:13; 28:31; Rom. 10:14); to preach the Word (2 Tim. 4:2). Deriv.: *prokḗrússō* (4296), from *pro* (4253), before, and *kḗrússō*, to proclaim before or ahead (Acts 3:20 TR; 13:24); *kḗrugma* (2782), a proclamation by a herald, denotes preaching, the substance of which is distinct from the act of preaching; *kḗrux* (2783), a herald, used of the preacher of the gospel (1 Tim. 2:7; 2 Tim. 1:11), and of Noah as a preacher of righteousness (2 Pet. 2:5).

2800. Klásis; from *kláō* (2806), to break. The breaking, particularly of the bread in the Lord's Supper (Luke 24:35; Acts 2:42).

2801. Klásma; in the neut., that which is broken off, a fragment, crumb; used only of pieces of bread (Matt. 14:20; 15:37; Mark 6:43; 8:8, 19, 20; Luke 9:17; John 6:12, 13). Deriv.: see *kláō* (2806), to break.

2806. Kláō; to break. In later Gr. it especially came to mean the breaking off of leaves, sprouts, tendrils. In the NT used only of the breaking of bread which was made in thin cakes, not in loaves (Matt. 14:19; 15:36). Applied to the body of Christ broken on the cross (1 Cor. 11:24). Denotes the celebration of the Lord's Supper (Acts 20:7, 11; 1 Cor. 10:16). The fellowship of the Lord with His people is described as a table fellowship (Luke 24:30, cf. John 13:18). Deriv.: *klásis* (2800), the breaking; *klásma* (2801), that which is broken off, a fragment, crumb; *kládos* (2798), branch (Rom. 11:21).

2812. Kléptēs; thief, along with *lēstḗs* (3027), robber, occurring together in John 10:1, 8. Both appropriate what is not theirs, but the *kléptēs* steals by fraud and in secret (Matt. 24:43; John 12:6) while the *lēstḗs* by violence and openly. *Lēstḗs*, as the case may have been with the penitent one on a cross near Jesus, may have been a noble person who turned

insurgent for some presumed righteous cause, thus seeking by the wrath of man to work out God's righteousness.

2814. Klēma; from *klaō* (2806), to break. A shoot, young twig, as the shoots of the vine or the branches (John 15:5).

2816. Klēronoméō; from *klēronómos* (2818), an heir. To inherit, obtain for an inheritance properly by lot, as the children of Israel did the Promised Land (Num. 26:55; 33:54; Josh. 14:1, 2). See also Matthew 5:5; 19:29; Hebrews 1:4, 14; 6:12. Deriv.: *klēros* (2819), lot.

2817. Klēronomía; from *klēronómos* (2818), an heir. Inheritance, that which constitutes one as a *klēronómos*, heir. An inheritance by lot. See *klēronoméō* (2816), to inherit. As the inheritance of the earthly Canaan typified that of the heavenly Canaan, so the latter is often called *klēronomía*, inheritance (Acts 20:32; Eph. 1:14; 5:5; Heb. 9:15), heritage (Acts 7:5). Divine salvation, considered both as promised and as already bestowed, is designated an inheritance in the NT so far as man, the heir, obtains possession of it. Deriv.: *klēros* (2819), lot.

2818. Klēronómos; from *klēros* (2819), lot, and the verb *némō*, to hold, have in one's power. *Klēronómos* does not mean one to whom a *klēros*, a lot, is allotted, because it is derived from the act (like *oikonómos* [3623], steward). It probably means an heir or inheritor, or an inheritance divided by lot (Matt. 21:38; Mark 12:7; Luke 20:14). It applies to the heirs of the heavenly Canaan (Rom. 8:17; Gal. 4:7; Titus 3:7; Heb. 6:17; James 2:5) and to Christ who is appointed heir and possessor, the Lord of all things (Matt. 21:38; Heb. 1:2).

2819. Klēros; this has several different meanings: (1) A lot, the object that is used in casting lots (Matt. 27:35; Acts 1:26). The Gr. method of casting lots was in this way: The lots of the several parties were properly marked or distinguished and put into a vessel which was violently shaken by one who turned away his face. The lot which first fell upon the ground indicated the man chosen or preferred for the occasion. It seems that the Romans followed the same method. They attributed divine choice to this method. (2) A lot, allotment, part, or share (Acts 1:17 TR; 8:21). (3) An inheritance cf. the noun *klēronomía* [2817], inheritance (Acts 26:18, cf. 20:32; Col. 1:12). *Klēroi*, in the pl. (1 Pet. 5:3) seems to denote those distinct congregations of Christians (cf. Deut. 4:20; 9:29) which fell to the lot of different pastors. Deriv.: *klēróō* (2820) to cast lots, determine by lot; *holóklēros* (3648), an entire portion, intact; *klēronómos* (2818), one who has a *klēros*, inheritance or a lot; *klēronomía* (2817), that which constitutes one as heir, an inheritance; *klēronoméō* (2816), to be an heir (*klēronómos*); *sugklēronómos* (4789), one who participates in the same inheritance or lot with another, joint-heir; *kataklērodotéō* (2624), to divide by lot.

2820. Klēróō; to cast lots, determine by lot, that is, to determine something. In Ephesians 1:11 it means, "in whom the lot has fallen upon us also, as foreordained. This refers to the completion of one's election to salvation.

2821. Klēsis; from *kaléō* (2564), to call. A calling (Rom. 11:29; 1 Cor. 1:26; Eph. 4:1). A calling, condition, employment (1 Cor. 7:20).

2822. Klētós; from *kaléō* (2564), to call. Called, invited, welcomed, appointed. One who is called to an office (Rom. 1:1; 1 Cor. 1:1). The called ones (*klēti*) are those who have received the divine call (*klēsis* [2821]), having conformed to God's saving purpose (Rom. 1:6, 7; 8:28; 1 Cor. 1:2, 24), without implying immediate obedience to the call (Matt. 20:16; 22:14, cf. Rev. 17:14). See *eklektós* (1588), elect.

2839. Koinós; defiled, common, unclean; to lie common or open to all; common or belonging to several or of which several are partakers (Acts 2:44; 4:32; Titus 1:4; Jude 1:3); unclean hands (Mark 7:2), of unclean meats (Acts 10:14; 11:8; Rom. 14:14), such as were common to other nations but were avoided by the Jews as polluted and unclean (Mark 7:2). Verb: *koinóō* (2840), to make common, unclean.

2840. Koinóō; from *koinós* (2839), common. To make common, unclean, pollute or defile (Matt. 15:11; Acts 21:28; Heb. 9:13; Rev. 21:27 TR); to pronounce or call common or unclean (Acts 10:15; 11:9). Related to *miaínō* (3392), to defile.

2841. Koinōnéō; from *koinós* (2839), lying open to all, common. With a dat. of the thing, to communicate, partake, participate, be a partaker in or of something (Rom. 15:27; 1 Tim. 5:22; 1 Pet. 4:13; 2 John 1:11), as it is also with the gen. in Hebrews 2:14. With a dat. of the person, to communicate, distribute, impart (Rom. 12:13; Gal. 6:6; Phil. 4:15).

2842. Koinōnía; fellowship with or participation in anything (1 Cor. 10:16); a communion, fellowship, society (Acts 2:42; 1 Cor. 1:9; 2 Cor. 6:14; Phile. 1:6, cf. 2 Cor. 8:4); communication, distribution, alms-giving (Rom. 15:26; 2 Cor. 9:13; Heb. 13:16).

2844. Koinōnós; from *koinóō* (2840), to make anything common (*koinón* [2839]). A partaker (Matt. 23:30; 1 Cor. 10:18; 2 Cor. 1:7; 1 Pet. 5:1; 2 Pet. 1:4; see Phile. 1:17). Partner, companion (Luke 5:10; 1 Cor. 10:20; Heb. 10:33). Deriv.: *koinós* (2839), common; *koinóō* (2840), to make anything common; *koinōnéō* (2841), to share; *koinōnía* (2842), fellowship with, participation in anything; *koinōnikós* (2843), communicative or cultivating a loving fellowship; *sugkoinōnéō* (4790), to participate in something with someone; *sugkoinōnós* (4791), partaker.

2851. Kólasis; from *kolázō* (2849), to punish; punishment (Matt. 25:46); torment (1 John 4:18). In Class. Gr. *timōría* (5098) is the vindictive character of the punishment as the predominant thought which satisfies the inflicter's sense of outraged justice, as defending his own honor or that of the violated law. *Kólasis*, on the other hand, conveys the notion of punishment for the correction and bettering of the offender. It does not always, however, have the same meaning in the NT. For instance, in Matthew 25:46 *kólasis aiónios* ([166], eternal), does not refer to temporary corrective punishment and discipline; rather it has more the meaning of *timōria*, punishment, because of the violation of the eternal law of God. It is the punishment with finality with which our Lord threatens the offenders (Mark 9:43–48). In this sense it does not imply the bettering of one who endures such punishment. In *kólasis* we have the relation of the punishment to the punished while in *timōria* the relationship is to the punisher himself.

2869. Kopázō; from *kópos* (2873), labor, fatigue. To cease through extreme fatigue or being worn out with labor; to cease, as the wind (Matt. 14:32; Mark 4:39; 6:51). Deriv.: *kopiáō* (2872), to toil, labor even to exhaustion and weariness (Matt. 6:28; Luke 5:5); *kópos* (2873), labor, travail (2 Cor. 11:23, 27), trouble, disturbance, uneasiness (Matt. 26:10).

2873. Kópos; from *kékopa*, the perf. mid. voice of *kóptō* (2875), to strike. Labor, travail (2 Cor. 11:23, 27; 1 Thess. 2:9; 3:5) trouble, disturbance, uneasiness. Used to denote not so much the actual exertion which a man makes, but the weariness which he experiences from that exertion. It designates that which we as Christians ought to render to the Lord as labor in the Christian ministry. *Kópos* is to be distinguished from *móchthos* (3449), the everyday word for human labor, and *pónos* (4192), the labor which demands that the whole strength of a man be exerted to the uttermost if he is to accomplish the task which is before him. Verb: *kopiáō* (2872), labor, toil.

2875. Kóptō; to cut off or down (Matt. 21:8; Mark 11:8); in the mid. voice *kóptomai*, to strike or beat one's body, particularly ones breast's, with the hands in lamentation, to lament, wail. Used trans. in Luke 8:52 and intrans. in Luke 23:27. Used with the intens. prep. *epí* (1909) in Revelation 1:7; 18:9. It is strongest form used describe the outward expression of inner grief. The words *lúpē* [3077] and *lupéō* (3076), refer to inner grief without necessarily an outward expression. The two milder words expressing outward grief are *penthéō* (3996), to mourn, and *thrēnéō* (2354), to wail.

2880. Korénnumi; to have enough, abundance (Acts 27:38; 1 Cor. 4:8). Deriv.: *kóros* (2884), a measure

equal to ten baths (Gr. *bátoi* [943]) or seventy-five gallons (Luke 16:6).

2886. Kosmikós; worldly, what belongs to the world. In the NT it corresponds to the idea of *kósmos* (2889) world (Heb. 9:1) and is opposite that which is heavenly and spiritual (9:11). In Titus 2:12, worldly desires pertain to those desires of the world which estrange a person from God (Eph. 2:1, 2).

2887. Kósmios; from *kósmos* (2889), order. Orderly, decent (1 Tim. 2:9; 3:2). Plato presented a *kósmios* as the citizen who is quiet in the land, who fulfills the duties which are incumbent on him as such and is not disorderly. He, as well as Paul, associated such persons with *sóphrōn* (4998), sensible, self-controlled, one who voluntarily places limitations on his freedom. The virtue of the *kósmios*, however, is not only the propriety of his dress and demeanor, but of his inner life, unerring and expressing itself in the outward conversation. Contrast with *semnós* (4586), venerable, one who has a grace and dignity not obtained from earth only. While one who is *kósmios* behaves himself well in his earthly citizenship and is an asset, the *semnós* owes his quality to that higher citizenship which is also his. *Semnós* inspires not only respect but reverence and worship. Syn.: *hieroprepḗs* (2412), one who acts like a sacred person.

2888. Kosmokrátōr; from *kósmos* (2889), order or world, and *krátos* (2904), power, authority. A ruler of this world (Eph. 6:12, spoken of evil spirits, cf. John 12:31; 14:30). Contrast *pantokrátōr* (3841), the ruler of everything, from *pánta* (*pas* [3956]), all, and *krátōr*, one holding authority (2 Cor. 6:18; Rev. 1:8).

2889. Kósmos; from *kosméō* (2885), to set in order, adorn. That which pertains to space and not time (*aiōn* [165], age) The sum total of the material universe, the beauty in it; the sum total of persons living in the world (Matt. 4:8; 1 John 2:15–17).

2897. Kraipálē; from *kra*, the head, an abbreviation of *karēnon* or *kranión* (2898), and *pállō*, to agitate. A headache, a shooting pain in the head arising from intemperance in drinking wine or strong liquors. Translated in Luke 21:34 as "surfeiting," the sense of disgust and loathing from being full of wine. Related words: *méthē* (3178), drunkenness in the abstract; *potós* (4224), a drinking bout possibly leading to excess; *oinophlugía* (3632), excess of wine; *kṓmos* (2970), pl., revellings and rioting.

2902. Kratéō; from *krátos* (2904), strength. To hold fast (Matt. 26:48, 50; Mark 14:44, 46; Acts 3:11); to detain (Acts 2:24), to maintain, retain (Mark 7:3, 4, 8; 2 Thess. 2:15; Heb. 4:14; Rev. 2:13–15, 25); to lay hold of or take. In this sense, either with a gen. (Matt. 9:25; Mark 1:31; Luke 8:54), or with an acc. (Matt. 12:11; 14:3; 22:6; 26:4); to hold, as in the hands (Rev. 2:1); to obtain (Acts 27:13); to hold, restrain (Luke 24:16); to retain, not to remit, as sins (John 20:23).

2904. Krátos; from *kratéō* (2902) to hold fast. Force, strength, might, more especially manifested power, dominion. More closely related to *ischús* (2479), strength, than *dúnamis* (1411), power. *Krátos* denotes the presence and significance of force or strength rather than its exercise (Luke 1:51; Col. 1:11). Deriv.: *krataiós* (2900), adj. describing God's power manifested in the blows and severe punishments which He sends and which man cannot escape (1 Pet. 5:6); *krataióō* (2901), to make strong, in the pass., to become strong (Luke 1:80; 2:40; 1 Cor. 16:13; Eph. 3:16); *kosmokrátōr* (2888), indicating the terrifying power of the rulers of the world (Eph. 6:12); *pantokrátōr* (3841), the Almighty, from *pánta* (3956), all, and *krátōr*, the ruler, the One who holds everything together (2 Cor. 6:18; Rev. 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22).

2908. Kreísson; the neut. of *kreíssōn or kreíttōn* (2909), occurs as an adv. in Hebrews 12:24 meaning more emphatically; in 1 Corinthians 7:38, more advantageously, more appropriately (cf. 1 Cor. 7:35).

2909. Kreíssōn; or *kreíttōn*, comparative of *agathós* (18), benevolently good. Others make it the comparative from *krátus*, strong, the adj from *krátos* (2904), power, strength, dominion. Stronger, more powerful, superior or better in strength (Heb. 1:4) better, more excellent (1 Cor. 11:17; 12:31 TR) better, more profitable (2 Pet. 2:21), better, more favorable (Heb. 12:24).

2917. Krima; the suffix *-ma* indicates the result of *krinō* (2919), to judge, or *krísis* (2920), the act of judging. A solemn judgment, judicial trial (Acts 24:25; Heb. 6:2) or judicial sentence (Rom. 2:2, 3, cf. Rom. 5:16) a private judgment, pronouncement of a private sentence or opinion (Matt. 7:2); being adjudged or sentenced to punishment, condemnation, damnation (Matt. 23:14 TR; Luke 23:40; 24:20; Rom. 3:8; 13:2); the execution or judgment, punishment (Mark 12:40; James 3:1); judicial or legal contest, a lawsuit (1 Cor. 6:7), judicial authority, power of judging (Rev. 20:4). Deriv.: *krinō* (2919), to judge.

2919. Krínō; to divide, separate, make a distinction, come to a decision. To judge, try in a solemn judicial manner. Spoken of men (John 18:31; Acts 24:6); of God (Acts 17:31; Rom. 3:6); of Christ as the God-Man (2 Tim. 4:1, cf. Luke 19:22). To judge, pass sentence or give one's opinion in a private manner (Matt. 7:1, 2; Luke 6:37; John 8:15). To judge, discern, form a mental judgment or opinion (Luke 12:57; John 7:24; Acts 4:19; 1 Cor. 10:15; 11:13). To judge, think, esteem (Acts 16:15; 26:8, cf. Acts 13:46; Rom. 14:5; 1 Cor. 4:5). In the last two passages the verb seems to denote preferring one to another. To judge properly, determine (Acts 15:19; 16:4; 20:16; 21:25; 25:25; 1 Cor. 5:3). To adjudge to punishment, condemn (John 3:17, 18; 7:51; Acts 13:27). To furnish matter or occasion for condemnation, to condemn in this sense (Rom. 2:27), cf. *katakrinō* (2632), to condemn. In the pass.: *krinomai*, to be judged, to be brought or called into judgment, to be called in question (Acts 23:6; 24:21; 26:6); also *krinomai*, to be judged, that is, to enter into a judicial contest with, to go to law with (Matt. 5:40; 1 Cor. 6:1, 6). With the inf., followed by the prep. *en* (1722), in, *krinetai en* (1 Cor. 6:2), to be judged by. Deriv.: *krisis* (2920), separation, judgment; *krima* (2917), the result or issue of judging the decision arrived at or judgment; *kritḗs* (2923), the one who decides, a judge; *kritḗrion* (2922), an instrument of judging, a court of justice; *kritikós* (2924), one whose business and special gift is to judge; *apokrinomai* (611), the mid. or pass. of *apokrinō*, to be separated, selected to answer, to take occasion to speak; *apókrisis* (612), a decision, answer; *apókrima* (610), an answer against, condemnation; *diakrinō* (1252), separate one from another, divide, part; *diákrisis* (1253), separation, discrimination; *adiákritos* (87), indistinguishable; *egkrinō* (1469), to divide up, place in a series, to rank with; *katakrinō* (2632), decide, judge, condemn anyone; *katákrima* (2631), that which is decided against anyone, a condemnatory judgment; *katákrisis* (2633), the act of condemnation; *eilikrinḗs* (1506), tested or judged by the sun, by the light as spotless, pure, clear, sincere; *eilikrineia* (1505), purity, sincerity; *prókrima* (4299), that which is decided ahead of time; *sugkrinō* (4793) to separate and arrange together, combine, unite, compare, measure or estimate; *hupokrinō* (5271), to act out what one is not, act like a hypocrite; *hupókrisis* (5272), pretense, hyprocrisy; *hupokritḗs* (5273), a hypocrite; *anupókritos* (505), inexperienced in the art of acting, unhypocritical, genuine.

2920. Krísis; a separation, sundering, judgment, sentence, from *krinō* (2919), to judge. Judgment (John 5:22, 30; 7:24; 8:16, cf. John 16:11). The final judgment (Matt. 10:15; 12:36, 41, 42). Used with the verb *poiéō* (4160), to make; to pass judgment or sentence (John 5:27; Jude 1:15). In judgment, justice (Matt. 12:20, cf. 23:23). Judgment of condemnation, damnation (Mark 3:29 TR; John 5:24, 29); the punishment consequent to condemnation (Matt. 23:33). The cause or ground of condemnation or punishment (John 3:19). A particular court of justice among the Jews consisting of twenty-three men which, before the Roman government was established in Judea, had the power of life and death so far as its jurisdiction extended and punished criminals by strangling or beheading (Matt. 5:21, 22). Deriv.: *krinō* (2919), to judge.

2922. Krit<u>é</u>rion; from *krínō* (2919), to judge. Judgment, the art, act or authority of judging or determining (1 Cor. 6:2); judicial contest or controversy, a lawsuit (1 Cor. 6:4); judgment seat, tribunal, court of justice (James 2:6).

2923. Krit<u>é</u>s; he who decides, a judge (Matt. 5:25; 12:27; Luke 18:2; Acts 10:42; 13:20). Deriv.: *krínō* (2919), to judge.

2924. Kritikós; one whose business and special gift is to judge. Used only in Hebrews 4:12.

2936. Ktízō; from *ktáō*, or *ktáomai* (2932), in the pass. or mid., to possess. In Homer the word meant to found a city or a habitable place. To create, produce from nothing (Mark 13:19; Col. 1:16; Rev. 4:11); to form out of preexistent matter (1 Cor. 11:9); to make, compose (Eph. 2:15); to create and form in a spiritual sense, regeneration or renewal (Eph. 2:10; 4:24). Deriv.: *ktísis* (2937), the founding, creation; *ktísma* (2938), a place founded, built, or colonized; *ktístēs* (2939), a settler, founder, inventor.

2937. Ktísis; a founding, that is, of a city, colonization of a habitable place. Creation in a pass. sense, what is created, the sum total of what is created (Mark 10:6; 13:19; 1 Pet. 2:13). Denotes particularly the individual creature or what is created (Rom. 1:25; 8:39; Col. 1:15; Heb. 4:13). The sum total of what God has created, the creation (Mark 10:6; 13:19; Rom. 1:20; Heb. 9:11; 2 Pet. 3:4; Rev. 3:14). Refers specifically to mankind as God's creation (Mark 16:15; Col. 1:23). See also *kainḗ* (2537), qualitatively new, with *ktísis*, creation or creature. Deriv.: *ktízō* (2936), to create, make.

2938. Ktísma; from the verb *ktízō* (2936), to build, plant a colony, with the suffix *-ma* the result of building. That which is created. In the NT, creature, created thing (1 Tim. 4:4; James 1:18; Rev. 5:13; 8:9).

2939. Ktístēs; settler, founder, inventor. Only in 1 Peter 4:19. A creator.

2955. Kúptō; to bow the head, stoop down (Mark 1:7, John 8:6, 8). Deriv.: *parakúptō* (3879) from *pará* (3844), aside, and *kúptō*, and it denotes bending forward, stooping down to look into something (Luke 24:12; John 20:5, 11); *anakúptō* (352), from *aná* (303), up, and *kúptō*, to lift up (Luke 21:28).

2960. Kuriakós; belonging to a lord or ruler. Only in 1 Corinthians 11:20 and Revelation 1:10, as belonging to Christ; to the Lord, having special reference to Him. Hence, *kuriakḗ* came to mean *kuriakḗ hēméra* (2250), the day of the Lord, what we call Sunday. It was the day kept in commemoration of Christ's resurrection (John 20:1, 24–29; Acts 20:7; 1 Cor. 16:2). See Rev. 1:5, 18.

2962. Kúrios; masc. proper noun from *kúros*, might, power. Lord, master, owner, as the possessor, owner, master, e. g., of property (Matt. 20:8; 21:40; Gal. 4:1); master or head of a house (Matt. 15:27; Mark 13:35). Spoken of a husband (1 Pet. 3:6). Followed by the gen. of thing and without the art., lord, master of something and having absolute authority over it, for example, master of the harvest (Matt. 9:38; Luke 10:2); master of the Sabbath (Matt. 12:8; Mark 2:28). As an honorary title of address, especially to superiors, equivalent to mister, sir, as a servant to his master (Matt. 13:27; Luke 13:8); a son to his father (Matt. 21:30); to a teacher, master (Matt. 8:25; Luke 9:54); equal to *epistátes* (1988), superintendent, commander; to a person of dignity and authority (Mark 7:28; John 4:11, 15, 19, 49); to a Roman procurator (Matt. 27:63). Spoken of God and Christ: of God as the supreme Lord and Sovereign of the universe, usually corresponding to Jehovah. Of the Lord Jesus Christ: in reference to His abode on earth as a master and teacher, where it is equivalent to rabbi (4461), rabbi, and *epistátes*, master, superintendent (Matt. 17:4, cf. Mark 9:5; Luke 9:33. See John 13:13, 14). *En Kúrio* means: in the Lord, after verbs of rejoicing, trusting (1 Cor. 1:31; Phil. 2:19; 3:1); in or by the Lord, meaning by His authority (Eph. 4:17; 1 Thess. 4:1). In or through the Lord, meaning through His aid and influence, by His help (1 Cor. 15:58; 2 Cor. 2:12; Gal. 5:10; Eph. 2:21; Col. 4:17). In the work of the Lord, in the gospel work (Rom. 16:8, 13; 1 Cor. 4:17; 9:2; Eph. 6:21; 1 Thess. 5:12). As marking condition meaning one of the Lord's, united with Him, His follower, a Christian (Rom. 16:11; Phil. 4:1; Phile. 1:16). As denoting manner, meaning in the Lord, as becomes those who are in the Lord, Christians (Rom. 16:2, 22; 1 Cor. 7:39; Eph. 6:1; Phil. 2:29; Col. 3:18). Deriv.: *kúria* (2959), lady; *kuriakós* (2960), the Lord's; *kuriótēs* (2963), lordship, dominion; *kurieúō* (2961), to be lord; *katakurieúō* (2634), to dominate, lord it over. Syn.: *archón* (758), ruler; *despótēs* (1203), despot; *pantokrátōr* (3841), almighty; *hēgemón* (2232), governor ruler; Kaisar (2541), Caesar; *ethnárchēs* (1481), leader of a nation; *archēgós* (747), leader; *kosmokrátōr* (2888), world ruler. Ant.: *idiótēs* (2399), private person; *hupērétēs* (5257), lower servant; *doúlos* (1401), slave; therápōn (2324), attendant; *diákonos* (1249), minister; *polítēs* (4177), citizen.

2963. Kurlótēs; from *kúrios* (2962), lord, mighty one. Dominion, civil power, authority or magistracy (2 Pet. 2:10; Jude 1:8); a certain order of angels, an abstract term being used for a concrete form (Eph. 1:21; Col. 1:16). Reference is made to evil angelic powers as indicated in 2 Peter 2:11, although not in Jude 1:9. The word is peculiar to NT and Patristic Gr. and denotes the kingly glory of Christ.

2970. Kṓmos; derived from *Cómus*, the god of feasting and reveling. His sacred rights consisted in feasting and drunkenness with impurity and obscenity of the grossest kind. Actually there were lascivious feastings with songs, music, and drinking wine. Therefore, it always presupposes a festal company and drunken revelers. Used only in the pl. in the NT, riotings (Rom. 13:13); revelings (Gal. 5:21; 1 Pet. 4:3). Related words: *méthē* (3178), drunkenness in the abstract sense; *potós* (4224), a drinking bout or banquet giving opportunity for excessive drinking but not necessarily realizing it; *oinophlugía* (3632), excess of wine; *kraipálē* (2897), the sense of overfullness of wine.

2980. Laléō; to talk at random. The dumb man is *álalos* (216), mute (Mark 7:37; 9:17, 25); when there is restoration of speech, *elálēse*, aor. of *laléō* is used (Matt. 9:33; Luke 11:14), emphasizing the fact of speech versus speechlessness. When reference is made to those who spoke in tongues, whether foreign languages or the Corinthian unknown tongue, it is always referred to as *laléō glṓssais* (Mark 16:17; Acts 2:4; 1 Cor. 12:30), emphasizing not the content of the speech, but merely that they uttered sounds as far as the hearers were concerned. *Laléō* is ascribed to God (Heb. 1:1, 2), indicating not that the content of His speech was meaningless, but that He spoke at all instead of keeping silent. Contrast *légō* (3004), to speak expressing thoughts. Subst.: *laliá* (2981), articulated words, as contrasted with silence, mere sounds, or animal cries (Mark 14:70).

2983. Lambánō; to take in whatever manner. Almost syn. with *déchomai* (1209), to take or receive, and yet distinct from it in that *lambánō* sometimes means to receive as merely a self-prompted action without necessarily signifying a favorable reception (Gal. 2:6). Deriv.: *analambánō* (353); from *aná* (303), up, and *lambánō* (2983), meaning to take up (Mark 16:19, Acts 1:2, 20:13, 14; Eph. 6:13, 16); *lḗpsis* (3028), or *lḗmpsis*, a receiving, related to *lambánō*; *análēpsis* (354), from *aná* (303), up, and *lambánō*, meaning a taking up as in reference to Christ's ascension (Luke 9:51); *metalambánō* (3335), from *metá* (3326), with, and *lambánō*, meaning to have or get a share of, partake of (Heb. 6:7); *metálē(m)psis* (3336), a participation (1 Tim. 4:3) in connection with food; *paralambánō* (3880), from *pará* (3844) beside, and *lambánō*, meaning not only to receive, but denoting taking to or with oneself, as taking a wife (Matt. 1:20, 24), or taking a person or persons with oneself (Matt. 2:13, 14, 20, 21; 4:5, 8); of the removal of persons from earth in judgment (Matt. 24:40, 41; Luke 17:34, 35); of the taking of Christ by the soldiers for scourging (Matt. 27:27) and to crucifixion (John 19:16); *proslambánō* (4355) from *prós* (4314), to, and *lambánō*, always in the mid. voice signifying a special interest

on the part of the receiver, suggesting a welcome (Acts 27:33–36), of persons (Matt. 16:22; Mark 8:32), for evil purposes (Acts 17:5), for good purposes (Acts 18:26), *próslē(m)psis* (4356), receiving (Rom. 11:15); *apolambánō* (618), from *apó* (575), from, and *lambánō*, meaning to receive from another as one's due (Luke 18:30; 23:41; Rom. 1:27; Col. 3:24; 2 John 1:8), without the indication of what is due (Luke 16:25; Gal 4:5), to receive back (Luke 6:34; 15:27), to take apart (Mark 7:33); *epilambánō* (1919), from *epi* (1909), upon, and *lambánō*, in the mid voice *epilambánomai*, with a gen. or more rarely with an acc. to lay, take, or catch hold of (Matt. 14:31; Mark 8:23, Luke 9:47; 23:26; Acts 9:27; 16:19); to lay hold of one's words in order to accuse him (Luke 20:20, 26); with a gen., to assume, to take upon one (Heb. 2:16), which means that when Christ came to redeem us, He did not assume a glorious appearance that He had before the time of His incarnation (John 17:5), but He took upon Himself human nature (Gal 3:16; Phil 2:6, 7). The adj. derived from *epilambánomai* is *anepílēptos* (423), from the priv. *a* and *epilēptos*, meaning blamable, which is derived. from *epilambánomai*, to reprehend, blame. Therefore, the adj. *anepilēptos* means unblamable, blameless, irreprehensible (1 Tim 3:2; 5:7; 6:14). Further deriv.: *katalambánō* (2638), from *katá* (2596), and *lambánō*, meaning to seize; *prolambánō* (4301), from *pro* (4253), before, and *lambánō*, to take before another (1 Cor. 11:21), to anticipate, do somewhat beforehand (Mark 14:8), in the mid. voice, to be taken before one is aware, to be overtaken, surprised as in a fault (Gal. 6:1); *hupolambánō* (5274), from *hupó* (5259), under, and *lambánō*, meaning to take under (Acts 1:9), to answer, to take up (Luke 10:30), to suppose, apprehend, think (Luke 7:43; Acts 2:15; see Matt. 25:1, 3, 4, 7, 8).

2985. Lampás; a torch. Contrast *lúchnos* (3088), lamp. In the East a torch, as well as a lamp, that is fed with oil.

2992. Laós; a people, nation, a number of men joined together by the common bands of society (Luke 2:10, 31, 32). The common people, the multitude (Matt. 26:5; 27:64; Luke 1:10). The society of Christians or of the Christian church (Matt. 1:21; 1 Pet. 2:9, 10). In the Sept., it is a title almost totally reserved for the elect people, the Israel of God. Contrast *éthnos* (1484), nation, which signifies the heathen, or Gentiles, as distinguished from the Jews or believers (Matt. 6:32; 10:5, 18; 20:19, 25; Luke 2:32; 1 Cor. 5:1; 12:2; Eph. 2:11; 3:6). Syn.: *dḗmos* (1218), from the verb *déō* (1210), to bind, a people commonly bound together from which comes the word democracy; *óchlos* (3793), a disorganized crowd or multitude.

2999. Latreía; from *latreúō* (3000), to worship. Service or divine service. Occurs only in John 16:2; Romans 9:4; 12:1; and Hebrews 9:1, 6. It is clear from Romans 9:4; 12:1 and Hebrews 9:1, 6 that sacrifice seems especially to be the service denoted.

3000. Latreúō; to serve; in a religious sense to worship, God (Matt. 4:10; Luke 1:74; 2:37) or creatures (Acts 7:42; Rom. 1:25). It refers particularly to the performance of the Levitical service (Heb. 8:5; 9:9; 10:2; 13:10). Allied to *látris*, a hired servant, as opposed to *doúlos* (1401), a slave. Therefore, to serve or worship but not out of compulsion.

3004. Légō; to speak by linking and knitting together in connected discourse the inward thoughts and feelings of the mind (Matt. 2:2; Acts 1:3). Subst.: *lógos* (3056), thought, intelligence, and also that which expresses it, speech. Contrast *laléō* (2980), to speak, and *lalía* (2981), speech.

3008. Leitourgéō; derived from *leitós*, public, and *érgon* (2041), work. To minister publicly in sacred office (Acts 13:2; Heb 10:11); in works of charity (Rom. 15:27). It came to mean performing of priestly or ministerial functions, leading in public worship (*latreía* [2999]). To serve God (*latreúō* [3000]) is the duty of all, but to serve Him in special offices and ministries can be the duty and privilege of only a few who are set apart to the same. Deriv.: *leitourgía* (3009), public ministry whether in sacred offices (Luke 1:23; Phil. 2:17; Heb. 8:6; 9:21) or in works of charity (2 Cor. 9:12; Phil. 2:30) from which are derived the English words "liturgy" and "liturgical"; *leitourgós* (3011), a public officer or minister (Rom. 13:6; 15:16; Phil. 2:25; Heb. 1:7; 8:2); *leitourgikós* (3010), performing public service (Heb 1:14).

3027. Lēstḗs; one who deprives another of his property openly and by violence (Matt. 27:38, 44; 2 Cor. 11:26). This does not devote whether the cause or reason for doing this is right or wrong. Contrast *kléptēs* (2812), thief.

3049. Logízomai; derived from *lógos* (3056), reason, word, account. Actually, the verb *légō* (3004) means to put together with one's mind, to count, to occupy oneself with reckonings or calculations. In the NT, the pres. in a pass. sense (as in Rom. 4:4, 5, 24; 9:8) also means to reckon, count (1 Cor. 13:5). To reckon anything to a person is to put something to his account, either in his favor or what he must be answerable for (Rom. 4:4, 6, 11; 2 Cor. 5:19; 2 Tim. 4:16). In Romans 4:11, the expression is used as a technical term to apply to God's act of justification which is more fully explained in v. 6. It is that imputation of righteousness whose correlative is freedom from guilt, and the emphasis clearly rests upon "it was reckoned" (Rom. 4:10, 23, 24). In Acts 19:27, it means to esteem or reckon as of no account. Such a rendering is common with Paul (Rom. 2:26; 9:8). When something is accounted to somebody for something, it is imputed to the person in a substitutionary manner. The expression "to count someone with somebody" means to number anyone with someone else (Mark 15:28; Luke 22:37). *Logizomai* also means to reckon, to value or esteem (Rom. 8:36; 1 Cor. 4:1, 2 Cor. 10:2; 12:6), followed by the acc. with the inf. (Rom. 14:14; 2 Cor. 11:5; Phil. 3:13); followed by *hóti* (3754), that (Heb. 11:19); followed by two acc. (Rom. 6:11). To account, to conclude or infer, to believe (Rom. 3:28); to consider (John 11:50). Deriv.: *logismós* (3053), reckoning; *dialogizomai* (1260), to reckon distributively, to settle with one, to ponder, consider; *dialogismós* (1261), calculation, consideration.

3050. Logikós; pertaining to reason and therefore reasonable, or pertaining to speech as reasonable expression. In Romans 12:1 the reasonable service or worship is to be understood as that service to God which implies intelligent meditation or reflection, without heathen practices as intimated in 1 Corinthians 12:2, and without the OT cultic worship which had become mere thoughtless habit (Is. 1:12–15). On the other hand, in 1 Peter 2:2, *logikón gála* ([1051], milk) cannot possibly mean reasonable milk. *Lógos*, from which *logikós* is derived, means God's reason or intelligence expressed in human speech in John 1:1, 14. Understanding *lógos* as the Word of God, *logikón gála* becomes the milk of the Word, milk to be found in the Word. The Word of God is spiritual nourishment as milk is physical nourishment The second adj. *ádolos* (97), unadulterated, agrees with this, meaning that the Word of God when not mixed with human error is nourishing. See *ádolons*, in 2 Corinthians 4:2, not beguiling the Word of God.

3051. Lógion; sentence, declaration, especially the utterance of the oracles of the gods, equivalent to *chrēsmós*. In Acts 7:38, Romans 3:2, Hebrews 5:12, and 1 Peter 4:11 the expression *ta logia* (in the neut. pl.) means the declaration of God and differs from *ho lógos*, the Word of God, that which God has to say. The neut. pl., *ta logia*, denotes rather the historical manifestations of this Word of God. In 1 Peter 4:11 it does not say the Word (*lógon*) of God, the object being to give prominence to the contrast between the word and the mere subjectivity of the speaker.

3053. Logismós; from *logizomai* (3049), to reckon. A reckoning, calculation, consideration, reflection. In the Class. writers used of the consideration and reflection preceding and determining conduct, the same meaning as in John 11:50. In this sense the subst. is used in 2 Corinthians 10:5, translated "imaginations." Actu-

ally it is considerations and intentions which are hostile to the gospel. On the other hand, in Romans 2:15 used of considerations and reflections following upon conduct. Syn.: *boulḗ* (1012), purpose or thought still in the mind, not executed.

3056. Lógos; from *légō* (3004), to speak. Intelligence, a word as the expression of that intelligence. Contrast *laliá* (2981), unintelligent sound, noise, or utterance, and *laléō* (2980), to speak without necessarily saying anything intelligent or understanding it as such. *Lógos* is the articulate utterance of human language. It can be unspoken as formulation of thought in the mind which in that case stands in contrast to *phōnḗ* (5456), voice. When the differentiation is between intelligent speech by man and unintelligent sounds by animals the two contrasted words are *lógos* and *laliá*. *Lógos*, when it refers to discourse, is regarded as the orderly linking and knitting together in connected arrangement of words of the inward thoughts and feelings of the mind. The animals produce sounds, *laloun*, while God and human beings produce thoughtful expressions, *légoun*. In Mark 2:2; 4:33; 8:32 we have the two words used together. *Laléō* (2980) expresses the opening of the mouth to speak, as opposed to remaining silent (Acts 18:9). A problematic passage is John 8:43 in which we have both *laliá* and *lógos* spoken by our Lord. The context referred to was when Jesus was debating with the Pharisees. They were listening to what He had to say, but they were not capable of understanding because they did not want to understand. The Lord said to them, "Why do ye not understand my speech (*lalián*)?" In other words, "What I am saying to you is as if it had no meaning whatsoever." And why did it have no meaning? The reason is explained in the balance of the paragraph, "Even because ye cannot hear my word (*lógon*)," or better still, "Because you cannot understand and obey (*akoúō* [191]) my *lógon* (speech with its intended meaning). Hence, those who will not give room in their hearts to His truth will not understand His speech or utterance, the outward form of His language which His Word (*lógos*) assumes. Those who are of God hear God's words (*rhêma, rhḗmata* [4487]; John 3:34; 8:47). *Rhêma* here is equivalent to *laliá*. John 3:34 says that Jesus Christ, being sent of God, speaks exactly God's utterances, which those who are of God understand and those who are not do not understand. The *lógos* not being accepted as the intelligent utterance of God, even His speech (*laliá* and *rhêma*) is not known or recognized. In the first chapter of the Gospel of John, Jesus Christ in His preincarnate state is called *ho Lógos*, the Word, meaning first immaterial intelligence and then the expression of that intelligence in speech that humans could understand. Additional meanings of *lógos*: (1) A word (Matt. 8:8, 16; Luke 7:7). (2) A saying, discourse, conversation (Matt. 12:37; 15:12; 19:22; 22:15; 26:1; John 4:39; Acts 5:24). (3) A report, rumor (Matt. 28:15; Luke 5:15; 7:17). (4) A common saying, a proverb (John 4:37). (5) The Word of God, whether of the law (Mark 7:13) or of the gospel (Matt. 13:19–23; Mark 2:2; 16:20; Acts 8:4; 2 Tim. 4:2). In this regard it sometimes implies the profession and practice of the gospel (Matt. 13:21; Mark 4:17; John 8:31; Rev. 1:9; 20:4). (6) Speech, eloquence (1 Cor. 2:1; 2 Cor. 11:6). (7) Ability to speak, utterance (Eph. 6:19). (8) Reason, the faculty of reasoning. *Katá lógon*, according to reason, reasonably (Acts 18:14). This use was very common among the heathen writers. See *álogos* (249), irrational, without intelligence, unreasonable; and its opposite *logikós* (3050), reasonable. See also *phēmi* (5346), to speak with a prophetic tinge to one's message.

3058. Loidoréō; to revile, reproach (John 9:28; Acts 23:4; 1 Cor. 4:12; 1 Pet. 2:23). Syn.: *blasphēméō* (987), to revile, to blaspheme; *oneidízō* (3679), to reproach.

3067. Loutrón; bath, answering to the biblical use of *loúō* (3068), to bathe, wash. In Ephesians 5:26, it is used metaphorically of the Word of God as the instrument of spiritual cleansing. In Titus 3:5, "the washing of regeneration," brings to mind the close connection between cleansing from sin and regeneration (cf. John 3:8; Rom. 6:4; 2 Cor. 5:17).

3068. Loúō; to bathe oneself (John 13:10; Rev. 1:5), used of washing the whole body and not part of it, as indicated by *niptō* (3538). Both of these verbs refer to the washing of living persons while *plúnō* (4150) refers to the washing of inanimate things.

3076. Lupéomai; or *lupéō*, from *lúpē* (3077), sorrow. Used trans., to grieve, to cause to grieve, make sorrowful (2 Cor. 2:2, 5; 7:8, 9; Eph. 4:30); the mid. or pass. *lupéomai*, to be grieved, sorrowful (Matt. 14:9; 17:23; 26:37; Rom. 14:15). This is the most common word used to express grief and is the opposite of *chairō* (5463), to rejoice. However, this grief is inward, unlike the other words, *penthéō* (3996), mourn; *thrēnéō* (2354), bewail; and *kóptō* (2875), to strike the bosom or beat the breast as an outward sign of an inward grief. Paul expressed the outwardness of the inner grief (*lúpē* [3077]); therefore, in *lupéō* and the subst. *lúpē* (3077), there is not necessarily outward manifestation of the inner grief. It depends on whether or not the individual chooses to outwardly reveal his inner grief (Rom. 9:2).

3083. Lútron; from *lúō* (3089), to loose, from which is derived *lutróō* (3084), to ransom. Ransom or a price paid for redeeming captives, loosing them from their bonds and setting them at liberty. In Matt. 20:28; Mark 10:45 it applies spiritually to the ransom paid by Christ for the delivering of men from the bondage of sin and death. Deriv.: *lútrōsis* (3085), the act of redemption or deliverance; *lutrōtḗs* (3086), redeemer; *antílutron* (487), ransom; *apolútrōsis* (629), ransoming, redemption as the result of expiation.

3084. Lutróō; literally to bring forward a ransom (*lútron* [3083]). The act. verb is used not of him who gives, but of him who receives; hence to release on receipt of a ransom. In the mid. voice, to release by payment of a ransom to redeem; in the pass., to be redeemed or ransomed. Therefore, *lutróō* means to receive a ransom. In the NT it is used in the mid. voice in Luke 24:21; Titus 2:14; in the pass. in 1 Pet. 1:18. Denotes that aspect of the Savior's work wherein He appears as the redeemer of mankind from bondage. This bondage was still regarded quite generally as oppression in Luke 24:21 because of the deficient understanding of Christ's death on the part of the Emmaus disciples (see Titus 2:14; 1 Pet 1:18). *Lútrōsis* (3085) or *apolútrōsis* (629), denotes redemption and deliverance from suffering, redemption as the result of expiation, which is the view of salvation in the NT. This was foreshadowed in the connection between the sins of Israel and their oppression (see Eph. 1:7; 1 Pet. 1:18; Titus 2:14).

3085. Lútrōsis; derived from the act. meaning of *lutróō* (3084), to release on receipt of a ransom. The act of freeing or releasing, deliverance. In NT Gr., redemption, deliverance, used not with reference to the person delivering, but to the person delivered, and, therefore, in a pass. sense like most subst. ending in *-sis* (Luke 1:68; 2:38). Used of redemption from guilt and punishment of sin brought about by expiation (Heb. 9:12).

3086. Lutrōtḗs; from *lutróō* (3084), to redeem. Redeemer, liberator; in the NT used only in Acts 7:35 of Moses.

3088. Lúchnos; a hand lamp fed with oil, not a candle as commonly translated (Matt. 5:15; John 5:35). Contrast *lámpas* (2985), torch.

3089. Lúō; to loose as opposed to *déō* (1210), to bind. To loose something tied or bound (Matt. 21:2; Mark 1:7; 11:2, 4, 5; Luke 13:15; 1 Cor. 7:27). Spoken of seals (Rev. 5:2, 5 TR); to loose, to pronounce or determine not to be bound (Matt. 16:19; 18:18); to break or violate a commandment or law (Matt. 5:19; John 7:23), the Sabbath (John 5:18), the Scripture (John 10:35); to dissolve, destroy (John 2:19; Eph. 2:14; 2 Pet. 3:10, 11, cf. 1 John 3:8); to break or beat to pieces, as a ship (Acts 27:41). Deriv.: *analúō* (360), to return; *análusis* (359), departure or return; *epilúō* (1956), to loose, dissolve: *epilusis* (1955), exposition, interpretation; *katalúō* (2647), to loose, unloose; *katálluma* (2646), an inn; *akatálutos* (179), not to be dis-

solved, indissoluble; *apolúō* (630), dismiss.

3100. Mathēteúō; from *mathētḗs* (3101), disciple. Governing a dat., to be a disciple or follower of another's doctrine (Matt. 27:57); governing an acc., to make a disciple (Matt. 28:19; Acts 14:21); to instruct (Matt. 13:52) with the purpose of making a disciple. *Mathēteúō* must be distinguished from the verb *manthánō* (which is not found in the NT), which simply means to learn without any attachment to the teacher who teaches. *Mathēteúō* means not only to learn but to become attached to one's teacher and to become his follower in doctrine and conduct. It is really not sufficient to translate this verb as "learn" but as "making a disciple" in its trans. meaning, in the NT sense of *mathētḗs*. Deriv.: *manthánō* (3129), to cause oneself to know.

3101. Mathētḗs; from *manthánō*, to learn, not used in the NT. A learner, pupil. Contrast *didáskalos* (1320), an instructor, a teacher; for example, in Matt. 10:24 where the learner cannot be higher than the instructor (See Luke 6:40). The term is used only in the Gospels and Acts. *Mathētḗs* means more in the NT than a mere pupil or learner. It means an adherent who accepts the instruction given to him and makes it his rule of conduct; for example, the disciples of John (Matt. 11:2; Mark 2:18; Luke 5:33; 7:18; John 3:25); the disciples of the Pharisees (Mark 2:18). In John 9:28 the Pharisees told the healed blind man, "Thou art his disciple, but we are Moses' disciples." Jesus had disciples in the sense that they were His adherents who made His teaching the basis of their conduct. In this sense He had many disciples and He invited all those who believed to become His disciples in this manner (Matt. 5:1; 9:19; 14:22; Luke 14:26, 27, 33; John 9:27; 15:8). Besides these believers, however, there was a smaller select group of twelve apostles whom Jesus chose to be with Him. They were to teach and exercise power in performing miracles in substantiation of His authority transferred to them. These were not ordinary disciples, but they were those who were with Him and followed Him (Matt. 5:1; 8:23, 25 TR; 9:10; 11:1; 14:22). Sometimes they are called the disciples (Matt. 12:1; 14:19; Mark 2:18; 9:14; John 15:8). These original twelve were chosen out of the general group of those who were called the followers of Jesus (Matt. 8:21; Luke 6:13, 17; 7:11; John 6:60, 66). The general designation was given as a name to those who believed on Christ (John 8:31). They were disciples but not the Twelve disciples (Matt. 10:42; John 8:31; Acts 6:2; 19:9). The name *mathētai* (pl. of *mathētḗs*; Acts 19:1) was applied to John's disciples at Ephesus due to the relationship of John the Baptist to the Messiah. These disciples were ignorant of the fact that Jesus was the Messiah (Acts 19:4). Generally speaking, however, the term *mathētai*, disciples, denoted just the followers of Christ, the Messiah. Deriv.: *manthánō* (3129), to learn by putting what one learns into experience.

3106. Makarízō; to pronounce blessed, as indwelt by God, and thus fully satisfied. Used only of the virgin Mary (Luke 1:48) and of the persecuted prophets (James 5:11). Contrast *eulogéō* (2127), to speak well of, the more common verb in the NT. The adj. *makários* (3107), blessed, which occurs many times in the NT, means to have the kingdom of God within one's heart because of Christ (Matt. 5:2, 11) and as a result to be fully satisfied (Luke 17:21).

3107. Makários; blessed, to be fully satisfied, *makariótēs*. In the NT, it indicates the state of the believer in Christ (Matt. 5:3–11, "Blessed . . . for my sake"; Luke 6:20–22, "Blessed . . . for the Son of man's sake"). He is indwelt by God because of Christ and as a result is fully satisfied. Contrast *eulogētós* (2128), worthy to be well-spoken of; eulogized from *eulogéō* (2127), to speak well of. *Makários* differs from "happy" because "happy" describes the person who has good luck (from the Eng. root "hap," favorable circumstances). In the biblical sense, a blessed person is one whom God makes fully satisfied, not because of favorable circumstances, but because He indwells the believer through Christ. Aristotle contrasts *makários* to *endeés* (1729), the needy one. *Makários* is the one who is in the world yet independent of the world; his satisfaction comes from God and not from favorable circumstances.

3114. Makrothuméō; to suffer long, be longsuffering, as opposed to being given to hasty anger or punishment (1 Cor. 13:4; 1 Thess. 5:14; 2 Pet. 3:9); to forbear (Matt. 18:26, 29); to endure patiently as opposed to despondency (Heb. 6:15; James 5:7, 8); to tarry, delay (Luke 18:7). In Hebrews 6:15, *makrothuméō* (3114) is used of Abraham's longsuffering toward God under the pressure of trying circumstances (James 5:7, 8). *Makrothuméō* involves exercising understanding and patience toward persons while *hupoménō* (5278) involves being patient toward things or circumstances. See *hupomonḗ* (5281), patience, and *makrothumía* (3115), longsuffering.

3115. Makrothumía; from the adj. *makróthumos*, which does not occur in the NT. Patience; a self-restraint of the mind before it gives room to action or passion; forbearance, long-suffering. The person who has power to avenge himself, yet refrains from the exercise of this power. It is patience with respect to persons while *hupomonḗ* (5281), endurance, is patience toward things or circumstances. *Makrothumía* and *hupomonḗ* are often found together (2 Cor. 6:4, 6; 2 Tim. 3:10). *Makrothumía* is associated with mercy (*éleos* [1656]) and is used of God (Rom. 2:4; 1 Pet. 3:20). See *anochḗ* (463), tolerance.

3116. Makróthumōs; adv. from the adj. *makróthumos*, longsuffering. Verb: *makrothuméō* (3114), to be longsuffering. It is wrong to translate *makróthumōs* as "patiently," because patience is exercised toward things and circumstances, while *makrothumía* is exercised toward God or people. When exercised toward another, one suffers long and extends himself to the life of that person, wishing to win such a one to a godly life in spite of his sinfulness. This adv. occurs only in Acts 26:3. The basic word *makrothumía* stands in contrast to *hupomonḗ* (5281), patience or ability to stand under pressure of circumstances and things.

3119. Malakía; from *malakós* (3120) soft, which is from *malássō*, to soften. An indisposition, infirmity (Matt. 4:23; 9:35; 10:1). Literally, softness; referring to men, meaning delicacy, effeminacy. In Aristotelian ethics, the opposite of *kartería*, patient endurance, weakness. The verb *karteréō* (2594), to endure, is used in Hebrews 11:27.

3126. Mamōnás; or *mammonás*, mammon, the comprehensive word for all kinds of possessions, earnings, and gains, a designation of material value. In Luke 16:9, 11 it denotes riches. In Matthew 6:24 and Luke 16:13, the Lord personifies mammon.

3129. Manthánō; from the obsolete *mathéō*, to learn, from which we have the 2 aor. *émathon* and the inf. *mathein*, as well as the aor. part. of *mathṓn*. Probably related to *máomai*, to endeavor, to desire, to seek; thus meaning to learn, experience, bring into experience (Acts 23:27; Gal. 3:2). In the aor., to have learned anything, to understand it (Phil. 4:11). Answers to the verb *didáskō* (1321), to teach (1 Tim. 2:11, 12), which denotes instruction concerning the facts and plan of salvation. In this sense it means to cause oneself to know with a moral bearing and responsibility (John 6:45; Phil. 4:9). In Colossians 1:7 *manthánō* is equivalent to *epiginṓskō* (1921), to know more fully. The syn. use is also indicated in 2 Timothy 3:7 where the two words *manthánō* and *epignōsis* (1922), a full knowledge, are used. In Ephesians 4:20 the verb *manthánō* has Christ as the direct obj. He is presented as the subject matter and the sum and substance of the gospel. To become related to Him is to know Him and knowing Him is to know His teaching and abide by it. Deriv.: *mathētḗs* (3101), disciple; *mathḗtria* (3102), a female disciple (Acts 9:36); *mathēteúō* (3100), to make anyone a disciple.

3132. Manteúomai; from *mántis*, a soothsayer, diviner, which is deduced from *mainomai* (3105), to be mad, beside oneself, from the mad extravagant behavior of such persons among the heathen. Such soothsay-

ers raged, foamed, and yelled, making strange and terrible noises, sometimes gnashing with their teeth, shaking and trembling, with many strange motions. Plato calls such people possessed of madness from Muses, which excited the mind and inspired enthusiastic songs and poems. They were caught up in such ecstasy that they were beside themselves. No one in his right senses was seized with the true spirit of divination. In many instances there was a real possession by the devil, namely, in the case of the prophetic damsel (Acts 16:16, 18). The *mánteis* (pl.) were possessed of a mantic fury which displayed itself by the eyes rolling, the mouth foaming, the hair flying, and so forth. It is quite possible that these symptoms were sometimes produced by the inhalation of vapors or other artificial stimulants. The Word of God knows nothing of this mantic fury except to condemn it. Paul says in 1 Corinthians 14:32: "The spirits of the prophets are subject to the prophets," not to any devilish powers. Such prophets speak not in an unknown tongue, as the soothsayers, but in understandable languages. The true prophet indeed speaks not of himself, but he is possessed by the Spirit of God (Rev. 1:10); his ecstasy is of God (Acts 11:5), being led of the Holy Spirit (2 Pet. 1:21), which is much more than being 'Omoved by the Holy Spirit,' as Eng. translations have it. Man is not beside himself when he is led by the Spirit, but is wise and discreet when he is filled with the presence of God. However, in the *mántis*, the sorcerer, as Plato testifies, we have one in whom all sense of reason is suspended. Thus the line is drawn broadly and distinctly between a *mántis* and a *prophétēs* (4396), prophet.

3140. Marturéō; from *mártur* or *mártus* (3144), witness. To witness, bear witness, testify (John 1:7, 8; 3:26, 28; 5:32; 10:25; 15:26, 27; Acts 22:5; 23:11; 26:22; 1 John 5:7); with a dat., to bear witness to, or concern (Matt. 23:31); implying praise or commendation (Luke 4:22). In the pass., *marturéomai*, to be of good report, having good character (Acts 6:3; 10:22; 22:12; Heb. 11:2, 39, cf. vv. 4, 5). It also means to bear witness to, denoting accent or confirmation (Acts 14:3; Heb. 10:15); the pass. *marturéomai*, to implore, beseech, to charge (1 Thess. 2:11).

3141. Marturía; bearing witness, certifying, (John 1:7); witnessing to (Mark 14:55, 56, 59; Luke 22:71); that which anyone witnesses or states concerning a person or thing (Acts 22:18; 1 Tim. 3:7; Titus 1:13). Also used of the testimony of John the Baptist concerning Jesus (John 1:19; 5:36); of the declarations of Jesus concerning Himself (John 5:31; 8:13, 14). It is a declaration which not only informs but corroborates a testimony borne by a witness who speaks with the authority of one who knows (John 5:34). In 1 John 5:9, 10, the apostle designates the eternal life possessed by believers as God's gift as they witness, testifying of Him (v. 11). In John 3:11, 32, 33, the testimony of Jesus is that which He declares with the authority of a witness, of one who knows (v. 11). But in Revelation 1:9 the testimony of Jesus is the announcement of the gospel, the apostolic preaching of Christ as it is determined by the apostle's testimony (v. 2, those things that he saw). This testimony, which especially concerns Christ and which is based upon a knowledge of Him specifically vouchsafed, is also spoken of as the testimony of Jesus (Rev. 12:17; 19:10; 20:4). That *marturía* is used in the NT to denote martyrdom is an untenable inference from Revelation 11:7; 12:11. See *mártus* (3144), witness.

3142. Martúrion; a neut. noun meaning witness; ordinarily, the declaration which confirms or makes known anything (2 Cor. 1:12). That which testifies to anything (James 5:3). In Class. Gr. *martúrion* was also used to denote proof. In the NT usage it is the witness or the testimony of Christ (1 Cor. 1:6, cf. 2 Tim. 1:8). The meaning is that the preacher bases what he says on his own direct knowledge coincident with reality. The Gospel is preached as a narrative of actual and practical truth, a declaration of facts. This form of expression distinguishes *martúrion* from the work of Christian doctrinal teaching (Acts 4:33; 5:32; 2 Thess. 1:10; 1 Tim. 2:6). The preaching of the Gospel in 1 Corinthians 2:1 is called a *martúrion*, the witness of God (Acts 7:44; Rev. 15:5). Deriv.: *mártus* (3144), witness.

3143. Martúromai; to cause to witness for oneself, to call to witness. To attest, to announce and ratify as truth, to affirm (Acts 20:26; 26:22; Gal. 5:3; Eph. 4:17; 1 Thess. 2:12).

3144. Mártus; witness. Literally, one who remembers, one who has information or knowledge or joint-knowledge of anything; hence, one who can give information, bring to light, or confirm anything (Matt. 18:16; 26:65; Mark 14:63; Acts 7:58; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28). It usually denotes simply that the witness confirms something, though in many cases it also implies that he avoids something and supports his statement on the strength of his own authority (Acts 6:13). In the sense of a simple confirmation (2 Cor. 1:23). Of the knowledge or cognizance which the witness possesses (Rom. 1:9; Phil. 1:8; 1 Thess. 2:5, 10; 1 Tim. 6:12; 2 Tim. 2:2). In Hebrews 12:1 they are described as witnesses who have an experimental knowledge of that which is required of us, faith (Heb. 10:35–37; 11:6ff.; 12:2). Peculiar to the NT is the designation as *mártures* (pl., witnesses) of those who announce the facts of the Gospel and tell its tidings (Acts 1:8; 2:32; 3:15; 10:39; 13:31). Also *mártus* is used as a designation of those who have suffered death in consequence of confessing Christ (of Stephen, Acts 22:20; of Antipas, Rev. 2:13; see Rev. 17:6). This verse and the previous ones, however, should not be understood as if their witness consisted in their suffering death but rather that their witnessing of Jesus became the cause of their death. The Lord Jesus in Rev. 1:5 is called the Wilness, the Faithful One (see also Rev. 3:14; 22:20). Deriv.: *martúrion* (3142), the declaration which confirms or makes known anything; *marturía* (3141), certifying, witnessing; *martúromai* (3143), to cause to witness for oneself, to call to witness; *diamartúromai* (1263), to call to witness, to protest, to assert or attest anything; *marturéō* (3140), to be witness, to bear witness; *epimarturéō* (1957), to testify emphatically.

3151. Mataiológos; from *mátaios* (3152), vain, and *légō* (3004), to speak. A vain talker, one idly speaking what is useless (Titus 1:10). The subst. *mataiología* (3150), used in 1 Timothy 1:6 denotes speech which lacks reason, worth, and the fruit of divine and eternal life.

3152. Mátaios; vain, characterized by aimlessness, leading to no object or end, especially that end being God. It is building houses on sand, chasing the wind, shooting at stars, pursuing one's own shadow. Contrast *kenós* (2756), empty, indicating the hollowness of something or somebody. Subst.: *mataiótēs* (3153), vanity; *mataiología* ([3150], from *mátaios*, and *légō* [3004], to speak), vain talking (1 Tim. 1:6); *mataiológos* (3151), one who talks vainly (Titus 1:10). Verb: *mataíomai* (3154), become vain (Rom. 1:21), *mátēn* (3155), used in the acc. with the prep. *eis* (1519), in (Matt. 15:9; Mark 7:7), in vain.

3153. Mataiótēs; vanity, nothingness, worthlessness; used in Romans 8:20 to show the emptiness of the present in contrast with the living fullness of the future (Eph. 4:17; 2 Pet. 2:18).

3154. Mataióō; to make vain or worthless. In the pass., *mataioomai*, to become vain, destitute of real wisdom (Rom. 1:21), to be perverse, foolish, or act perversely, foolishly. In reality, to get off the right path, to follow foolish or bad courses.

3155. Mátēn; an adv., strictly the acc. of *mátē*, folly, fault, with the prep. *eis* (1519) in front of it. In vain. In a causal sense, groundless, invalid; and in a final sense, objectless, useless, futile, and according to circumstances may combine both "idle" and "vain." Untrue, false (Matt. 15:9; Mark 7:7). Deriv.: *mátaios* (3152) vain, idle; *mataiótēs* (3153), vanity, nothingness, worthlessness; *mataióō* (3154), to make vain or worthless; *mataiológos* (3151), one who speaks emptiness or vanity.

3163. Máchē; fighting, battle (2 Cor. 7:5; James 4:1). The

actual battle of hostile armies, as differentiated from *pólemos* (4171), war, which embraces the whole course of hostilities. The noun *máchē* and the verb *máchomai* (3164), to fight, may fall short of denoting actual battle, although the word may mean that. There are battles of all kinds such as legal battles (as in Titus 3:9) and battles of words (as in 1 Tim. 6:4). Another related word is *stásis* (4714), insurrection or sedition, distinguished from *pólemos* (4171), war, with *stásis* being a civil war and *pólemos* a foreign one.

3167. Megaleíos; from *mégas* (3173), great; indicating great works or miracles (Luke 1:49 TR; Acts 2:11) contemplated as outcomings of the greatness (*megaleion*) of God's power and glory. See *sēmeía* (4592), signs; *dunámeis* (1411), mighty works; *éndoxa* (1741) glorious things; *parádoxa* (3861), strange or extraordinary things; *thaumasía* (2297), astonishing things; *térata* (5059), wonders.

3178. Méthē; drunkenness (Luke 21:34; Rom. 13:13; Gal. 5:21). Used in an abstract sense; contrast *pótos* (4224), used in a concrete sense, a drinking bout, a banquet, a symposium, not necessarily excessive but giving opportunity for excess. *Méthē* is stronger and expresses a greater excess than *oinōsis*, the influence of wine. The excess of wine in the NT is expressed as *oinophlugía* (3632).

3179. Methistēmi; from *metá* (3326), denoting change of place, and *histēmi* (2476), to place, stand. To remove from an office (Luke 16:4; Acts 13:22); to remove, to translate into the kingdom of the Son of God (Col. 1:13); to turn away, pervert (Acts 19:26); to transfer (1 Cor. 13:2).

3180. Methodeía; from *méthodos*, method; the following or pursuing of orderly and technical procedure in the handling of a subject. In the NT connected with evil-doing, a device, artifice, art, artificial method, or wile (Eph. 4:14; 6:11). Verb: *methodeúō*, to go systematically to work, to do or pursue something methodically and according to the rules.

3195. Méllō; signifying intention, being about to do something (Acts 3:3; 18:14); certainty, compulsion or necessity; to be certain to act (John 6:71); almost (Acts 21:27, cf. 26:28); to be about to (Rev. 10:7), to be about to do something often implying the necessity and, therefore, the certainty of what is to take place (Matt. 3:7; 11:14; Eph. 1:21; 1 Tim. 4:8; 6:19; Heb. 2:5) to be about to do a thing, indicating simply the formation of a design (Acts 5:35; 20:7, 13); used of purpose, certainty, compulsion, or necessity (2 Pet. 1:12 UBS *mellésō*). Expressed by "shall" or "should," which elsewhere frequently represents part of the fut. tense of the verb as expressed by the Gr. verbal suffix.

3306. Ménō; to remain, dwell. ntrans, to remain, abide, dwell (Matt. 10:11; Mark 14:34; Luke 1:56; John 1:39; 2:12, cf. John 14:10, 16; 15:4, 7; 1 John 4:12, 15, 16); to remain, endure, last (Matt. 11:23; 1 Cor 13:13; 2 Cor. 9:9, cf. Heb. 7:3, 24; 10:34); to persevere (1 Tim. 2:15, cf. John 15:9, 10; 1 John 4:16), to stand firm or steadfast (Rom. 9:11); to remain alive (John 21:22, 23; 1 Cor. 15:6); trans., with an acc., to wait for (Acts 20:5). Deriv.: *hupoménō* (5278), to remain under, be patient; *hupomonḗ* (5281), patience toward things and circumstances as distinguished from *makrothumía* (3115), longsuffering or patience toward people.

3311. Merismós; from *merizō* (3307), to divide. Distribution, translated "gifts" in Hebrews 2:4 and "dividing asunder" in Hebrews 4:12.

3315. Mesiteúō; from *mesítēs* (3316), mediator. To be a mediator between two contending parties (Heb. 6:17ff.)

3316. Mesítēs; from *mésos* (3319), the middle. A mediator, one who mediates between two parties (Gal. 3:20). Ascribed to Christ (1 Tim. 2:5; Heb 8:6; 9:15; 12:24); to Moses (Gal. 3:19). In Paul's language, *mesítēs* is one who unites parties, one who mediates for peace (1 Tim. 2:5). Christ is thus called a mediator because, in man's behalf, He satisfies the claims of God upon man. In Hebrews He is called mediator clearly in the sense of a surety, one who becomes security for something (Heb. 8:6, cf. 7:22; 9:15; 12:24). It is He who (with reference to mankind) mediates or guarantees for them a new and better covenant, and (with reference to God) appears as High Priest (Heb. 7:20–22). What the Epistle to the Hebrews divides into these two elements, the High Priesthood and the Mediatorship of Christ, Paul represents as blended in His Mediatorship (1 Tim. 2:5).

3319. Mésos; middle, in the midst. Used of time or place (Matt. 14:24; 25:6; John 1:26; Acts 1:18). With the neut. art., *to méson*, the middle part, the midst (Acts 27:27). Used with different prep.: *ek* ([1537], from) *mésou*, from the midst, from among, away (Matt. 13:49; 1 Cor. 5:2; 2 Cor. 6:17; Col. 2:14); *aná* ([303], up) *méson*, in or through the midst, between (Matt. 13:25; Mark 7:31; 1 Cor. 6:5); *diá* ([1223], through) *mésou*, through the midst (Luke 4:30; 17:11); *eis* ([1519], into) *to méson*, in or into the midst (Mark 14:60; Luke 5:19; 6:8); *en* ([1722], in) *mésō*, in the midst, among (Matt. 18:20; Luke 2:46; 8:7).

3326. Metá; a prep. governing the gen. and acc. with the primary significance of amid, in the midst, with, among, implying accompaniment; differing from *sun* (4862), together, which expresses conjunction, union. With the gen., *metá* implies companionship, fellowship, meaning amid, among, as where one is said to sit, stand, and so forth, with or in the midst of others (Matt. 26:58); when followed with a gen. of persons, with, that is, together with (Luke 22:28; 24:29; John 6:66); where one is said to do or suffer anything with another, implying joint or mutual action, influence, suffering (Matt. 2:3; 5:41); nearness or contiguity (Matt. 21:2); indicates the state or emotion of mind which accompanies the doing of anything, with which one acts (Matt. 28:8); designates an external action, circumstance, or condition with which another action or event is accompanied (Matt. 14:7; 24:31); implies accord or discord denoting common agreement or disagreement (Luke 23:12); signifies participation, fellowship (2 Cor. 6:15, 16). With the acc., *metá* strictly implies motion towards the middle or into the midst of anything, but also motion after any person or thing; that is, either so as to follow and be with a person or to bring a person or thing. After, as spoken of succession either in place or time (Matt. 1:12; John 2:12). In composition *metá* implies fellowship, partnership, as *metadidōmi* (3330), to impart: also proximity, contiguity, as *methórion* (3181), border, boundary (from *metá* and *horíon* [3725], limit, border); motion or direction after, as *methodeía* (3180), a device, method (from *metá* and *hodeúō* [3593], to travel, to contrive); transition, transposition, changeover, as *metabainō* (3327), to go over.

3327. Metabaínō; from *metá* (3326), denoting change of place or condition, and *bainō*, to go or come. To pass or go from one place or state to another (Matt. 17:20; Luke 10:7; John 5:24); to go away, depart (Matt. 8:34; John 13:1; Acts 18:7).

3333. Metakaléō; from *metá* (3326), implying change, and *kaléō* (2564), to call from one place to another, summon. As used in the mid. voice, to call for oneself, to send for, to call here (Acts 7:14; 10:32; 20:17; 24:25).

3337. Metallássō; from *metá* (3326), denoting change of condition, and *allássō* (236), to change. To exchange, to convert from one state to another (Rom. 1:25, 26).

3338. Metaméllomai; to regret (Matt. 21:29, 32; 27:3; 2 Cor. 7:8; Heb. 7:21). Contrast *metanoéō* (3340), to repent. To express the mere desire that what is done may be undone, accompanied with regrets or even remorse, but with no effective change of heart. An ineffective repentance, *metaméleia* (which nowhere occurs in the NT), to which forgiveness of sins is not promised as it is for *metánoia* (3341), repentance. *Metaméllomai* means little or nothing more than a selfish dread of the consequence of what one has done whereas *metanoéō* means regret and turning away by a change of heart brought about by God's Spirit.

3339. Metamorphóō; and *metamorphóomai* (mid.), from *metá* (3326), denoting change of condition, and

morphóō (3445), to form. Used of Jesus' transfiguration on the Mount (Matt. 17:2; Mark 9:2) involving the miracle of transformation from an earthly form into a supernatural which is denoted by the radiance of the garments, also the countenance, suggesting what the bodies of the righteous may be like in the age to come (1 Cor. 15:51ff.). In Romans 12:2 and 2 Corinthians 3:18, the idea of transformation refers to an invisible process in Christians which takes place or begins to take place already during their life in this age. See *metaschēmatizō* (3345), to change one's outward form; *metastréphō* (3344), to turn from; *schēma* (4976), external condition, fashion.

3340. Metanoéō; to repent with regret accompanied by a true change of heart toward God. *Metánoia* (3341), repentance, is retrospection as *prónoia* (4307), is foreknowledge. It signifies a change of mind consequent to retrospection, indicating regret for the course pursued and resulting in a wiser view of the past and future. Most importantly, it is distinguished from *metamélomai* (3338), to regret because of the consequences of one's actions. Deriv.: *noéō* (3539), to comprehend; *noús* (3563), mind.

3341. Metánoia; from *metanoéō* (3340), to repent. A change or alteration of mind (Heb. 12:17). Repentance, change of mind from evil to good or from worse to better (Matt. 3:11; 9:13 TR; Acts 20:21). In the NT used with reference to *noús* (3563), mind, as the faculty of moral reflection (Acts 11:18; 20:21; 2 Cor. 7:9, 10; 2 Tim. 2:25; Heb. 6:1). It is combined with *áphesis* (859), remission of sins (Luke 24:47). Compare baptism of repentance (Matt. 3:11; Mark 1:4; Luke 3:3; Acts 13:24; 19:4), baptism which identifies one as having repented. For deriv., see *noéō* (3539), to perceive. For a distinction from *metaméleia* and *metamélomai* (3338), to change one's mind because of the consequences of one's sin, see *metanoéō* (3340).

3345. Metaschēmatízō; from *metá* (3326), denoting change of condition, and *schēma* (4976), form, fashion. To transfigure. Occurs only in 1 Corinthians 4:6; 2 Corinthians 11:13–15; Philippians 3:21. The difference between *metaschēmatizō* and *metamorphóō* is best illustrated in this way. If one were to change a Dutch garden into an Italian one, this would be *metaschēmatizō*. But if one were to transform a garden into something wholly different, as into a ballfield, it is *metamorphóō* (3339), from *morphḗ* (3444). It is possible for Satan to *metaschēmatizō*, transform himself into an angel of light (i.e., he can change his whole outward semblance), but to any such change it would be impossible to apply the word *metamorphóō*, for this would imply an internal change, a change not of appearance but of essence, which lies beyond his power. In the *metaschēmatismós*, a transformation of the bodies (1 Cor. 15:53; Phil. 3:21) there is to be seen a transition but no absolute dissolution of continuity. The outer physical transformation of believers at the end of the days (1 Cor. 15:44ff., 51f.) is called *metaschēmatizō* by Paul in Philippians 3:21, but such transformation has already begun in this life from within.

3348. Metéchō; from *metá* (3326), with, and *échō* (2192), have. To have together with others, to partake (1 Cor. 10:21, 30; Heb. 5:13; 7:13). Deriv.: *metochḗ* (3352), a partaking, participation, fellowship (2 Cor. 6:14); *métochos* (3353), a partaker (Heb. 3:1, 14; 6:4; 12:8), an associate, a partner (Luke 5:7); *summétochos* (4830), from *sun* (4862), together, and *métochos* (3353), partaker; co-partaker (Eph. 3:6; 5:7).

3356. Metriopathéō; to act with moderation; from *metriopathḗs*, one moderate in his passions (which in its turn is derived from *métrios*, moderate, and *páthos* [3806], passion). In Plutarch, *metriopátheia*, moderation, is the same as *praótēs* or *praútēs* (4240), meekness. With a dat. following, to moderate one's anger towards, to pardon, treat with mildness or meekness (Heb. 5:2).

3367. Mēdeís; not even one, no one, that is, no one no matter who he may be. Used with moods other than the indic., namely, the imper., the subjunctive, and the inf. When the indic. is used, then *oudeís* (3762) is utilized instead of *mēdeís*. After verbs of profit or loss, deficiency (Luke 4:35; 2 Cor. 11:5; Phil. 4:6). Neut.: *mēdén*, nothing (used with an adv.: not at all, in no respect). Metaphorically, *mēdén ōn*, being nothing, that is, of no account, no weight of character (Gal. 6:3).

3392. Miaínō; to stain with color, as the staining of glass. Contrast *molúnō* (3435), to besmear or besmirch as with mud or filth, to defile. *Molúnō* is not used in a ritual or ceremonial sense as is *miaínō*.

3393. Miasma; from the verb *miaínō* (3392), to defile. Pollution (2 Pet. 2:20); the contaminating effect of the world upon the godly as a result of their living in it; the result of *miasmós* (3394), the act of polluting.

3394. Miasmós; the act of defiling resulting in *miasma* (3393), as in 2 Peter 2:10.

3405. Misthapodosía; from *misthós* (3408), reward, recompense, and *apodídōmi* (591), to render. A recompense, whether a reward (Heb. 10:35; 11:26) or a punishment (Heb. 2:2).

3406. Misthapodótēs; from *misthós* (3408), a reward, and *apodídōmi* (591), to render. A recompenser, a rewarder (Heb. 11:6).

3407. Místhios; hired servant, an adj. related to *misthōtós* (3411), a hireling (Luke 15:17, 19).

3408. Misthós; wages, hire, reward received in this life (Matt. 5:46; 6:2, 5, 16; Rom. 4:4; 1 Cor. 9:17, 18); of evil rewards (Acts 1:18) to be received hereafter (Matt. 5:12; 10:41; Mark 9:41; Luke 6:23, 35).

3411. Misthōtós; an adj. meaning hired. Used as an adj. noun, one who is hired, sometimes indicating one who is not showing real interest in his duty and who is unfaithful; a hireling (Mark 1:20; John 10:12, 13). Related words: *misthios* (3107), hired servant; *misthós* (3408), wages.

3435. Molúnō; to defile, besmear or besmirch as with mud or filth (1 Cor. 8:7; Rev. 3:4; 14:4). Contrast *miaínō* (3392), to stain; *spilóō* (4695), to spot, pollute.

3436. Molusmós; from the verb *molúnō* (3435), the act of defilement produced by the body. Filthiness (2 Cor. 7:1). See *miasmós* (3394), the act of defiling.

3438. Monḗ; from *ménō* (3306), to remain, dwell. A mansion, habitation, abode (John 14:2, 23). Also related to *mónos* (3441), alone, only, single.

3439. Monogenḗs; from *mónos* (3441), only, and *genó*, to form, to make, and *ginomai* (1096). To be differentiated from *gennáō* (1080), to beget, generate. *Ginomai* is related to *génos* (1085) as in genealogy, species, family, kindred. *Monogenḗs* means the only one of the family, as in Luke 7:12 referring to the only son of his mother; in Luke 8:42, the daughter of Jairus; in Luke 9:38, the demoniac boy. Only John uses *monogenḗs* to describe the relation of Jesus to God the Father, presenting Him as the unique One, the only One (*mónos*) of the family (*génos*), in the discussion of the relationship of the Son to the Father (John 1:14, 18; 3:16, 18; 1 John 4:9). Jesus is never called *téknon* ([5043], child) *Theoú* (2316), of God, as the believers are (John 1:12; 11:52; 1 John 3:1, 2, 10; 5:2). John 5:18 reveals that Jesus called God His very own Father (*idion* [2398]). He was not a Father to Him as He is to us. See John 20:17. He never spoke of God as the common Father of Himself and of believers. The term *monogenḗs* also occurs in Hebrews 11:17. The *génos* from which *genḗs* in *monogenḗs* is derived means race, stock, family, and *genó* comes from *ginomai*, become, as in John 1:14, ". . . and the Word became (*egéneto*) flesh," in distinction from *gennáō*, to beget, engender, create. The noun from *gennáō* is *génnēma* (1081), the result of birth. But in *monogenḗs* we have *génos*, Jesus Christ designated as the only One of the same stock in the relationship of the Son to the Father. He is not to be understood as eternally born of the Father, but only in His humanity was He born. Therefore, *monogenḗs* can be held as syn. with the God-Man.

3444. Morphḗ; form. *Morphḗ* appears together with *schēma* (4976), fashion, whole outward appearance, in Philippians 2:6–8. These two words are obj., for the form and the fashion of a thing would exist if it

were alone in the universe, whether or not anyone was there to behold it. They cannot represent subj. ideas of non-existing entities. The word *idéa* ([2397], from *idéō, eidō* [1492], to see, which in turn is from *eidos* [1491], appearance, visible form), idea, concept of the mind, is subj. (Matt. 28:3). The appearance of *morphḗ* or *schḗma* implies someone to whom this appearance is made. There needs to be a seer before something can be seen. It becomes obj. real by its subj. realization. *Morphḗ* in Philippians 2:6–8 presumes an obj. reality. None could be in the form (*morphḗ*) of God who was not God. *Morphḗ* is the reality which can be externalized, not some shape that is the result of pure thought. It is the utterance of the inner life, a life which bespeaks the existence of God. He who had been from eternity *en morphḗ Theoú*, in the form of God (John 17:5), took at His incarnation *morphḗn doúlou* (1401), the form of a servant. Nothing appeared that was not in obj. reality from the beginning. The fact that He continued to be God in His humanity is demonstrated by the pres. part., *hupárchōn*, "being" in the form of God. *Hupárchō* (5225) involves continuing to be that which one was before. In His incarnation He took upon Himself the form (*morphḗ*) of a servant, which is an inner attitude by taking upon Himself the shape (*schḗma*) of man. That was the only way He could die for man's salvation. The *schḗma*, shape, fashion, is the outward form having to do not with its essential being, but with His appearance. In Mark 16:12 the expression *en* (1722), in, *hétera* (2087), qualitatively another, *morphḗ*, form, Christ was transformed (*metemorphṓthē*, aor. pass. of *metamorphóō* [3339]) as in Matthew 17:2; Mark 9:2. The transformation upon the Mount was a prophetic anticipation of that which we shall all experience. This form in which the risen Lord also appeared to two disciples on the road to Emmaus (Luke 24:13ff.) is a human form, but different from that which Jesus bore during His life on earth.

3445. Morphóō; to form, fashion, originally used of artists who shape their material into an image. Used only in Galatians 4:19, where the Christian is described as a little child who needs to mature. See *morphḗ* (3444), form; *schḗma* (4976), outward appearance; *metamorphóō* (3339), transform.

3446. Mórphōsis; the activity of forming, shaping. In Romans 2:20 it refers to a sketch, summary, corresponding to the high sense of pride with which a Jew who feels himself to be a teacher regards a book of the Law as a physical representation of absolute knowledge, and truth as the actual depiction and representation of the idea of a divine form. In 2 Timothy 3:5 it refers to the external form of the Christian life with no inner power, the mere appearance or mask of pious conduct.

3449. Móchthos; from *mógos*, labor, toil (cf. *mogís* [3425], with difficulty). Toil, travail, afflicting and wearisome labor. It is the everyday word for that labor which, in one shape or another, is the lot of all of the sinful children of Adam. It is more than *kópos* (2873), labor, and it therefore follows *kópos* in all the three passages wherein it occurs, namely 2 Corinthians 11:27; 1 Thessalonians 2:9; 2 Thessalonians 3:8. Related words: *pónos* (4192), pain; *zêlos* (2205), zeal; *agṓn* (73), conflict.

3454. Múthos; from *muéō*, to instruct. It is the word from which "mythology" is derived. Commonly rendered as a tale or a fable. There is nothing necessarily false in a myth. It is that which is fabricated by the mind set over against the real and actually true. There may be much logic and reasoning in a myth. In the NT, however, the word "myth" does not have the meaning of its being a vehicle of some lofty truth as the early use of the word did. Mostly used in the NT as a lying fable with all its falsehood and all its pretenses to be what it is not. Thus in 1 Timothy 4:7, fables are described as *bébēloi* (952), profane, and *graōdeis* (1126), belonging to old women. In Titus 1:14, Jewish fables; in 2 Peter 1:16, *múthoi sesophisménoi* (perf. part. of *sophízō* [4679], to make wise), the result of sophistry or cunning fables for the purpose of deceiving. In 1 Timothy 1:4 and 2 Timothy 4:4, the use of the word is equally degrading and contemptuous. Although *lógos* (3056) and *múthos* begin together with the thought, intelligence, mind, they part ranks since the first ends in the kingdom of light and truth and the second in the kingdom of darkness and lies.

3464. Múron; ointment, the base of which is *élaion* (1637), oil. It is mixed, however, with aromatic substances and thus is fit for finer uses as by women, men preferring oil. Contrast *élaion* for the distinction between the two and the explanation of Luke 7:46.

3466. Mustḗrion; from *mústēs*, a person initiated in sacred mysteries (which in turn is derived from *múō*, to close or shut; namely, the lips or eyes). It is referred to as a locking up or that which serves for locking up. In Class. Gr. usually in the pl., *ta mustḗria*, the mysteries, as denoting secret politico-religious doctrines, especially of the Eleusinian Mysteries wherein some secret information communicated to the initiated was in turn to be kept secret. It denotes in general something hidden or not fully manifest. 2 Thessalonians 2:7 speaks of "the mystery of lawlessness" which began to work in secret but was not then completely disclosed or manifested. Some sacred thing hidden or secret which is naturally unknown to human reason and is only known by the revelation of God (1 Tim. 3:16; see 1 Cor. 2:7). When Paul speaks of the mystery of the incarnation as being great, he seems to allude plainly to the famous Eleusinian Mysteries (which were distinguished as being small and great, the latter of which were held in the highest reverence among the Greeks and Romans [cf. Eph. 5:32]). The term *mustḗrion* (Rom. 11:25; 1 Cor. 15:51), denotes what was hidden or unknown until revealed, and thus he speaks of a man understanding all mysteries (1 Cor. 13:2), i. e., all the revealed truths of the Christian religion which is elsewhere called the mystery of faith (1 Tim. 3:9). In Matthew 13:11, "because to them it was not given to know the mysteries of the kingdom of God," it means those things which are not revealed to them by virtue of their not being related to King Jesus. In the writings of Paul the word *mustḗrion* is sometimes applied in a peculiar sense to the calling of the Gentiles. In Ephesians 3:3–6, he styles as a mystery and the mystery of Christ, the fact that the Gentiles should be fellow-heirs, be of the same body and partakers of Christ by the gospel. In other generations, such a thing was not made known to the sons of man as it is now revealed to His holy apostles and prophets by the Spirit (cf. Rom. 16:25; Eph. 1:9; 3:9; 6:19; Col. 1:26, 27; 4:3). It denotes a spiritual truth couched in an external representation or similitude, and concealed or hidden thereby unless some explanation be given (Matt. 13:11; Mark 4:11; Luke 8:10; Eph. 5:32; Rev. 1:20; 17:5, 7, and their respective contexts).

3470. Mṓmos; blame, fault; used only in 2 Peter 2:13, blemish, disgrace. See *ámōmos* (299), without blame, without fault.

3473. Mōrología; from *mōrós* (3474), foolish, and *lógos* (3056), a word, speech. Foolish talking (Eph. 5:4). It is that type of speech that shows how foolish a person is. Besides this word there are two others that show the sins of the tongue, namely *aischrología* (148), foul speech, and *eutrápelia* (2160), the ability to extricate oneself from difficult situations with witty or clever words.

3474. Mōrós; silly, stupid, foolish, from which the Eng. word "moron" is derived. Used of persons (Matt. 5:22), morally worthless, a more serious reproach than "*racá*," as the latter scorns a man's mind and calls him stupid. One who is *mōrós* scorns his heart and character. Used of things (2 Tim. 2:23); foolish and ignorant questionings (Titus 3:9). Noun: *mōría* (3472), foolishness as a personal quality (1 Cor. 1:21, 23; 2:14; 3:19). *Mōrología* (3473), foolish talking, denoting more than mere idle talk, talk of tools which is foolishness and sin together. Verb: *mōraínō* (3471) as used in the causal sense, to make foolish (1 Cor. 1:20); in the pass. sense to become foolish (Rom. 1:22).

3485. Naós; from *naíō*, to dwell (Acts 7:48 TR; 17:24; 1 Cor. 6:19). The temple itself is the heart and center of the whole sacred enclosure called *hierón* (2411). The *naós* was the Holy of Holies. The Lord never entered the *naós* during His ministry on earth, the right of such entry being reserved for the Jewish priests alone.

3498. Nekrós; dead. Natural death (Matt. 10:8; 11:5); spiritual death, dead in sin, separated from the vivifying grace of God, or more distinctly, having one's soul separated from the enlivening influences of the divine light and spirit, as a dead body is separated from the material light and air, and consequently having no hope of life eternal (Matt. 8:22; Eph. 2:1, 5; 5:14; Col. 2:13). Thus, sinful practices are called dead works, such as those performed by those who are dead in sin (Heb. 6:1; 9:14). Also, dead unto sin, meaning inactive with regard to sin, as a dead man is in respect to bodily functions (Rom. 6:11); a dead faith (James 2:17, 20 TR, 26), which means a faith unaccompanied by good works and therefore unprofitable (James 2:16, 17); a faith unable to justify (James 2:20, 21) and save (James 2:14); sin is said to have been dead without the law (Rom. 7:8), that is, apparently dead and inoperative. Deriv.: *nékrōsis* (3500), a killing, deadness.

3500. Nékrōsis; from *nekróō* (3499), to mortify. The act of putting to death (2 Cor. 4:10). Always carrying about in the body the putting to death of the Lord Jesus, that is, being exposed to cruelties resembling those which He sustained in His last sufferings (1 Cor. 15:31). It also means deadness (Rom. 4:19).

3501. Néos; new in relation to time, as that which has recently come into existence. New under the aspect of quality is *kainós* (2537), which also may indicate the novel and strange. The *kainón* is the *héteron* (2087), the qualitatively new. The *néon* is the *állon* (243), the numerically distinct. *Néos* may be derived from *néō*, to move, agitate, hence one who moves briskly; a young man, so named either because of the activity and vigor, or of the unsettled attitude of that age of life. Referring to young women (Titus 2:4); referring to new wine, but the same as was had before (Matt. 9:17; Mark 2:22); the new man (Col. 3:10). Here both *néos* and *anakainoúmenos* (part. of *anakainóō* [341]), to renew, are used. Paul refers to the new nature the believer puts on, but this new nature becomes qualitatively new by the activity of God Himself through His renewing (*anakainoúmenon*). Man on his own can only reform (become *néos*), but by God's activity, he becomes *kainós*, qualitatively new. This is God's impartation of His divine nature in man spoken of in 2 Corinthians 5:17; 2 Peter 1:4. See *ananeóō* (365), to renew, having an experience of the same kind as previously; *neótēs* (3503), newness.

3502. Neossós; or *nossós*, from *néos* (3501), young. A young bird, a chicken (Luke 2:24). Deriv.: *neótēs* (3503), youth; *neóphutos* (3504), newly planted, a novice.

3503. Neótēs; from *néos* (3501), young; youth, age or time of youth (Matt. 19:20 TR; Mark 10:20; Luke 18:21; Acts 26:4; 1 Tim. 4:12). Deriv.: *ananeóō* (365), to renew *neossós* (3502), a fledgling, a young bird; *neóphutos* (3504), newly planted or a novice.

3504. Neóphutos; from *néos* (3501), new, and *phútos*, planted. Newly planted, or (figuratively) one who is but lately converted from Judaism or heathenism to Christianity and newly implanted in the Church; newly instructed or a novice (1 Tim. 3:6).

3516. Nḗpios; from *né* (3513), not, and *épō* (2036), to speak. An infant, a child not yet able to speak plainly (Matt. 21:16, cf. 1 Cor. 13:11); a young person underage (Gal. 4:1, cf. v. 3); a child, a babe in ignorance and simplicity (Matt. 11:25, Luke 10:21; Rom. 2:20); a babe in Christ, a person weak in faith, a beginner (1 Cor. 3:1; Eph. 4:14; Heb. 5:13). Verb: *nēpiázō* (3515), to be an infant (1 Cor. 14:20).

3538. Níptō; to wash; compare with *loúō* (3068), to bathe, especially the washing of living objects or persons; contrast *plúnō* (4150), to wash inanimate things. *Níptō*, however, usually expresses the washing of a part of the body, the hands (Mark 7:3), the feet (John 13:5), the face (Matt. 6:17), the eyes (John 9:7); *loúō*, to bathe oneself, always implies not the washing of a part of the body, but of the whole. The lesson in John 13:9, 10 symbolizes justification as the bathing of the whole body (*loúō*) while sanctification is the constant need of *níptō*, washing the feet.

3539. Noéō; from *noús* (3563), the mind. To perceive with thought coming into consciousness as distinct from the perception of senses. To mark, understand, apprehend, discern. Distinguished from *ginóskō* (1097), the relation to the object known instead of merely the act of knowing (Matt. 15:17; 16:9, 11; Mark 7:18; Eph. 3:4, 20; 1 Tim. 1:7; 2 Tim. 2:7). *Noéō* denotes the independent action of the mind or the heart. If the latter is used referring to the mind, it means to understand, think, reflect (John 12:40). Thus *noús*, mind, is the organ of the spirit and at the same time a function of the heart. Deriv.: *nóēma* (3540), the product of the action of the mind; *anóētos* (453), unthought of, inconceivable; *diánoia* (1271), the faculty of thought; *énnoia* (1771), what lies in thought, meaning; *metanoéō* (3340), to repent; *metánoia* (3341), a change of mind, repentance; *nouthetéō* (3560), to put in mind, work upon the mind of one, put the mind in its right course, admonish; *nouthesía* (3559), admonition. Syn.: *sunīēmi* (4920), to put something all together and make out its meaning (Mark 7:18; 8:17; 2 Tim. 2:7).

3540. Nóēma; from *noéō* (3539), to perceive. A thought, concept of the mind (2 Cor. 10:5); a device, contrivance (2 Cor. 2:11); the understanding, the mind (2 Cor. 3:14; 4:4; 11:3; Phil. 4:7). See *noús* (3563), mind.

3544. Nomikós; a person who is learned in the law or legal practice, a lawyer. The *nomikoí* appear together with the Pharisees (Luke 7:30; 14:3). Apparently they were from among the Pharisees (Matt. 22:35; Mark 12:28) and with the scribes. In all places where the word is employed and legal questions come into consideration, the scribes appear as authorities in questions concerning prophecy (Matt. 2:4; 13:52). It may be inferred that "scribes" is the generic name, and *nomikoí*, the lawyers, are the specialists in law and jurisprudence. *Nomodidáskalos* (3547), teacher of the law (Luke 5:17; Acts 5:34), is apparently another name. Probably the members of the Sanhedrin and the Council were learned in the law.

3551. Nómos; from *nénoma*, perf. mid. voice of *némō*, to parcel out, either of distributing or assigning, because the law assigns to everyone his own, or of administering, because it administers all things either by commanding or forbidding. A law in general (Rom. 4:15; 5:13). Most frequently, the divine Law given by Moses, whether moral, ceremonial, or judicial (Matt. 5:17, 18; 7:12; 23:23; Luke 2:22; John 7:51; 8:5). Sometimes it means the books of Moses or the Pentateuch containing the Law (Luke 24:44; Acts 13:15, cf. Gal. 4:21), or the OT in general (John 10:34; 12:34; 15:25; Rom. 3:19; 1 Cor. 14:21). The gospel or gospel method of justification is called the "law of faith," opposite the "law of works" (Rom. 3:27); "the law of the Spirit of life," opposite the law, that is, the power, dominion of sin and death (Rom. 8:2); "the royal law" (James 2:8), because it is the law of Christ, our King; "the perfect law, the law of liberty" (James 1:25, cf. 2:12) freeing believers from the yoke of ceremonial observances and slavery of sin, opposite to the Mosaic Law, which made nothing perfect (Heb. 7:19; 10:1). A force or principle of action equivalent to a law (Rom. 7:21, 23, 25; 8:2). Deriv.: *ánomos* (459) without law, lawless; *anomía* (458), lawlessness; *énnomos* (1772), what is within the range of law.

3554. Nosós; the regular word for disease, sickness. It is a disease of a grievous kind. It is joined to *malakía* (Matt. 4:23, 24) denoting a slighter infirmity. From *nosós* comes the English "nosology," the classification of diseases. Deriv.: *nosséō* (3552), to be sick in body, but also to rave like a person in the delirium of a fever (1 Tim. 6:4); *nósēma* (3553), the result of *nósos*, disease (John 5:4 TR). Syn.: *asthéneia* (769), sick-

ness, weakness; *malakía* (3119) ailment, softness; *arrhóstia*, although only the adj. or adj. noun, *árrhōstos* ([732], sick, ill) is found in the NT.

3557. Nosphizomai; from *nósphi*, apart, separated. Mid. voice to embezzle, keep back (Acts 5:2, 3; Titus 2:10). Applied by Gr. writers to public treasures.

3559. Nouthesía; from *noús* (3563), mind, and *thésis*, a placing which is from *tithēmi* (5087), to put. To put into the mind. An admonition (1 Cor. 10:11; Eph. 6:4; Titus 3:10). *Nouthesía* is the training by a word of encouragement when it proves sufficient, but also by a word of remonstrance, reproof, blame, as required. *Paideía* (3809) is instruction, training by act and discipline. *Nouthesía* is the milder term without which *paideía* would be incomplete. *Nouthesía* involves correction by deed as needed. In both words there is the appeal to the reasonable faculties See *epanórthōsis* (1882), correction.

3560. Noutheteō; from *noús* (3563), mind, and *tithēmi* (5087), to put. To put into the mind, instruct, warn, admonish (Acts 20:31; 1 Cor. 4:14; Col. 1:28; 3:16; 1 Thess. 5:12). To admonish with reproof (Rom. 15:14; 1 Thess. 5:14; 2 Thess. 3:15). See *noéō* (3539), to perceive.

3562. Nounechōs; an adv. from *nounechḗs*, wise, discreet, which is from *noús* (3563), mind, and *échō* (2192), to have. Wisely, discreetly, sensibly (Mark 12:34). See *phrónimōs* (5430), prudently; *sophrónōs* (4996), with sound mind.

3563. Noús; mind; the organ of mental perception and apprehension; the organ of conscious life; the organ of the consciousness preceding actions or recognizing and judging them; the understanding of word, concept, sense (Luke 24:45; Titus 1:15). Deriv: verb *noéō* (3539), to perceive with the mind, as distinct from perception by feeling; *diánoia* (1271), the faculty of thought, from *dianoéō*, to agitate in the mind. Intellectual faculty, understanding or moral reflection. With an evil significance, a consciousness characterized by a perverted moral impulse, or with a good significance, the faculty renewed by the Holy Spirit. *Diánoia* also means a sentiment, disposition, not as a function but as a product in an evil sense or in a good sense. *Dianóēma* (1270), reflection with machinations; *énnoia* (1771), from *en* (1722), in, and *noús*, mind, meaning an idea, consideration which denotes purpose, intention, design; *nóēma* (3540), thought, a purpose, device of the mind; *epinoia* (1963), a thought by way of evil design; *anóētos* (453), not applying the mind sometimes with moral reproach, contrast *sṓphrōn* (4998), self-controlled, one who governs his lusts; *katanoéō* (2657), from the intens. prep. *katá* (2596) and *noéō*, meaning to perceive making it the action of the mind in apprehending certain facts about a thing; *pronoéō* (4306), from *pro* (4253), before, and *noéō*, meaning to perceive, thus to take thought of before, provide; *prónoia* (4307), forethought, providence, provision; *huponoéō* (5282) from *hupo;* (5259), under, and *noéō*, denoting diminution, thus lack of proper knowledge and therefore to suspect, suppose; the noun *hupónoia* (5283), suspicion, surmising; *anoía* (454), without understanding, folly, senselessness (2 Tim. 3:9), violent, mad rage or madness resulting from it.

3576. Nōthrós; slothful, sluggish. It involves inborn sluggishness which makes a person unfit for activities of the mind or spirit (Heb. 5:11; 6:12). Syn: *bradús* (1021), slow; *argós* (692), idle.

3598. Hodós; way, path. A way, a road in which one travels (Matt. 2:12, 8:28; cf. 4:15; 10:5), a journey (Luke 2:44; Acts 1:12; 1 Thess. 3:11); a way, manner of life or action, custom (Acts 14:16; Rom. 3:16; James 1:8; Jude 1:11); particularly with a gen. following, a way leading to, a method or manner of obtaining (Acts 2:28; 16:17; Rom. 3:17, cf. Matt. 21:32; 2 Pet. 2:21); a way or manner of religion (Acts 24:14, cf. 9:2; 19:9, 23; 24:22); the way of the Lord or of God, sometimes denoting the revealed will of God as being shown by God and leading to Him (Matt. 22:16; Acts 13:10; 18:25, 26). The ways of the Lord (in the pl.) signify the directions of His providence in removing impediments for His reception (Matt. 3:3; Mark 1:2, 3; Luke 1:76); Christ calls Himself "the Way" (John 14:6) because no one comes to the Father in an established state of blessedness but only through Christ. Deriv.: *methodeía* (3180), from *méthodos*, method, the following or pursuing of orderly and technical procedures in the handling of a subject.

3609. Oikeíos; from *oikos* (3624), a house or household. A person belonging to a certain household (1 Tim. 5:8); a believer, one belonging to the Church, which is the household of God (Gal. 6:10; Eph. 2:19). See *oikétēs* (3610), a household servant.

3610. Oikétēs; from *oikéō* (3611), to dwell in a house. A domestic servant, one of the household or of the family, but not one necessarily born in the house (*oikogenḗs*); *oiketeia*, a household of servants (Matt. 24:45 UBS). *Oikétēs* does not bring out the servile relation as strongly as does *doúlos* (1401), slave.

3611. Oikéō; from *oíkos* (3624), a dwelling. To dwell, inhabit (Rom. 7:17, 18, 20; 8:9, 11; 1 Cor. 3:16; 1 Tim. 6:16). Deriv.: *sunoikéō* (4924), from *sun* (4862), together with, and *oikéō*, meaning to dwell or cohabit with.

3612. Oíkēma; from *oikéō* (3611), to dwell. A house, a prison (Acts 12:7).

3614. Oikía; a building, house; originally distinguished from *oikos* (3624), a dwelling. *Oikos* had a broader range than *oikía*, being the whole of a deceased person's possessions (what he leaves behind), whereas *oikía* is simply his residence. In the NT *oikía* is used literally for house (Matt. 5:15; 7:24ff.; 10:12). Then it came to figuratively mean family, household (Matt. 10:13; 12:25; Mark 6:4). In Mark 10:29 *oikía* denotes the whole family. The word can also mean possessions, one's belongings, for example, in Mark 12:40 the expression "who devour widows' houses (*oikías*)," means appropriating widows' possessions. In Mark 13:35 the expression "the master of the house (*oikías*)" is equivalent to *ho oikodespótēs* (3617) which is commonly translated "the head of the house" (Matt. 24:43). The word *oikía* can also be used figuratively as in John 8:35, referring to the kingdom of God. It does not refer to a ruling house, but simply to a family. In John 14:2 "In my Father's house are many mansions" (or resting places *monai*, pl. of *monḗ* [3438]). In 2 Corinthians 5:1–10 the metaphorical *oikía tou skḗnous*, the house of our tabernacle, denotes first the corruptible body which we have on earth. Its counterpart is *oikodomḗ* (3619), a building in process of preparation by God, incorruptible, eternal, a house "from heaven," not "in the heavens," as the KJV has it. In Philippians 4:22, those of the household of Caesar might mean the ruling family with all its members, but more likely the staff of the imperial household, both slaves and freedmen.

3617. Oikodespótēs; from *oikos* (3624), house, and *despótēs* (1203), lord, despot, master. The master of the house (Matt. 10:25; 20:1, 11; Mark 14:14). Verb: *oikodespotéō* (3616), to govern or manage a household or the domestic affairs of a family (1 Tim. 5:14).

3618. Oikodoméō; from *oikos* (3624), a house, and *doméō*, to build. To build a house, tower, town, and so forth (Matt. 7:24, 26); to build in a spiritual sense, as the Church (Matt. 16:18), to profit spiritually, to edify (1 Cor. 8:1; 14:4, 17); in the pass. voice, in a bad sense, to be built up, emboldened, encouraged (1 Cor. 8:10). Deriv.: *oikodomḗ* (3619), the act of building, but not used in this sense in the NT, rather used as a building, edifice, edification, spiritual profit or advancement; *sunoikodoméō* (4925), to build up together (Eph. 2:22).

3619. Oikodomḗ; from *oikodoméō* (3618), to build. Literally the act of building, building as a process and, hence, also that which is built, the building edifice (Matt. 24:1; Mark 13:1, 2, cf. 1 Cor. 3:9; 2 Cor. 5:1; Eph. 2:21); edification, spiritual profit or advancement (Rom. 14:19; 15:2; 1 Cor. 14:3, 5; 2 Cor. 13:10). Deriv.: *oikos* (3624), a house, a dwelling; *oikeíos* (3609), belonging to the house, relative; *oikéō* (3611), to dwell; *pároikos* (3941), sojourner; *oikodómos* (3623), one

who builds a house or building; *epoikodoméō* (2026), to build upon.

3622. Oikonomía; administration of a house or of property, whether one's own or another's (Luke 16:2–4); a spiritual dispensation, management, or economy (1 Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25). The "dispensation of God" (Col. 1:25 KJV) means the administration of divine grace. Act., the administrative activity of the owner or of the steward; pass., that which is administered, the administration or ordering of the house, the arrangement. "With a view to an administration suitable to the fullness of the times" (Eph. 1:10 NASB), the obj. of *oikonomía*, dispensation, is the relative phrase *hēn proétheto* of translated "which he purposed" (Eph. 1:9 NASB). It is the divine purpose which is said to be administered. The meaning is the administration of God's saving purpose pertaining to the fullness of the times. Therefore, *oikonomía* here is to be taken as pass.

3623. Oikonómos; from *oikos* (3624), house, and *néomai* or *némō*, to administer. A steward, a person who manages the domestic affairs of a family or a minor, a treasurer, a chamberlain of a city; applies to apostles and ministers of the gospel (1 Cor. 4:1; Titus 1:7), but also to private believers (1 Pet. 4:10). Deriv.: *oikonoméō* (3621), verb, to be a steward; *oikonomía* (3622), stewardship, a spiritual dispensation, management.

3624. Oíkos; a house (Matt. 9:6, 7; 11:8); a household, a family dwelling in a house (Luke 19:9; Acts 10:2; 1 Cor. 1:16); a family, lineage (Luke 1:27; 2:4); the house (of God) denotes either the material temple at Jerusalem (Matt. 21:13; John 2:17) or the household of God's people, all who belong to Him (Heb. 3:2, 3, 5). See *oikía* (3614), a dwelling.

3625. Oikouméně; from *oikéō* (3611), to inhabit; the inhabited or habitable earth or world (Matt. 24:14; Rom. 10:18); the inhabitants of the world; the Roman Empire (Acts 11:28); a particular inhabited country (Luke 2:1; Acts 11:28); that area where the seven churches of Asia Minor were situated (Rev. 3:10); the world (Heb. 2:5); the state of the world under the Messiah or the kingdom of the Messiah. This is the word from which the Eng. word "ecumenical" is derived.

3626. Oikourós; from *oikos* (3624), a house, and *ourós*, a keeper. A keeper at home, one who looks after domestic affairs with prudence and care (Titus 2:5).

3631. Oínos; wine derived from grapes. The mention of the bursting of the wine skins in Matthew 9:17; Mark 2:22; Luke 5:37 implies fermentation. (See Eph. 5:18, cf. John 2:10; 1 Tim. 3:8; Titus 2:3.) From the intoxicating effects of wine and the idolatrous use of it among the heathen, wine signifies communion in the intoxicating idolatries of the mystic Babylon (Rev. 14:8, cf. Jer. 51:7). From the Jewish custom of giving a cup of medicated wine to condemned criminals just before their execution to dull their senses, it figuratively denotes the dreadful judgments of God upon sinners (Rev. 14:10; 16:19, cf. Is. 51:17, 21, 23; Jer. 25:15). The drinking of wine could be a stumblingblock and Paul enjoins abstinence in this respect, as in others, so as to avoid giving an occasion of stumbling to a brother (Rom. 14:21). Contrast 1 Timothy 5:23 which has an entirely different connection. (Cf. the word *gleúkos* [1098], sweet, new wine, and *síkera* [4608], strong drink.)

3639. Ólethros; from *óllumi*, to ruin. Ruin, destruction (1 Cor. 5:5; 1 Thess. 5:3; 2 Thess. 1:9; 1 Tim. 6:9). The verb as such does not occur, but the comp. *apóllumi* (622), to destroy, does. The fundamental thought is not by any means annihilation, but perhaps corruption, an injurious force, which the subj. exerts or cannot hinder.

3640. Oligópistos; from *oligos* (3641), little, and *pístis* (4102), faith. Of little faith, having but little faith (Matt. 6:30; 8:26; 14:31; 16:8; Luke 12:28). Deriv.: *pistós* (4103), a believer.

3642. Oligópsuchos; from *oligos* (3641), small or little, and *psuché* (5590), soul, mind. Feebleminded or weak-headed. Only in 1 Thessalonians 5:14.

3648. Holóklēros; from *hólos* (3650), all, the whole, and *klēros* (2819), a part, share. Whole, having all its parts, sound, perfect. That which retains all which was allotted to it at the first, wanting nothing for its completeness; bodily, mental and moral entireness. It expresses the perfection of man before the Fall (1 Thess. 5:23; James 1:4). The subst. *holoklēría* (3647), soundness (Acts 3:16). Related to *téleios* (5049), perfect, and *ártios* (739), with all its needed parts. The *holóklēros* is one who has preserved, or who, having once lost has now regained his completeness. In the *holóklēros*, no grace which ought to be in a Christian man is deficient.

3650. Hólos; whole, used as a demonstrative pron. (Matt. 5:29; James 2:10). To say "the whole," the noun must have the def. art., and *hólos* is to be placed in the position of predicate. It is declined as a mas. noun such as *ánthrōpos* (444), man; for example, *hólon to théros*, the whole summer. It can also be expressed with *hólon* at the end, as *to theros hólon*, the summer, all of it.

3651. Holoteléς; from *hólos* (3650), all, the whole, and *teléō* (5055), to complete. All or the whole, completely or entirely (1 Thess. 5:23). Deriv.: see *télos* (5056).

3664. Hómoios; like, similar. It denotes coincidence in kind or quality, while *ísos* (2470), equal, refers primarily to quantity. In the NT, it means of the same kind, like. The two commandments which form the sum of the law, as on a par with each other (Matt. 22:38, 39; Mark 12:31). In Galatians 5:21, after a list of the works of the flesh, it denotes the rest that are of the same kind.

3667. Homoíōma; or *homoíōsis* (3669), likeness, resemblance (Rom. 1:23; 5:14; 6:5; 8:3; Phil. 2:7; Rev. 9:7). While there is resemblance, it by no means follows that one thing has been derived from the other. Therefore a resemblance may exist between two men who are in no way related to one another. See *eikón* (1504), image.

3668. Hómoiōs; adv., in like manner, likewise (Matt. 22:26; Mark 4:16; Luke 3:11; 10:37; John 6:11; 1 Cor. 7:3, 4).

3669. Homoíōsis; likeness (only in James 3:9). In its distinction from *eikón* (1504), image.

3670. Homologéō; from *homoú*, together with, or *hómoios* (3664), like, and *lógos* (3056). thoughtful word, speech. To accent, consent, as used commonly in Class. Gr.; to promise, that is, to speak the same with or consent to the desire of another (Matt. 14:7); to confess, that is, to speak agreeable to fact and truth (John 1:20; 9:22; 12:42; Acts 23:8; Heb. 11:13; 1 John 1:9); to confess, celebrate with public praises (Heb. 13:15); to confess, profess (Matt. 7:23; Titus 1:16); *homologéō en* (in or with), meaning to confess or publicly acknowledge anyone (Matt. 10:32; Luke 12:8). Deriv.: *ellogéō* (1677), to charge, impute; *homología* (3671), agreement, understanding, confession; *homologoúmenōs* (3672), adv., confessedly or in reality.

3671. Homología; from *homologéō* (3670), to say the same thing. A confession, profession or recognition. In Hebrews 3:1 Christ is called the chief priest of our confession. Used also in 2 Corinthians 9:13; Hebrews 10:23. Used absolutely, meaning confession of Christ and to Christ (1 Tim. 6:12, 13; Heb. 4:14, cf. Rom. 10:10), also as a vow, especially in the Sept.

3672. Homologoúmenōs; from *homologéō* (3670), to say the same thing. Confessedly (1 Tim. 3:16).

3686. Ónoma; from *ónēmi*, to help, or from *némō*, to attribute. A name (Matt. 1:21, 23; 10:2; Mark 14:32; Luke 1:26); character described by the name (Matt. 10:41, 42, cf. Matt. 24:5; Mark 13:6; Luke 21:8); fame, reputation (Mark 6:14); implying authority, dignity (Eph. 1:21; Phil. 2:9); name as the substitute or representative of a person, hence *ónoma* is used for the person himself, whether divine (Matt. 6:9; John 1:12; 2:23; 3:18; Rom. 15:9; Heb. 13:15) or human (Acts 1:15; Rev. 3:4; 11:13). It gives importance to the confession of a name, or for the sake of the person so confessed (Matt. 10:22; 19:29; 24:9, cf. 18:5; Mark 9:37; Acts

4:17), so to be baptized into (*eis* [1519]) someone's name means to be baptized into the faith or confession of that person and to be identified with his character and purpose (Matt. 28:19; Acts 2:38; 8:16; 10:48). It also refers to delegated power and authority (Matt. 7:22; Mark 16:17; Luke 10:17; Acts 3:6, cf. 3:16; 4:7, 10, 12, cf. Eph. 1:21; Phil. 2:9). The promise in John 14:13, "Whatsoever ye shall ask in my name, that will I do," means He will do, not simply what we ask, but whatever is conformable to His character and to His purpose.

3708. Horáō; to see, behold; of bodily vision (John 1:18); of mental perception (Col. 2:18); of taking heed (Matt. 8:4; 1 Thess. 5:15) but not with as great attention as *blépō* (991). Noun: *hórasis* (3706), the act of seeing, vision (Acts 2:17; Rev. 4:3; 9:17); *hórama* (3705), that which is seen (Acts 7:31). Deriv.: *aphoráō* (872), from *apo;* (575), from, and *horáō*, to look away from one thing so as to see another (Phil. 2:23; Heb. 12:2); *epopteúō* (2029), to observe, from *epí* (1909), upon, and a form of *horáō* (1 Pet. 2:12; 3:2); *epóptēs* (2030), noun, one who looks on (2 Pet. 1:16), used of one witnessing as a spectator, or overseer.

3709. Orgḗ; from *orégomai* (3713), to desire eagerly or earnestly. Wrath, anger as a state of mind. Contrast *thumós* (2372), indignation, wrath as an outburst of that state of mind with the purpose of revenge. Aristotle says *orgḗ* is desire with grief, cf. Mark 3:5. The Stoics considered it as a desire to punish one who seems to have hurt them in a manner he ought not. The anger, wrath of man (Eph. 4:31; Col. 3:8; James 1:19, 20), or of God (Heb. 3:11; 4:3); the effect of anger or wrath, that is, punishment, from man (Rom. 13:4, 5) or from God (Rom. 2:5; 3:5; Eph. 5:6; 1 Thess. 1:10; 5:9). Deriv.: *orgízō* (3710), to provoke to anger, irritate, *orgílos* (3711), prone to anger, passionate.

3715. Órexis; appetite, lust, concupiscence (Rom. 1:27). It always involves reaching out after and toward an object with the purpose of drawing it to oneself and appropriating it.

3717. Órthos; from *oró*, to excite. Straight, erect, upright. To stand straight up from a prostrate position (Acts 14:10). In Hebrews 12:13, in a moral sense, straight (as opposed to crooked), meaning upright, true, right, good. Syn.: *alēthinós* (228), truthful; *díkaios* (1342), just.

3718. Orthotoméō; from *órthos* (3717), right, and *témnō*, to cut or divide. Only in 2 Timothy 2:15, meaning rightly dividing.

3724. Horízō; from *hóros* (3735), boundary. To set a boundary, put limits to. Transferred from relations of space to those of time, it means to determine the time (Acts 17:26; Heb. 4:7). To establish, determine (Acts 11:29), to resolve, to decree (Luke 22:22; Acts 2:23). Determining that one is something or that one is to be something (Acts 10:42; 17:31).

3730. Hormḗ; from *hormáō* (3729), to rush violently or impetuously. Purpose and intention of assault or onset, only in Acts 14:5; James 3:4. *Hormḗ* oftentimes is the whole style of motion and springing toward an object with the purpose of propelling it still farther from itself. Contrast *órexis* (3715), translated as lust, or concupiscence, from *orégomai* (3713), to covet after, desire, which is always the reaching out after and toward an object with the purpose of appropriation.

3741. Hósios; holy, righteous, unpolluted with wickedness. Often grouped with *díkaios* (1342), righteous, just (Titus 1:8) or its corresponding derivative. It cannot be ascertained that *ho;sios* (Acts 2:27; Heb. 7:26) refers to the one who is holy unto God and *díkaios* (Luke 1:6; Rom. 1:17; 1 John 2:1) to the one who is righteous toward his fellow men. The Scriptures recognize that all righteousness has one root, that is, one's relationship to God. Our righteousness toward men is rooted in our relationship with God. *Hierós* (2413), holy, is related to *hósios*, both referring to the ordinances of right which no law or custom of men has constituted. They rest on the divine constitution of the moral universe and man's relation to this. *Hósios* is one who reveres these everlasting sanctities and recognizes the duty for such reverence. *Hósios* is the performer of the ordinances, but not necessarily *hágios* (40), holy in character. Deriv.: *hosiṓs* (3743), adv., piously; *díkaiōs* (1346), righteously (1 Thess. 2:10); *hosiótēs* (3742), subst., holiness (Luke 1:75; Eph. 4:24); *dikaiosúnē* (1343), righteousness. Ant.: *anósios* (462), one who misses the ordinances of right (1 Tim. 1:9; 2 Tim. 3:2).

3742. Hosiótēs; related to *hósios* (3741), holy. Holiness manifesting itself in the discharge of pious duties in religious and social life. Twice in the NT joined with *dikaiosúnē* (1343), righteousness (Luke 1:75; Eph. 4:24). *Hosiótēs* is related more to the keeping of ordinances than to the character of life (*hagiótēs* [41]) which denotes the spirit and conduct of one who is joined in fellowship with God. Later *hosiótēs* was used as an ecclesiastical title or term of respect.

3748. Hóstis; *hḗtis* fem., *hóti* neut., derived from *hos* (3739), he who, and *tis* (5101), anyone, someone (Acts 3:23; Heb. 8:5, 6). The meaning of *hóstis* is virtually the same as the basic relative pron., *hos*, or the indef. pron., *tis*.

3754. Hótı; a conj. meaning that, for, because. When used to introduce a quotation, it is usually not translated. This is called *hóti* recitative and is equivalent (in Eng.) to quotation marks. For example, *humeis légete hóti* (introducing a direct quotation) *blasphēmeis hóti eipon Huiós tou; Theou; eimi* (John 10:36). The translation of these words is, "Say ye . . ., 'Thou blasphemest,' because I said 'I am the Son of God?'" Observe that, in the translation, in each instance of the introduction by *hóti* of a direct statement, that direct statement begins with a capital letter. *Hóti*, when introducing dependent clauses or indirect statements, will be translated "that." For example, *ginóskō* (1097) *hóti prophḗtēs* (4396) *esti* (2076) is translated "I know that he is a prophet." The *hóti* in that clause introduces an indirect statement. *Hóti* is used causally corresponding to the English word "because" (cf., the second *hóti* in John 10:36 above).

3762. Oudeís; made up of *ou* (3756), not, and *heís* (1520), one. Not even one, not the least, not a one (Mark 2:21; Luke 22:35). When it is used in the neut., *oudén*, it means "nothing" or "not a thing." *Oudeís* is used with the indic., but with the other moods (the imper., the subjunctive, and the inf.), *mēdeís* (3367) is used.

3770. Ouránios; from *ouranós* (3772), heaven, especially of the gods, heavenly. In the NT a heavenly host of angels (Luke 2:13); a heavenly vision (Acts 26:19). The expression "heavenly Father" occurs only in Matthew 6:14, 26, 32; 15:13; 18:35; 23:9.

3772. Ouranós; heaven. The sing. and pl. are used similarly and interchangeably. There is no difference in meaning between them. In the NT it means, in a physical sense, the whole expanse of the sky beneath which is the earth and all that is therein. In this not only do the fowls of the air fly (Matt. 6:26; 8:20; 13:32), but the clouds are supported (Matt. 24:30; 26:64; Luke 12:56), the rain is formed (James 5:18); the sun, moon and stars are placed in the same celestial expanse (Mark 13:25; Heb. 11:12). *Ouranós* also is used for that heaven where the residence of God is called by the Psalmist "the holy heaven," or "heaven of holiness," of separation (Ps. 20:6). It is God's dwelling or resting place (Matt. 5:34, 45, 48), where the blessed angels are (Mark 13:32), whence Christ descended (John 3:13, 31; 6:32, 33, 38), where after His resurrection and ascension "He sitteth at the right hand of the majesty on high" (Heb. 8:1) and appears in the presence of God for us (Heb. 9:24), and where a reward is reserved for the righteous (Matt. 5:12; 1 Pet. 1:4). The term "the heavens" is used as a name of God in the OT (2 Chr. 32:20, cf. 2 Kgs. 19:15; Is. 37:15, 16; Dan. 4:23, 26). *Ouranós*, heaven, is used with the same sense in the NT (Matt. 21:25; Mark 11:30, 31; Luke 15:18, 21; 20:4, 5; John 3:27). Thus the kingdom of the heavens, or heaven, is syn. with the kingdom of God (Matt. 19:23, 24). In 2 Corinthians 12:2 Paul was raptured to the third heaven and returned. This third heaven is called "paradise" (v. 4), which is applied to the state of the faithful souls

between death and the resurrection, where they are admitted to immediate communion with God in Christ or to a participation in the true Tree of Life which is in the midst of the paradise of God (Luke 23:43; Rev. 2:7). There is a final heaven which, in Hebrews 11:16, is referred to as a better country; in Hebrews 13:14, as a continuing city; in Revelation 21:2, as the holy city, the new Jerusalem. This eternal heaven is also called a country that is heavenly (Heb. 11:16). It is the place where the believers are going to receive their incorruptible inheritance (1 Pet. 3:5). See also Matthew 6:19, 20; 1 Corinthians 2:9; Colossians 3:2; Revelation 21:1–5. Deriv.: *ouránios* (3770), heavenly; *epouránios* (2032), heavenly, what pertains to or is in heaven.

3781. Opheilétēs; from *opheilō* (3784), to owe. A debtor, one who is indebted to another (Matt. 18:24); a debtor, one who is obliged to do something (Rom. 1:14; 8:12; Gal. 5:3); an offender, a trespasser, one who is a debtor or obliged either to render reparation or suffer punishment (Matt. 6:12; Luke 13:4). Deriv.: *opheilēma* (3783), debt.

3782. Opheilē; a debt which must be paid (Matt. 18:32); obligation, a service which one owes another (Rom. 13:7; 1 Cor. 7:3). Only in NT. Gr. Deriv.: *opheilétē* (3781), debtor.

3783. Opheilēma; debt, that which is owed, which is strictly due (Rom. 4:4). Also an offense, a trespass which makes reparation obligatory (Matt. 6:12) The suffix *-ma* makes *opheilēma* that which is owed and makes it syn. with *opheilē* (3782), a debt. Deriv.: *opheilō* (3784), to owe; *opheilétēs* (3781), debtor.

3784. Opheilō; ought to, must; to owe out of moral or personal obligation (John 13:14; Eph. 5:28). Contrast *dei* (1163), must, to owe out of intrinsic necessity.

3787. Ophthalmodouleía; from *ophthalmós*, eye, and *douleía* (1397), service. Eyeservice, implying a mere outward service only, to falsify the eye of man (Eph. 6:6; Col. 3:22).

3793. Óchlos; a multitude, disorganized or unorganized mob (Matt. 21:8; Luke 9:38; Acts 14:14). Related words: *laós* (2992), people, usually referring to Israel; *éthnos* (1484), a heathen nation; *dēmos* (1218), an organized assembly of people.

3800. Opsónion; from *ópson*, meal, and *ōnéomai*, to buy. Primarily signifying whatever is bought to be eaten with bread, provisions, supplies for a soldier's pay (1 Cor. 9:7). See Luke 3:14; Romans 6:23; 2 Corinthians 11:8.

3804. Páthēma; from *páschō* (3958), to suffer. The suffix *-ma* makes it that which is suffered. Suffering, affliction (Rom. 8:18; 2 Cor. 1:5; Col. 1:24; Heb. 2:9). In this last verse, the sufferings of saints are called the sufferings of Christ because they are endured for Christ's sake and in conformity to His suffering (cf. 2 Cor. 4:10; Phil. 3:10; 1 Pet. 4:13). A passion, an affection (Rom. 7:5; Gal. 5:24). In this latter passage, *pathēmata* (pl.), passions or affections, denotes bad passions as equivalent to *epithumiai* (1939), desires.

3805. Pathētós; from *pathéō* or *péthō*, to bruise, wound, hurt, suffer; or from *páschō* (3958), to suffer, to undergo pain, inconvenience or punishment. One who can suffer, who should suffer, or one having suffered, as in Acts 26:23 where it must be understood in this sense (cf. Luke 24:26, 27). See *páthēma* (3804), suffering.

3806. Páthos; from *péthō*, to wound, hurt, to suffer. *Páthos* is the soul's diseased condition out of which the various lusts spring. *Epithumía* is the active lust or desire springing from the diseased soul while *páthos* is the condition. *Páthos* occurs three times in the NT; once coordinated with *epithumía* (1939), desire (Col. 3:5), once subordinated to it, *páthos epithumías*, the lust of desire (1 Thess. 4:5), and in the third reference vile affections (Rom. 1:26). These are lusts that dishonor those who indulge in them.

3807. Paidagōgós; from *país* (3816), a child, and *agogós*, a leader (which in turn is derived from *ágō* [71], to lead). An instructor or teacher of children, a schoolmaster, a pedagogue (1 Cor. 4:15; Gal. 3:24, 25). Originally referred to the slave who conducted the boys from home to the school. Then it came to denote a teacher or an educator. The ancient Greeks regarded a philosopher as a teacher, but not necessarily as *paidagōgós*.

3809. Paideía; from *país* (3816), a child, originally instruction of children. It evolved to mean chastening because all effectual instruction for the sinful children of men includes and implies chastening, correction. *Paideía* occurs with *epanórthōsis* (1882), rectification, in 2 Timothy 3:16. In *paideía* there is discipline. See *nouthesía* (3559), instruction mainly by word, while *paideía* is by deed.

3810. Paideutēs; from *paideuō* (3811), to instruct, correct, chastise. An instructor (Rom. 2:20); a corrector, a chastiser (Heb. 12:9).

3811. Paideúō; derived from *país* (3816), a child. Originally to bring up a child, to educate. Used of activity directed toward the moral and spiritual nurture and training of the child, to influence conscious will and action. To instruct, particularly a child or youth (Acts 7:22; 22:3; 2 Tim. 2:25, cf. Titus 2:12); to instruct by chastisement (1 Tim. 1:20); to correct, chastise (Luke 23:16, 22; 1 Cor. 11:32; 2 Cor. 6:9). In a religious sense, to chastise in order to educate someone to conform to divine truth.

3816. País; a child, in relation to descent; a boy or girl, in relation to age; a manservant, attendant, maid, in relation to condition. Contrast *paidiskē* (3814), a maidservant. Used of spiritual service to the God of Israel (Luke 1:54); of David (Luke 1:69; Acts 4:25); of Christ, so declared by God the Father (Matt. 12:18).

3819. Pálai; an adv. of time signifying the past in contrast with the present. Meaning in the past, long ago, of olden times, formerly, also much longer ago in contrast with what has just occurred or just appeared. Note the distinction between what is over and gone, passed away, and what has existed for a long time. *Pálai* in reality means old, what lies behind (Heb. 1:1). In 2 Peter 1:9 what is designated as old sins (*pálai*) does not mean as having taken place in the past but as belonging to a past which, in consequence of the cleansing, is over and gone. This differs from Romans 3:25, where the sins are called previous, *progegonótōn* (4266), and refer to what is past, not indeed long ago, but nevertheless already past for some time (Mark 15:44). *Pálai* may also mean a great while, now for a long while (Matt. 11:21; Luke 10:13).

3820. Palaiós; old, both of what had been formerly, and of what is of long standing. The OT (*hē palaiá diathékē*) referred to in 2 Corinthians 3:14 means, "the covenant which was for a long time." In the Pauline Epistles, *ho palaiós ánthrōpos*, the old man, is the antithesis of *kainós* (2537), qualitatively new (Eph. 4:22, 24). Here a reference to the past cannot be directly denied. The expression "our old man" in Romans 6:6, denotes what we formerly were. See *archaíos* (744), one who has been from the beginning. *Palaiós* is not necessarily from the beginning but merely old.

3821. Palaiótēs; age, antiquity, length of time, existing a long time. Used only in Romans 7:6, referring to the oldness of the letter of the law as compared to the newness of the Spirit. As the Spirit comes in the place of the letter, the letter (in relation to the Spirit) is something belonging to the past. The letter therefore has no longer any right to prominence because it belongs to a time now past and gone (cf. Heb. 8:13).

3822. Palaióō; from *palaiós* (3820), old. In the act., to make old (Heb. 8:13). In the pass., to grow old, *palaioómai* or *palaioumai* (Luke 12:33; Heb. 1:11).

3824. Paliggenesía; from *pálin* (3825), again, and *ginomai* (1096), to become. Recovery, renovation, a new birth. Occurs in Matthew 19:28 which refers to the coming state of the whole creation, equivalent to the restoration of all things (Acts 3:21), which will occur when the Son of Man shall come in His glory. The washing of *paliggenesía* (Titus 3:5) refers to the regeneration of the individual soul. See *anagennáō* (313), to beget again.

3831. Panḗguris; from *pan*, the neut. of *pas* (3956) any,

all, and *águris*, an assembly (derived from *ageirō*, to assemble). A solemn assembly for purposes of festal rejoicing, and on this account it is found joined continually with *heortḗ* (1859), feast. Occurs only in Hebrews 12:23. Distinguished from *ekklēsía* (1577), church, and *sunagōgḗ* (4864), synagogue.

3838. Pantelḗs; from *pan*, the neut. of *pas* (3956), any, all, and *télos* (5056), end. Complete; in the expression *eis* ([1519], unto) *to pantelés* (neut.), unto the completion, completely (Heb. 7:25); at all, in any wise (Luke 13:11). Deriv.: see *télos* (5056).

3844. Paré; a prep. governing the gen., dat., and acc., with the primary meaning of near, nearby; expressing thus the relation of immediate vicinity or proximity, which is differently modified according to the force of the different cases. After verbs of motion, as of coming, sending, it has the meaning of "from" or "out from" (Luke 6:19; John 6:46). With the gen. of persons it denotes the source, author, director, from whom anything proceeds or is derived (Matt. 21:42). With the dat. both of person and thing, it expresses rest or position, near, hard by, with; with a dat. pl. it means among. With the acc. it expresses motion, nearby, or near to a place. It means by the side of anything or alongside when it is used after verbs of motion. Sometimes it expresses movement to a place, near to, to, at, after verbs of motion, and so it is equivalent to *pros* (4314) or *eis* (1519) with the acc. (Matt. 15:29, "he came near to the sea"). Sometimes it also expresses the idea of rest or remaining near a place, nearby, at, with the dat. Here, however, the idea of previous motion or coming to the place is strictly implied. Contrast *eis* (1519) where it is not implied. Metaphorically, *pará* is used of the ground or reason by or along with which a conclusion follows, by reason of, because of (1 Cor. 12:15, 16). Related meanings: (1) Motion by or past a place, that is, a passing by, going beyond. Aside from or contrary to, against (Acts 18:13). (2) Besides, in the sense of except, save, or falling short (2 Cor. 11:24, where it means forty stripes except one, or falling short of one). (3) Past, in the sense of beyond, besides, more than (Heb. 11:11) past the proper age. In composition *pará-* used as a prefix implies nearness, proximity, nearby, as *parakathízō* (3869), to sit down near, motion or direction near to, to, or by, as *parabállō* (3846), to throw alongside, to compare, motion by or past any place, a going beyond, as *parérchomai* (3928), I go beyond. It also refers to whatever swerves from the true point, comes short of it, goes beyond it, like the Eng. prefix "mis-" meaning wrongly, falsely (*parakoúō* [3878], to disobey), or like the prefix "trans-" in transgress (*parabainō* [3845]).

3845. Parabaínō; from *pará* (3844), beyond, and *bainō*, to go. To step on one side, and translated "to transgress, violate." In the NT it always has a moral sense (Matt. 15:2, 3; 2 John 1:9). To fall from or lose one's station or office by transgression (Acts 1:25). *Parabainō*, transgress, has more of the guilt of willful stepping out of line than *parapíptō* (3895), which is not stepping out of line but falling off.

3846. Parabállō; from *pará* (3844), near, and *bállō* (906), to cast, put. To cast or put near. As a term of navigation to arrive or touch at, properly, to bring a ship or ships near or close (Acts 20:15). To compare (Mark 4:30). Deriv.: *bállō* (906), to cast, place, throw; *parabolḗ* (3850), parable.

3847. Parábasis; transgression, an act which is excessive. The *parábasis* as the transgression of a commandment distinctly given is more serious than *hamartia* (266), sin (Rom. 2:23; 1 Tim. 2:14).

3848. Parabátēs; transgressor of the law; used with reference to the imputation of sin so far as it is transgression of known law, deviation from recognized truth (Rom. 2:25, 27; Gal. 2:18; James 2:9, 11). Syn.: *parábasis* (3847), transgression, trespassing; *paráptōma* (3900), fault, mistake, neglect.

3850. Parabolḗ; from *parabállō*. The following meanings are to be distinguished: (1) A comparison, similitude, or simile in which one thing is compared with another (Mark 4:10); particularly spiritual things with natural, by which means such spiritual things are better understood and make the deeper impression on the honest and attentive hearer while simultaneously they are concealed from the gross, carnal, and inattentive. See Matthew 13:3 (cf. vv. 9, 11, 15; 24:32). (2) Because these comparisons have an obscurity in their very nature, the word is used to denote a speech or maxim which is obscure to the person who hears it even though it contains no comparison (Matt. 15:15; Mark 7:17). (3) Since short parables or comparisons often grow into proverbs, or proverbs often imply a simile or comparison, the word denotes a proverb or byword (Luke 4:23). (4) It is by some interpreted to mean merely a special doctrine or a weighty, memorable speech (Matt. 22:1; Luke 14:7; 19:11). (5) A visible type of emblem representing something different from and beyond itself (Heb. 9:9). The Mosaic tabernacle with its services was a parable, a type, emblem, or figurative representation of the good things of Christianity.

3852. Paraggelía; from *pará* (3844) an intens. prep., and *aggelía* (31), message. A proclamation, command (Acts 5:28; 16:24). The noun corresponds to the verb *paraggéllō* (3853), to command, charge, as by the apostles (1 Thess. 4:2; 1 Tim. 1:5, 18).

3853. Paraggéllō; from *pará* (3844), beside, and *aggéllō* (31), to announce. To pass on an announcement, hence to give a word, an order, a charge, a command (Mark 6:8; Luke 8:29; 9:21; Acts 5:28; 2 Thess. 3:4, 6, 10, 12). Deriv.: *paraggelía* (3852), a proclamation, strictly used of commands received from a superior and transmitted to others .

3858. Paradéchomai; from *pará* (3844), at or to, and *déchomai* (1209), to receive. In the NT, to receive, admit (Acts 16:21; 1 Tim. 5:19), to receive, embrace with assent and obedience (Mark 4:20; Acts 22:18); to receive or embrace with peculiar favor (Heb. 12:6, which is a citation from the Sept. version of Prov. 3:12).

3861. Parádoxos; from *pará* (3844), beyond, and *dóxa* (1391), opinion, expectation. Something beyond one's expectation, a miracle. In Luke 5:26, used to express new things, miracles not hitherto seen, and thus beside and beyond all opinion and expectation of men. Related words: *sēmeía* (4592), signs; *dunámeis* (1411), miracles; *megaleía* (3167), magnificent things; *éndoxa* (1741), glorious things *thaumásia* (2297), wonderful things; *térata* (5059), terrifying things.

3868. Paraitéomai; from *pará* (3844), an intens. prep., and *aitéō* (154), to ask or beg. Never used in the act. sense, but only in the mid. voice, to try to obtain by asking, to beg a person's release (the person addressed being regarded as reluctant to agree or the thing asked for difficult to obtain). It then came to mean to beg to be excused, to decline, or refuse the thing spoken of. In the NT, to decline, refuse, avoid, with acc. following (Acts 25:11; 1 Tim. 4:7; 5:11; 2 Tim. 2:23; Titus 3:10; Heb. 12:25). With *mḗ* (3361), not, following with the inf. (Heb. 12:19), to excuse oneself (see also Luke 14:18, 19, used as an inf. and followed by a part. adj.).

3870. Parakaléō; from *pará* (3844), by the side, and *kaléō*, to call (2564); to call to one's side, hence aid (Mark 1:40; 1 Pet. 2:11). Used for every kind of calling to a person which is intended to produce a particular effect; comfort, exhort, desire, call for, beseech, with a stronger force than *aitéō* (154). Deriv.: *paráklēsis* (3874), a calling to one's side and aid, hence, an appeal (2 Cor. 8:4), an encouragement, exhortation (Acts 4:36; Rom. 12:8), consolation, comfort (Rom. 15:4); *paráklētos* (3875), one called to one's side and aid, counsel for the defense, an advocate, comforter; *sumparakaléō* (4837), with, *sun* (4862), together, to comfort together (Rom. 1:12).

3874. Paráklēsis; from *parakaléō* (3870). The act of calling toward or hither to help, begging, and also of exhortation, encouragement toward virtue. The entire Scripture is actually a *paráklēsis*, an exhortation, admonition or encouragement for the purpose of strengthening and establishing the believer's possession of redemption (see Rom. 15:4; also Phil. 2:1;

Heb. 12:5; 13:22, the purpose of which is to strengthen faith). Paul speaks of his preaching of the gospel as *paráklēsis* in 2 Corinthians 8:4, 17; also 1 Thessalonians 2:2. The contents of the letter addressed to the church at Antioch from the apostolic council in Jerusalem is described as *paráklēsis* in Acts 15:31. Comforting words, consolation (Acts 9:31; 2 Thess. 2:16; Phile. 1:7). Opposite of tribulation and sufferings in 2 Corinthians 7:4 and joined with joy in 2 Corinthians 7:7, 13 (see also 2 Cor. 1:3–7). In Luke 6:24, used to designate the comfort in heaven to be denied the selfish, rich Christians who preferred to have their physical comfort on earth to the detriment of Christ's work. See the Beatitudes and woes in Luke 6:20–26. In Luke 2:25 the Messiah is described as the consolation of Israel, which refers to the proclamation of salvation belonging to the department of prophesying (1 Cor. 14:3) and appearing as a special gift (*chárisma* [5486]) in Rom. 12:8. In Acts 4:36 Barnabas is called "son of consolation," referring to his prophetic gift manifested especially in the exercise of comforting others. In connection with Acts 13:15; 1 Timothy 4:13, *paráklēsis* was regarded as based on the reading of a portion of Scripture (Luke 4:20, 21, an expository application of the prophetic word), although this was by no means the whole.

3875. Paráklētos; from *parakaléō* (3870), to call hither, toward, or to speak to, to speak cheerfully to, encourage. It is properly a verbal adj., that is, he who has been or may be called to help, a helper. Used in the Gr. writers of a legal advisor, pleader, proxy, or advocate, one who comes forward on behalf of and as the representative of another. Thus in 1 John 2:1, Christ is termed our substitutionary, intercessory advocate. Christ designates the Holy Spirit as "Paraclete" (John 14:16), and He calls Him *állos* (243), another, which means another of equal quality (and not *héteros* [2087], another of a different quality). Therefore, the Holy Spirit is designated by Jesus Christ as equal with Himself, God (1 John 2:1). This new Paraclete, the Holy Spirit, was to witness concerning Jesus Christ (John 14:26; 16:7, 14) and to glorify Him. The Holy Spirit is called a Paraclete because He undertakes Christ's office in the world while Christ is away from the world as the God-Man. He is also called the Paraclete because He acts as Christ's substitute on earth. When Christ, in John 14:16, designates Himself at the same time as the Paraclete, the word must not be understood as applying to Christ in the same sense as in 1 John 2:1, where it is used with the meaning of our substitutionary Advocate, but rather as He who pleads God's cause with us (see John 14:7–9). The verb *parakaléō* (3870) and the noun *paráklēsis* (3874) do not occur at all in the writings of John.

3876. Parakoé; in its strictest sense a failing to hear (*akoúo* [191]), or hearing amiss; with the notion of active disobedience which follows this inattentive or careless hearing (cf. Rom. 5:19; 2 Cor. 10:6; Heb. 2:2).

3887. Paraménō; from *pará* (3844), with, and *ménō* (3306), to remain. To stay, abide (1 Cor. 16:6; James 1:25), to remain alive (Heb. 7:23).

3892. Paranomía; from *paranoméō* (3891), which in turn is from *pará* (3844), beyond, and *nómos* (3551), a law. A transgression or an offense of the law, occurring only in 2 Peter 2:16. The verb *paranoméō* occurs in Acts 23:3. Syn.: *anomía* (458), lawlessness, without conformity to the law. It follows that where there is no law (Rom. 5:13), there may be *hamartía* (266), sin or missing the mark or standard which God has set up, and *adikía* (93), what God expects as a right from us, but not *anomía*, lawlessness, or *paranomía*, transgression or going beyond the law. Paul means in Romans 5:13 that *hamartía* as *anomía*, sin as lawlessness, cannot be if there exists no law to transgress. Thus, the Gentiles, not having a law (Rom. 2:14), could be charged with sin; but they, sinning without law (Rom. 2:12; 3:21), could not be charged with *anomía*, lawlessness, or *paranomía*, transgression. It is true that behind the Law of Moses which the Gentiles did not have, there is another law, the original law and revelation of the righteousness of God written on the hearts of all (Rom. 2:14, 15). Since in no human heart is this original law totally obliterated, all sin, even that of the most ignorant savage, must still in a secondary sense remain as *anomía* or *paranomía*, a violation of this older, though partially obscured, law.

3895. Parapíptō; from *pará* (3844), either an intens. prep. or meaning by the side of, and *píptō* (4098), to fall. To fall beside, to fall down inadvertently. Used only in Hebrews 6:6 denoting a falling and not conscious and deceitful faithless action, blameworthy and willful carelessness and falling into sin (as would be expressed by *parabaínō* [3845], to willfully transgress). Deriv.: *paráptōma* (3900), transgression.

3900. Paráptōma; fault. Sometimes used in profane Gr. when it is intended to designate a sin not of the deepest nature nor of the worst enormity. In the NT it means purposely stepping over. *Paráptōma* occurs only in Paul's writings, except for Matthew 6:14, 15; 18:35; Mark 11:25f.; James 5:16, and is often used where pardon is spoken of in Galatians 6:1. It is here translated "fault," indicating a sin involving guilt, a missing of the mark rather than a transgression of the law. Refers to a particular form of sin. Therefore, *paráptōma* has come to be used both of great and serious guilt and generally of all sin, unknown and unintentional (Ps. 19:13; Gal. 6:1). This is simply a missing of that which is right, involving little guilt; therefore, it is a missing or failure including the activity and passivity of the acting subj. In Romans 5:16, it is given as the antithesis of *dikaíōma* (1345), righteousness or justification, or an acquittal from past offences and ability to exercise the right of a child toward God as the legitimate Father (Rom. 5:18). *Paráptōma*, therefore, may be equated to defeat. Like its verb, *parapíptō* (3895), it is used syn. with *hamartía* (266) as the generic word for sin. In Romans 5:20 *paráptōma* is used as the missing of the mark (*hamartía*) and includes both *hamartía* and *parábasis* (3847), transgression. Occurs also in Romans 5:15, 17, 18. In Romans 11:11, 12 it means defeat. See Romans 4:25; 5:16, 20; 2 Corinthians 5:19; Ephesians 1:7; 2:1; Colossians 2:13. Syn.: *parábasis* (3847), which designates sin as the transgression of a known rule of life and as involving guilt (Rom. 5:14, 15). Still *paráptōma* is not quite as strong as *parábasis* (which is used in connection with salvation only in Hebrews 9:15, and elsewhere only when imputation and punishment are referred to e. g., Heb. 2:2). *Parábasis* denotes sin objectively viewed as a violation of a known rule of life; in *paráptōma*, reference is specially made to the subj. passivity and suffering of him who misses or falls short of the enjoined command.

3906. Paratēréō; from *pará* (3844), intens. prep. denoting ill, and *tēréō* (5083), keep, observe, especially with sinister intent. To watch narrowly, to observe, as the gates of a city (Acts 9:24); to observe a person insidiously (Mark 3:2; Luke 6:7; 14:1; 20:20); to observe days scrupulously (Gal. 4:10).

3907. Paratērēsis; from *parateréō* (3906), attentive watching (Luke 17:20), such as can be observed with the eyes.

3927. Parepidēmos; from *pará* (3844), to, at; *epi* (1909), in, among; and *dēmos* (1218), a people. A stranger, sojourner (Heb. 11:13; 1 Pet. 1:1; 2:11).

3929. Páresis; from the verb *pariēmai* (3935), which is from *para;* (3844), by, and *hiēmi*, to send, place, stand. To put on the side. Putting our sins by (i. e., on the side), without punishment, as in Romans 3:25, where it is translated in the KJV as "remission" (which is the Eng. equivalent to *áphesis* [859], forgiveness, deliverance, remission). *Áphesis* presupposes Christ's sacrifice as punishment for sin, which *páresis* does not.

3930. Paréchō; from *pará* (3844), beside or near, and *échō* (2192), to have, hold. To present, as the cheek for smiting (Luke 6:29); to offer, hold near; to show oneself (Titus 2:7); to afford, furnish (Acts 16:16; 19:24; 1 Tim. 1:4; 6:17); to confer a favor (Luke 7:4); to afford or show kindness (Acts 28:2) or equity (Col. 4:1). In

Matthew 26:10; Mark 14:6, with *kópous* (2873), trouble, to give anyone trouble. In Acts 22:2, with silence, to be still that another may be heard better in speaking. In Acts 17:31 with faith to anyone, to give proof or demonstration to anyone.

3939. Paroikéō; from *pará* (3844), at, and *oikéō* (3611), to dwell. To be a stranger, dwell or sojourn as a stranger, to dwell at a place only for a short time (Luke 24:18; Heb. 11:9). Deriv.: *paroikía* (3940), sojourning, temporary dwelling in a strange or foreign country (Acts 13:17). *Pároikos* (3941), a sojourner, one who dwells in a foreign country, a temporary dweller, not having a settled habitat, the place where he is now. Contrast: *katoikéō* (2730), to dwell in a certain fixed and durable dwelling.

3941. Párolkos; from *paroikéō* (3939). A sojourner, one who dwells in a foreign country, a temporary dweller not having a settled habitation in the place where he is now (Acts 7:6, 29). Applied spiritually (Eph. 2:19; 1 Pet. 2:11). Deriv.: *paroikéō* (3939), to dwell near; *paroikía* (3940), foreign residence.

3950. Parorgismós; from the verb *parorgizō* (3949), which is from the intens. prep. *pará* (3844) and *orgizō* (3710), to anger, irritate, to provoke to violent or bitter anger. The irritation, exasperation, embitterment that may spring from *orgḗ*, wrath, anger as a state of mind; only in Ephesians 4:26. *Parorgismós* is not *orgḗ* (3709) although both are translated "wrath." *Parorgismós* is to be so angry that one is beside (*pará*) himself, out of his sound mind; hence it is strictly forbidden in Scripture. Contrast *orgḗ* (3709) which, under certain conditions, is to entertain a righteous passion which sometimes involves moderate anger for good which is not only permitted but demanded.

3952. Parousía; from *parṓn*, present, presence, being present, coming to a place, from the verb *páreimi* (3918) which is from *para;* (3844), near, with, and *eimi* (1510), to be. To be present, to be at hand. *Parousía* is connected with the Second Coming of Christ, as *apokálupsis* (602) and *epipháneia* (2015). See 1 Thessalonians 4:15–17; James 5:8; 2 Pet. 3:4; 1 John 2:28. The *parousía* corresponds with the *apokálupsis* of the Son of Man (Matt. 24:27, 37, 39); of Christ (1 Cor. 15:23); of our Lord (1 Thess. 3:13; 5:23). See 1 Thessalonians 2:19; 2 Thessalonians 1:7; and 1 Peter 1:7. The two expressions are used interchangeably in 2 Thessalonians 2:1, 2. Ant.: *apousía* (666), absence.

3954. Parrēsía; freedom or frankness in speaking; freely saying all that one thinks, all that he pleases (John 7:13, 26; Acts 4:13, 29); confidence or boldness, particularly in speaking (Eph. 3:12; 6:19, cf. 1 John 2:28; 3:21; 4:17; 5:14); plainness, perspicuity of speech (John 10:24; 11:14; 16:25, 29; 2 Cor. 3:12); openness, making speech public (John 18:20); freedom, liberty (Heb. 10:19); denotes being public or publicly known, in opposition to being concealed (John 7:4, cf. v. 10; John 11:54, cf. Col. 2:15). Especially in Hebrews and 1 John, the word particularly denotes the unwavering, fearless, and unhesitating confidence of faith in communion with God, in fulfilling the duties of the evangelist and holding fast our hope, and in every act which implies a special exercise of faith. *Parrēsía* removes the fear and anxiety which characterize man's relation to God. It comes as the result of the ground of guilt being set aside (Heb. 10:19, cf, vv. 17, 18; 1 John 3:21; 4:17) and manifests itself in undoubting confidence in prayer (Heb. 4:16; 1 John 5:14).

3955. Parrēslázomai; from *parrēsía* (3954), freedom or frankness in speaking. To speak openly, boldly, and without constraint (Acts 9:27, 28; 13:46; Eph. 6:20; 1 Thess. 2:2).

3956. Pás; mas., *pása* fem., *pán* neut.; every, all. It can mean the individual within the totality and the totality of the individuals. It can stand alone as in the case of *pás*, anyone and everyone; 'Therefore, anyone and everyone who hears' (Matt. 7:24). It can refer to all things individually and in their totality as in the case of *pánta*, 'All things (all things in their totality but also each thing within that totality) came into existence through Him' (John 1:3). *Pas* can also stand with a noun that does not have an art. as in the case of *pan déndron* (1186); meaning every good tree and all the good trees (Matt. 7:17).

3958. Páschō; the opposite of free action, to bar oneself passively from some influence from without; hence, to experience something evil, to suffer (Gal. 3:4). In all other places, to suffer something; experience evil, with the acc. of the obj. (Matt. 16:21; Acts 28:5; 2 Cor. 1:6; 1 Pet. 5:10). However, it occurs usually without an obj., to suffer (Matt. 17:15). In the NT it is mostly suffering on behalf of someone (Acts 9:16; Phil. 1:29; 2 Thess. 1:5).

3961. Patéō; from *pátos*, a path, a beaten way. To tread, trample (Luke 10:19); to tread as a winepress (Rev. 14:20; 19:15); to trample upon or have in subjection (Luke 21:24 Rev. 11:2).

3962. Patḗr; father (Matt. 2:22; 4:22); in the pl. *patéres*, for both parents (Heb. 11:23); a remote progenitor (Matt. 3:9; 23:30, 32; Luke 1:32; 11:47); a person respectable on account of his age or dignity (Acts 7:2; 22:1); a spiritual father, that is, one who converts another to the Christian faith (1 Cor. 4:15). When Christ forbids His disciples in Matt. 23:9 to call any man their father upon earth, the meaning seems to be that they should not, with regard to spiritual things, have that implicit faith in any mere man which young children are apt to have in their parents. It also means one who resembles another in disposition and actions, as children usually do their parents (John 8:44); an author or initiator of anything (John 8:44, where the devil is called the "father of lies"). It is spoken of God, essentially denoting the divine essence, or Jehovah, as the Creator of the lights of heaven (James 1:17) and as the Father of man by creation (Luke 3:8). He is thus called the Father of spirits or souls (Heb. 12:9), and by redemption (Matt. 6:9; 7:11; 10:29; Luke 11:13). God is also spoken of as a Father in His divine essence as the Father of Christ's human nature (Matt. 16:17; 24:36; 26:39, 42, 53; John 6:27, 46; 10:30; 14:6–13, 16, 20, 21, 23, 24, 26, 28, 31; 1 Cor. 15:24). As the first person of the Trinity, the Father is so designated to distinguish Him from the Son and the Holy Spirit (Matt. 28:19; John 15:26; 16:28; 1 John 2:1; 5:7).

3965. Patriá; from *pátēr* (3962), father. What is called after the father, belongs to or springs from him, family, descendants. In this manner used in Luke 2:4, "Of the lineage (i. e., of the descendants) of David." Used in a wider sense as a people, nationality, or race (Acts 3:25). In Ephesians 3:14, 15 the Father is represented as having only one *patriá*, family. This indicates the oneness of God's family, both Jews and Gentiles, both those saints of the OT as well as of the NT, who were all baptized into the body of Christ (as is so clearly indicated in Acts 2, 10, 11, 19, and explained in 1 Cor. 12:13).

3973. Paúō; to stop, make an end. Used chiefly in the mid. voice, meaning to come to an end, take one's rest, a willing cessation (contrast the pass. voice which denotes a forced cessation), Luke 5:4. Used in the act. voice in 1 Peter 3:10, to cause to cease. Deriv. *katapaúō* (2664), to rest, from *katá* (2596), down, intens., and *paúō* (3973), to cause to rest, to give rest; also intrans., to rest entirely; trans., to restrain; *katápausis* (2663), a rest, a dwelling; *akatápaustos* (180), incessant, not to be set at rest, from the priv. *a* (1), *katá* (2596), down, and *paúō* (2 Pet. 2:14).

3982. Peíthō; to entice or persuade: followed by an acc. (Acts 13:43; 18:4; 28:23); to seek to persuade or solicit the favor of (Gal. 1:10); to prevail by persuasion (Matt. 28:14; Acts 12:20; 14:19); in the pass., *peithomai*, to be persuaded, assent, believe (Luke 16:31; 20:6; Acts 17:4; 21:14; 27:11); in the pass., accompanied by a dat., to obey, comply with (Acts 5:36, 37, 40; 23:21; 28:24; Gal. 3:1); to assure, make confident, to free from fear or doubt (1 John 3:19); in the perf. mid. voice, *pépoitha*, to be persuaded, trust (Heb. 13:18); with an acc. following, to be persuaded or confident of (Phil. 1:6, 25); with a dat. following, to depend upon, trust in, have confidence in (2 Cor.

10:7). Deriv.: *pepoithēsis* (4006), confidence, trust; *apeithēs* (545), disobedient; *apeithéō* (544), to be disobedient; *apeitheia* (543), disobedience.

3984. Peíra; connected with *peráō*, to penetrate, or from *peirō*, to perforate, pierce through by trying the durability of things or simply pass through. Therefore, it has come to mean experience, trial, attempt, especially when it is used actively (Heb. 11:29), to make an attempt. When used pass., to experience (Heb. 11:36). These are the only places the word occurs. It is from this word that *peirasmós* (3986), temptation, is derived. However, when *peirasmós* is brought by God, it is that the object of temptation may acquire *peira*, experience. See *peirázō* (3985), tempt or test, and *peirasmós* (3986), temptation or testing.

3985. Peirázō; to try, to prove in a good sense (John 6:6, 2 Cor. 13:5; Heb. 11:17) or in a bad one (Matt. 16:1; 22:18, 35; 1 Cor. 10:9); to tempt, to prove by solicitation to sin (Matt. 4:1; 1 Thess. 3:5; James 1:13, 14). *Ho peirázōn*, the tempter (Matt. 4:3; 1 Thess. 3:5). The difference between *dokimázō* (1381) and *peirázō* is that the latter has the intention of proving that one has been evil or to make him evil, whereas the intent of *dokimázō* is to prove someone good and acceptable. *Peirázō* is connected with *peira* (3984), experience. *Peirázō* involves entangling a person in sin or discovering what good or evil, weakness or strength, was in a person (Matt. 16:1; 19:3; 22:18); or, knowing it, making it manifest to the one tempted (2 Cor. 13:5, examine). Satan tempts (Matt. 4:1, 1 Cor. 7:5; Rev. 2:10) to show someone unapproved.

3986. Peirasmós; from the Attic *peirasis*, trial. Temptation, testing (Matt. 6:13; 1 Cor. 10:13). The meaning depends on who tempts. If it is God, it is for the purpose of proving someone and never for the purpose of causing him to fall. If it is the devil who tempts, then it is for the purpose of causing one to fall. See *peirázō* (3985).

3987. Peiráō; related to *peirázō* (3985), to tempt or test. Only in Acts 9:26; 26:21; used in the mid. voice, to try to take pains. In Class. Gr., when used with the gen. of the person, it meant to try anyone, put him to the test. It has to do primarily with the knowledge to be obtained concerning anyone. In the perf. pass. voice, to have tested, to have tried, to know from experience, to be experienced. Syn.: *epístamai* (1987), to comprehend, be acquainted with.

3989. Pélagos; closely related to *plax* (4109), *platús* (4116), flat. The vast uninterrupted lull and expanse of open water. Occurs only in Matthew 18:6; Acts 27:5 and translated "sea." Distinguished from *thálassa* (2281), which suggests depth; *pélagos* suggests breadth. It may refer to the open sea rather than to the shore or portions of the sea broken by islands and shut in by coasts and headlands. *Pélagos* and *thálassa* are used together in Matthew 18:6: "it were better for him that a millstone were hanged around his neck, and that he were drowned in the depth (*pelágei*, the dat. sing. of *pélagos*) of the sea (*thalássēs*, the gen. of *thálassa*)." Here, however, the depth is implied not by the word *pélagos*, but by the verb *katapontisthē*, drowned (derived from *póntos* [not used in the NT], but which is connected with the word *báthos* [899], depth, *buthós* [1037], deep, depth, implying the sea in its perpendicular depth, as *pélagos* implies the same in its horizontal dimensions and extent). In Class. Gr. *pélagos* also referred to the seemingly illimitable sands of the desert.

3993. Pénēs; poor but able to help himself through his own labor (*pónos* [4192], pain; 2 Cor. 9:9). Contrast *ptōchós* (4434), poor but helpless, one dependent on alms, a beggar (Luke 16:20).

3996. Penthéō; from *pénthos* (3997), mourning. To mourn, grieve, upon the death of a friend (Mark 16:10). Trans., with an acc., to mourn over or for (2 Cor. 12:21). This verb mildly expresses the inner grief which in Gr. is designated as *lúpē* (3077) or *lupéō* (3076), which in themselves do not necessarily denote outward expression of inner grief. The other two words related to grief are *thrēnéō* (2354), to bewail, and *kóptō* (2875), literally to cut or to strike the bosom or beat the breast as an outward sign of inward grief (Luke 18:13).

4006. Pepoíthēsis; from the verb *peíthō* (3982), to persuade. Used as trust, confidence (2 Cor. 1:15; 3:4; 8:22; 10:2; Eph. 3:12). The object of trust or confidence, that upon which one trusts (Phil. 3:4).

4014. Perialréō; from *perí* (4012), around, and *haireómai* (138), to lift up and take away. To take away from around (cf. 2 Cor. 3:16). Used of the taking away of sin by sacrifice (Heb. 10:11).

4027. Perikátharma; the defilement swept away by cleansing, *katharismós* (2512), the process of purification. Denotes the sacrificial victim laden with guilt, and therefore defiled. The dross discarded in cleaning metal; figuratively, the offscouring of mankind and is thus employed in 1 Corinthians 4:13.

4037. Periménō; from *perí* (4012), for, and *ménō* (3306), to remain, wait. Trans. with an acc., to wait for (as in Acts 1:4, where it means waiting for the fulfillment of the promise of the end).

4041. Periousios; from *periousía*, abundance (from *perí* [4012], beyond, and *ousía* [3776], being). Used only in Titus 2:14 and translated "peculiar people"; rather, it should be considered as people in whom God had a superlative propriety and interest above and besides His common interest in all the nations of the world. It should rather be "treasured people."

4050. Perissoía; an exceeding measure, overflowing, something above the ordinary (Rom. 5:17; 2 Cor. 8:2; 10:15; James 1:21).

4051. Perisseuma; denotes abundance in a slightly more concrete form (2 Cor. 8:13, 14) where it stands for the gifts in kind supplied by the saints. Of the abundance of the heart (Matt. 12:34; Luke 6:45); of the pieces left over (Mark 8:8). Deriv.: *perisseúō* (4052).

4053. Perissós; abundant (John 10:10). With the neut. art., *to perissón*, used adv. with *katá* ([2596], according to) being understood, abundantly. With the prep. *ek* (1537), from, *perissoú* (gen.), abundantly, of abundance (Mark 6:51; Eph. 3:20; 1 Thess. 3:10; 5:13). In the last three passages the prep. *húper* (5228), over, is prefixed, making it very emphatic (that is, exceedingly, above the greatest abundance, superabundantly, over and above, more exceeding [Matt. 5:37]); *ek* (1537), out of, *perissoú*, moreover (Mark 14:31); excellent, extraordinary (Matt. 5:47); superfluous (2 Cor. 9:1); with the neut. art., *to perissón*, advantage, prerogative, privilege (Rom. 3:1). The comparative form is *perissóteros* (4055), more, more abundant, greater (Matt. 23:14; Luke 12:4, 48; 20:47; 1 Cor. 12:23, 24; 2 Cor. 2:7); more excellent, greater (Matt. 11:9; Luke 7:26). The adv. as a comparative, *perissóterōs* (4056), more abundantly (Mark 15:14; 2 Cor. 1:12); used in a superlative sense (as comparatives are often used), very much, especially (1 Thess. 2:17, Heb. 2:1; 13:19). From *perissós* as an adv., *perissṓs* (4057), abundantly, exceedingly (Mark 10:26; Acts 26:11), more, the more (Matt. 27:23). Deriv.: *huperperissós* (5249), adv. (from *húper*, above, exceedingly, and *perissós*, abundantly), more exceedingly, superabundantly, above measure (Mark 7:37); *huperperisseúō* (5248), to abound more, super abound (Rom. 5:20); in the mid. voice *huperperisseúomai* (5248), to abound exceedingly, to overflow (2 Cor. 7:4); *huperekperissoú* (5240), a further strengthened form meaning exceedingly abundant.

4059. Peritémnō; from *perí* (4012), around, about, and *témnō*, to cut off. To cut off around, to circumcise (Luke 1:59; 2:21; John 7:22). Spiritually, denotes the mortification of the sins of the flesh (Col. 2:11).

4061. Peritomé; from *peritémnō* (4059), to cut around, circumcise. Refers to circumcision or cutting off the foreskin (John 7:22, 23). It also refers to persons circumcised, namely the Jews, as opposed to the uncircumcised Gentiles (Rom. 3:30; 4:12; Gal. 2:7–9; Eph. 2:11). Denotes also spiritual circumcision of the heart and affections (see Deut. 10:16; 30:6; Jer. 4:4) by putting off the body of the sins of the flesh (Rom. 2:29; Col. 2:11); persons who were spiritually circumcised (Phil. 3:3).

4068. Perpereúomai; from *pérperos*, braggart. To exult in things one has (1 Cor. 13:4). Related words: *alazón* (213), one who boasts of things which he has not; *huperéphanos* (5244), proud, one who shows himself above his fellows; *hubristés* (5197), one who takes revenge on others for pleasure; *tuphóō* (5187), to be drunk with pride and set against men and God; *hubristés* (5197), insolent wrongdoer.

4077. Pēgḗ; a fountain which either springs up or flows. Fountains of water (Rev. 8:10; 14:7; 16:4). Metaphorically of life-giving doctrine (John 4:14). An emblem of the highest enjoyment (Rev. 7:17; 21:6). *Pēgḗ* also means an issue, flux of blood (Mark 5:29) which is equivalent to *rhúsis* (4511), an issue of blood (Luke 8:44). See *phréar* (5421), a well or a pit in which water is stored.

4098. Píptō; to fall (Matt. 13:4; 15:14, 27); to fall down (Matt. 2:11; 4:9; 26:39; Mark 9:20; John 18:6; Acts 5:10); as a house (Matt. 7:25, 27), a tower (Luke 13:4), or walls (Heb. 11:30); with *epí* (1909), upon, following, to fall upon (Luke 23:30; Rev. 6:16), as a lot (Acts 1:26); to fall, perish, or be destroyed (Matt. 10:29; Luke 21:24; 1 Cor. 10:8; Heb. 3:17); to fail (Luke 16:17); to fall into sin and a state of disfavor with God (Rom. 11:22; 1 Cor. 10:12); to fall in judgment, to be condemned and punished (Rom. 14:4). Deriv.: *parapíptō* (3895), to fall beside, to fall down; *paráptōma* (3900), fault, mistake.

4100. Pisteúō; from *pístis* (4102), faith, belief. Trans. with a dat. following, to believe, give credit to (Matt. 21:25, 32; 27:42; John 5:46; 12:38). Intrans., to believe, have a mental persuasion (Matt. 8:13; 9:28; James 2:19). To believe, be of an opinion (Rom. 14:2). *Pisteúomai* in the pass. with an acc., to be entrusted with (Rom. 3:2; 1 Cor. 9:17; Gal. 2:7; 1 Thess. 2:4). Followed by the prep. *eis* (1519), unto, to believe in or on Christ, implying knowledge or assent to and confidence in Him (John 3:15, 16, 18; 12:11; 14:1). Also followed by *epí* (1909), on, to believe on, either with an acc. (Rom. 4:5, 24) or dat. following (Rom. 9:33; 10:11); followed by the prep. *en* (1722), in, to believe in, give credit to. Since believing in Christ or in the gospel is the distinguishing characteristic of a Christian, believing is often used absolutely for believing in Christ (Mark 16:16, 17; Acts 2:44; 4:32; 8:13; 13:12; 19:2). Deriv.: see *pistós* (4103), faithful.

4102. Pístis; from *peíthō* (3982), to persuade. Being persuaded, faith, belief. In general it implies such a knowledge of, assent to, and confidence in certain divine truths, especially those of the gospel, as produces good works (Matt. 8:10; 15:28; Acts 3:16; Rom. 1:17; 3:22, 25, 28; Gal. 5:6; Heb. 11:1ff.). Sometimes, however, simply a knowledge and assent to religious truths without good works and, therefore, false faith (James 2:14, 17, 18, 24, 26). Miraculous faith or that faith in Christ to which, when the gospel was first propagated, was annexed the gift of working miracles (Matt. 17:20; 21:21, Mark 11:22; Luke 17:6; 1 Cor. 13:2). The doctrine of faith or of the gospel promising justification and salvation to a lively faith in Christ (Acts 6:7; 14:27; Rom. 1:5; Gal. 1:23; Eph. 4:5). The Christian religion (Gal. 6:10; Col. 2:7; 1 Tim. 4:1; Jude 1:3). Fidelity, faithfulness (Rom. 3:3; Titus 2:10). Assurance, proof (Acts 17:31). Deriv.: *pistós* (4103), faithful.

4103. Pistós; faithful, with the following meanings: certain, worthy to be believed (1 Tim. 1:15; 3:1; 4:9); true, just, trustworthy, observant of and steadfast to one's trust, word, or promises (Matt. 25:21, 23; Luke 12:42; 16:10; 1 Cor. 1:9; 4:2; 2 Cor. 1:18; Eph. 6:21; Rev. 1:5); believing or giving credit to another (John 20:27); one believing in the gospel of Christ, a believer, a Christian (Acts 10:45; 16:1; 2 Cor. 6:15; 1 Tim. 6:2; Titus 1:6). Deriv.: *pistóō* (4104), to make faithful; *pístis* (4102), faith; *pisteúō* (4100), to believe; *ápistos* (571), an unbeliever, untrustworthy; *apistía* (570), faithlessness, uncertainty; *apistéō* (569), to put no confidence in; *oligópistos* (3640), of little faith.

4104. Pistóō; from *pistós* (4103), faithful. As a verb: to confirm, establish, ascertain, make faithful or certain. In the pass.: *pistóomai* or *pistoúmai*, spoken of a person, meaning to be confirmed in or assured of (2 Tim. 3:14).

4124. Pleonexía; derived from *pléōn*, more, and *échō* (2192), to have. Covetousness, the desire for having more or for what he has not. Contrast *philarguría* (5365), avarice. *Pleonexía* is a larger term which includes *philarguría*. It is connected with extortioners; with thefts (Mark 7:22); with sins of the flesh (Eph. 5:3; Col. 3:5). *Pleonexía* may be said to be the root from which these sins grow, the longing of the creature which has forsaken God to fill itself with the lower objects of nature.

4134. Plḗrēs; from *pláō* or *plḗmi*, to fill, compounded perhaps with *rhéō* (4482), to flow. Full, in a pass. sense, filled (Matt. 14:20; 15:37), abounding or abundant (John 1:14; Acts 9:36), ample (2 John 1:8); full, complete, perfect (Mark 4:28). Deriv.: *plēróō* (4137), to make full, to fulfill or complete; *plḗrōma* (4138), fullness; *plērophoréō* (4135), to fulfill, thoroughly accomplish; *plērophoría* (4136), fullness, completion.

4135. Plērophoréō; from *plḗrēs* (4134), full, and *phoréō* (5409), to fill. Found for the most part only in biblical and Patristic Gr. To fulfill, thoroughly accomplish (2 Tim. 4:5), equivalent to *plēróō* (4137), to fill up. In the pass.: *plērophoréomai*, to be fulfilled (2 Tim. 4:17), being established or being brought to an end and completed, reaching its goal; to be proved fully, to be confirmed with the fullest evidence (Luke 1:1); to be fully persuaded (Rom. 4:21; 14:5).

4136. Plērophoría, from *plērophoréō* (4135), to fulfill. Perfect certitude, full conviction (1 Thess. 1:5), equivalent to *bebaiōsis* (951), confirmation. Fullness, completion of understanding (Col. 2:2).

4137. Plēróō; from *plḗrēs* (4134), full. To fill, as a net with fish (Matt. 13:48), as a house with a perfumed smell (John 12:3); to fill up, as a valley (Luke 3:5), or measure (Matt. 23:32); fill up, supply (Phil. 4:19); to fulfill, complete, used of time (Matt. 2:15; Luke 21:24; John 7:8; Acts 24:27), of number (Rev. 6:11), to perfect (John 15:11; Phil. 2:2); to finish, end (Luke 7:1); to accomplish, perform fully (Matt. 3:15; Luke 9:31; Acts 12:25; Rom. 13:8; Col. 4:17); to preach or explain fully (Rom. 15:19; Col. 1:25); to accomplish or perform what was foretold or prefigured in the OT (Matt. 1:22; 21:4; John 19:24, 36); to fully satisfy (Matt. 5:17). When Jesus said that He came not to destroy the law or the prophets but to fulfill, meaning that He came not only to fulfill the types and prophecies by His actions and sufferings, but also to perform perfect obedience to the law of God in His own person and to enforce and explain it fully by His doctrine. Thus He has fully satisfied the requirements of the law.

4138. Plḗrōma; from *plḗrōō* (4137), to fill. A filling or filling up, a fullness, of being full (Mark 8:20); something put in to fill up (Matt. 9:16; Mark 2:21); a fullness, complete number (Rom. 11:12, 25); the expression "the fullness of the earth" means all the good things with which the earth is filled or plentifully stored (1 Cor. 10:26, 28); 'the fullness of time' denotes the completion of a particular period of time before ordained and appointed (Gal. 4:4; Eph. 1:10); completion. The Church is called the *plḗrōma* of Christ, who fills all in all (Eph. 1:23). It indicates that Christ has filled it with all kinds of gifts and dwells in it and walks in it. Also it denotes a fullness of the Godhead in Christ (Col. 1:19; 2:9) meaning that in the body of Christ as it was constituted, God was in His fullness and not simply in His manifestation. Jesus was fully God and fully man. Deriv.: *plḗrēs* (4134), full.

4139. Plēsíon; adv. neut. of *plēsíos*, from *pélas*, near, near to (John 4:5). With the art., it means neighbor, fellow man or fellow creature, indicating primarily an outward nearness or proximity. Occurs in Luke 10:29, the parable of the Good Samaritan, which teaches that he who is outwardly near us should be the object of our concern in spite of the fact that there are no ties of kindred or nation between us (Matt. 5:43; 19:19; 22:39; Mark 12:31, 33; Rom. 13:9; James 2:8).

4147. Ploutéō; to be rich, to become rich (Luke 12:21; 1 Tim. 6:9). Contrast *ploutízō* (4148), to make rich, to enrich. Deriv.: *ploútos* (4149), riches, abundance;

plousios (4145), rich, abounding; *plousiōs* (4146), richly, abundantly.

4150. Plunō; to wash inanimate things (Rev. 7:14). Deriv.: *apoplunō* (637), washing nets (Luke 5:2). See *niptō* (3538) to wash part of the body, and *louō* (3068), bathe.

4151. Pneuma; related to *pneō* (4154), to breathe, blow; primarily denotes the wind. Breath; the spirit which, like the wind, is invisible, immaterial, and powerful. The wind (John 3:8); breath (2 Thess. 2:8; Rev. 11:11; 13:15); the immaterial, invisible part of man (Luke 8:55; 24:37, 39; Acts 7:59; 1 Cor. 5:3–5; Heb. 12:23; James 2:26; 1 Pet. 3:19); man, the resurrection body (1 Cor. 15:45; 1 Pet. 3:18) the element in man by which he perceives, reflects, feels, desires (Matt. 5:3; 26:41; Mark 2:8); purpose, aim (2 Cor. 12:18; Phil. 1:27; Eph. 4:23); the character (Luke 1:17; Rom. 1:4); moral qualities and activities (Rom. 8:15; 11:8; 2 Tim. 1:7); the Holy Spirit (Matt. 4:1; Luke 4:18); the inward man, an expression used only of the believer (Rom. 7:6; 2 Cor. 4:13); the new life (Rom. 8:4–6, 10, 16; Heb. 12:9); unclean spirits, demons (Matt. 8:16; Luke 4:33; 1 Pet. 3:19); angels (Heb. 1:14); divine gifts for service (1 Cor. 14:12, 32). Sometimes *pneuma* is used without the def. art. and sometimes with it. Any meaning pertaining to the presence or absence of the def. art. must be sought through the context in which it is used. With the def. art. it refers to Jesus' spirit (John 11:33; 13:21), as contrasted with the Holy Spirit as the Third Person of the Triune Godhead. In 1 Corinthians 5:3 Paul refers to his spirit and in verse five to man's spirit. If not with the art., *pneuma* may still refer to the Holy Spirit, but it also may refer to the spirit of anyone or to the spirit as contrasted with the body. When the expression is *to Pneuma to agion* (the Spirit, the Holy One), it stresses the character of the person of the Holy Spirit (Matt. 12:32; Mark 3:29; 12:36). Spirit is the element in man which gives him the ability to think of God. It is man's vertical window, while *psuchē* ([5590] soul) is man's horizontal window making him conscious of his environment. The animals do not have a spirit, but they do have a soul. A soul is the element of life whereas the spirit is the element of faith. Whenever the word "spirit" is used, it refers to the immaterial part of man including his spirit and soul. When just "soul" is used in regard to man, it may also refer to his immaterial part, including his spirit. Sometimes, however, the word "soul" refers to man's sinful propensities, as in Luke 14:26. In this verse and other similar ones, the translators have rendered *psuchē* (5590), as "life," but in reality it refers to man's fallen nature and his sinfulness.

4152. Pneumatikos; from *pneuma* (4151), spirit. Spiritual (Rom. 7:14; 1 Cor. 10:3). Deriv.: *pneumatikōs* (4153), spiritually. Ant.: *psuchikos* (5591), an animalistic man, man with his sinful propensities ruling him; *sarkikos* (4559), carnal man.

4153. Pneumatikōs; an adv. from the adj. *pneumatikos* (4152), spiritual. Spiritually, by the assistance of the Holy Spirit (1 Cor. 2:14); spiritually, emblematically, mystically (Rev. 11:8, cf. 17:5, 7).

4154. Pneō; to blow, breathe, as the wind or air (Matt. 7:25, 27; Luke 12:55; John 3:8; 6:18; Acts 27:40; Rev. 7:1).

4157. Pnoē; derived from *pepnoa*, perf. mid. of *pneō* (4154), to breathe, blow. In Acts 2:2 translated wind. In Acts 17:25 it is breath, the air considered as proper for breathing. Syn.: *pneuma* (4151) from *pepneumai*, perf. pass. of *pneō* (4154), which in its earthly and natural sense means wind or air in motion. In Acts 2:2 the material blast of wind is differentiated from the spiritual *pneuma* used throughout the chapter to indicate the Holy Spirit. Thus, *pneuma* (4151) may mean something material or something purely spiritual such as a spiritual gift or the spirit of man which is the immaterial element in man enabling him to communicate with the Spirit of God. *Pnoē* conveys the impression of a lighter, gentler motion of the air than *pneuma*, spirit. See also *anemos* (417), violent wind; *lailaps* (2978), storm, tempest, its deriv. probably from *lian* (3029), very much, and *laptō*, to lick or lap up. Therefore, *lailaps* actually means a whirlwind, a tornado, a violent storm. *Thuella* (2366), from *thuō* (2380), to move or rush impetuously, a hurricane, cyclone. Found only in Hebrews 12:18. *Thuella* is often a natural phenomenon wilder and fiercer than the *lailaps* itself. In it there is often the mingling in conflict of many opposing winds which makes it a turbulent cyclone. In Matthew 8:24, the word is *seismos* (4578), translated "tempest," though its real meaning is earthquake, as translated in all the other occurrences in the NT.

4158. Podērēs; a garment reaching down to the feet (Rev. 1:13). Almost the same as *stolē* (4749), long robe.

4160. Poieō; from *poios* (4169), quality. To make; to endow a person or thing with a certain quality; to qualify (Matt. 3:3; 4:19; 5:36; 23:15; Luke 15:19; John 5:11, 15); to appoint, constitute (Mark 3:14; Acts 2:36). Contrast *prassō* (4238), to do, perform. *Poieō* brings out more the object and end of an act while *prassō* brings out more the means by which this object is attained. *Poieō* may well refer to the doing once and for all, the producing and bringing forth something which, when produced, has an independent existence of its own.

4165. Poimainō; to shepherd, tend. It involves much more than *boskō* (1006), to feed. It implies the whole office of the shepherd, guiding, guarding, folding of the flock as well as leading it to nourishment (Matt. 2:6; Luke 17:7; John 21:16; Acts 20:28; 1 Cor. 9:7; 1 Pet. 5:2; Jude 1:12; Rev. 2:27).

4166. Poimēn; shepherd (Matt. 9:36; 25:32; Mark 6:34; Luke 2:8, 15, 18, 20). Applied spiritually to Christ (Matt. 26:31; John 10:11, 12, 14, 16; Heb. 13:20; 1 Pet. 2:25) and also given as a designation for a spiritual pastor of the flock (Eph. 4:11).

4167. Poimnē; a flock of sheep (Luke 2:8; 1 Cor. 9:7). A spiritual flock of men (Matt. 26:31; John 10:16).

4168. Poimnion; a diminutive of *poimnē*. A flock, properly a little flock. In the NT it is applied only spiritually (Luke 12:32; Acts 20:28, 29; 1 Pet. 5:2, 3).

4171. Polemos; from *polus*, much, or many, and *oleō*, to destroy; or, according to others, from *palamē*, the hand, which is derived from *pallō* (3823), to shake, move. A war (Matt. 24:6; Mark 13:7). *Polemos* embraces the whole course of hostilities while *machē* (3163) is the actual stock of arms of hostile armies. Another related word is *stasis* (4714), insurrection, sedition.

4189. Ponēria; from *ponērōs* (4190), which means a malicious person who is not only evil (*kakos* [2556]), but expresses his malice and thus affects others. Therefore, it is malevolence (Mark 7:22; Eph. 6:12). Contrast *kakia* (2549), which is simply the evil habit of mind without necessarily being expressed in affecting others. Contrast both words with *kakoētheia* (2550), nature attributing evil to the actions and speech of others.

4190. Ponērōs; from the noun *ponos* (4192), labor, sorrow, pain. Evil in a moral or spiritual sense: wicked, malicious, mischievous. Distinguished from *kakos* (2556), being evil in oneself but not necessarily malicious. Satan is the author of all the mischief (*Ponērōs*) in the world (Matt. 6:13; Eph. 6:16). From it is derived *ponēria* (4189), aptness to do shrewd turns, delight in mischief and tragedy, perverseness.

4192. Ponos; from *pepona*, the perf. mid. voice of *penomai*, to labor. Labor (Rev. 21:4); pain, misery (Rev. 16:10, 11). It is labor which does not stop short of demanding the whole strength of man. Contrast *mochthos* (3449), which is the everyday word for labor, and *kopos* (2873), which means not so much the actual exertion which a man makes as the weariness resulting from labor.

4224. Potos; from *pepotai*, perf. pass. of *poō*, to drink. A drinking match, drunken bout (1 Pet. 4:3). Contrast *methē* (3178), drunkenness. It is abstract in meaning, it is the opportunity of drinking, the banquet, not necessarily excessive drinking but giving opportunity for excess. Syn.: *oinophlugia* (3632), excess of wine, which marks a step in advance of *methē*, drunkenness. In strict definition, it is an insatiate desire for

wine, alcoholism. Commonly used for debauchery. No single word rendering is better than *oinophlugía* since it is an extravagant indulgence in long, drawn-out drinking bouts which may induce permanent damage on the body. *Oinophlugía* is ascribed as the cause of death of Alexander the Great. See *kṓmos* (2970), rioting or reveling, and *kraipálē* (2897), the sense of being full of wine.

4238. Prássō; to make, perform in general (Acts 26:26; 1 Thess. 4:11); do good (Acts 26:20; Rom. 2:25) or more commonly do evil (Luke 22:23; 23:41; John 3:20; Rom. 13:4, cf. 9:11; 2 Cor. 5:10). Whenever the words *prássō* and *poiéō* (4160) assume an ethical connotation; *poiéō* is used in a good sense and *prássō* in an evil sense, the latter tendency appearing in a more marked way in the uses of *práxis* (4234), work, action, deed (Luke 23:51; Rom. 8:13; Col. 3:9), practice, behavior (Matt. 16:27), of office (Rom. 12:4). Except for Matthew 16:27 and Philippians 4:9, all the NT uses of *prássō* have an evil connotation.

4239. Praús; meek (Matt. 5:5; 21:5; 1 Pet. 3:4), or *práos* (4235), meek, lowly (Matt. 11:29). See *prautēs* (4240), meekness.

4240. Prautēs; meekness, expressed not in a man's outward behavior only nor in his relations to his fellow man or his mere natural disposition, but expressed rather as an inwrought grace of the soul, first and chiefly directed toward God (James 1:21). That attitude of spirit in which we accept God's dealings with us as good and do not dispute or resist. *Prautēs*, according to Aristotle, is the middle course in being angry, standing between two extremes, getting angry without reason (*orgulótēs*), and not getting angry at all (*aorgēsía*). Therefore, *prautēs* is getting angry at the right time, in the right measure, and for the right reason. *Prautēs* is not readily expressed in Eng. since the term "meekness" suggests weakness, but *prautēs* is a condition of mind and heart which demonstrates gentleness not in weakness but power. It is a virtue born in strength of character.

4244. Presbutérion; presbytery, referring to a group of elders (*présbus* [4245]), and also the Jewish people (Luke 22:66; Acts 22:5; 1 Tim. 4:14).

4245. Presbúteros; ambassador. The word, however, more commonly used in the comparative is *présbus*, a person who is older, commonly translated "elder" (Luke 15:25; John 8:9; Acts 2:17; 1 Tim. 5:1, 2; 1 Pet. 5:5). *Presbúteroi*, pl., ancestors, predecessors (Matt. 15:2; Mark 7:3, 5; Heb. 11:2). In the Sept. we read of the elders of the Egyptians (Gen. 50:7). These enjoyed the natural dignity of age. We find elders in Israel as the representatives of the people whose decisions held good for the whole people (Ex. 3:16, 18; 4:29; 19:7), who were apparently the foremost members of the tribes and families according to the rite of the firstborn (1 Kgs. 8:1, 3). From among them Moses, chose a college of seventy men who should bear with him the burden of the people (Num. 11:17), and who, therefore, were no longer the representatives of the people (Ex. 19:7; Deut. 27:1; Josh. 8:10). Later we have the institution of the Sanhedrin, made up of seventy members (Matt. 26:59; Luke 7:3; 22:52). In every city there were also elders who had no connection with the members of the Sanhedrin but who were perhaps men chosen from among the people. In the NT they are mentioned together with the chief priests and scribes, and served as assistants (Matt. 16:21; 26:3; 27:41; Mark 8:31; 11:27; 14:43, 53; 15:1; Luke 9:22; 20:1; Acts 6:12). Related to this institution (at least at first), the name *presbúteroi*, elders, was used to designate the *proestṓtes* (from the verb *proístēmi* [4291], to stand before or maintain rule over) within the Christian churches (1 Tim. 5:17). These were appointed and ordained everywhere in each church and each town (Acts 14:23; Titus 1:5). The first notice of them is in Acts 11:30 where the disciples at Antioch sent their contributions for their brethren in Judea to the presbyters in Jerusalem (Acts 12:25). In Acts 6, the appointment of the seven deacons as assistants to the apostles leads us to suppose that the Twelve were the beginning of the presbytery. See 1 Peter 5:1 which reveals the fellowship between the apostles and elders (Acts 15:2, 6; 16:4, cf. Acts 15:4, 22, 23). In the absence of the apostles, they entered upon their work (Acts 20:17, 28–30); and the deacons in like manner, though with a narrower sphere of work, were appointed to their side, just as they had been to the apostles. As to the range of their work, hints of it are given in Acts 20:28ff.; 1 Timothy 5:17, James 5:14; 1 Peter 5:1. The word *presbúteros* also occurs in Acts 21:18; 2 John 1:1; and 3 John 1:1. John called himself simply *presbúteros*, whether on account of his age (Phile. 1:9) or his office (1 Pet. 5:1), we are not sure. Priority of office usually implies that of age also. In the Book of Revelation, twenty-four elders appear with the four beasts around God's throne (Rev. 4:4, 10; 5:5, 6, 8, 11, 14; 7:11, 13; 11:16; 14:3; 19:4) as representatives of Israel and the nations, or of NT churches. Syn.: *archaíoi* (744), the original ones (Matt. 5:21, 27, 33), also used as a name of dignity, an official position in the senate or as an ambassador. See *episkopos* (1985), bishop.

4254. Proágō; from *pro* (4253), before, and *ágō* (71), to go. Lead, bring. Used of place, to go before, lead when others follow (Matt. 14:22; 21:9; 26:32; 28:7); figuratively, in relation to the kingdom of heaven (Matt. 21:31); to go before, precede in time (1 Tim. 1:18; 5:24; Heb. 7:18); to bring out or forth (Acts 16:30; 25:26), particularly to condemnation or punishment.

4267. Proginṓskō; from *pro* (4253), before, and *ginṓskō* (1097), to know. To perceive or recognize beforehand, to know previously, foreknow the correlative of time being given in the context; to know before, whether a person (Acts 26:5), or a thing (2 Pet. 3:17); to foreknow with approbation, to approve beforehand or make a previous choice of as a peculiar people (1 Pet. 1:20, cf. Rom. 8:29; 11:2). (3) To ordain before, foreordain (1 Pet. 1:20). In Romans 8:29, it occurs with the verb *proōrise* (4309), did predestinate. This foreknowledge and foreordination in the Scripture is always unto salvation and not unto perdition. Therefore, it could be said that the Lord never foreordains anyone to be lost, but those who are saved as a result of their exercise of faith in the Lord Jesus Christ were known ahead of time and thus chosen unto God (see Hosea 13:5; Amos 3:2; Matt. 7:23; John 10:14; Rom. 11:2; 1 Cor. 8:3; Gal. 4:9; 2 Tim. 2:19). The word "knowing" here denotes a previous uniting of oneself with someone. This divine knowledge and divine predestination in Romans 8:29 is coincident and present in the mind and will of God prior to its manifestation in history, resulting in salvation but not in condemnation. The salvation of every believer is known and determined in the mind of God before its actual accomplishment in a historical setting. Thus, *proginṓskō*, to foreknow, corresponds with having been chosen before the foundation of the world (Eph. 1:4) and always precedes *proorizō* (4309), which means foreordain. *Proginṓskō* essentially includes a determining on God's part to fellowship with believers (Rom. 8:29), with whom God had beforehand entered into fellowship. However, *eklégomai* (1586), to choose, found in Ephesians 1:4, merely expresses a determination directed to the objects of the fellowship (1 Pet. 1:2).

4268. Prógnōsis; from *pro* (4253), before, and *ginṓskō* or *gnōsis* (1108), to know. Foreknowledge. Only in Acts 2:23; 1 Peter 1:2. Denotes the foreordained relation of the fellowship of God with the objects of His saving counsel; God's determination to fellowship with the objects of His sovereign counsel precedes the realization of such a relationship. It involves a resolution formed beforehand, though this meaning is foreign to Class. Gr.

4279. Proepaggéllō; in the NT only in the mid. form, *proepaggéllomai*. To proclaim beforehand or promise beforehand (Rom. 1:2). Deriv.: *epaggéllō* (1861), to promise or proclaim.

4283. Proeuaggelízomai; from *pro* (4253), before, and *euaggelízomai* (2097), to preach the gospel or the good news. Only in Galatians 3:8. To proclaim beforehand a joyful message.

4286. Prótheesis; from *protithêmi* (4388). A setting forth, setting up, an exposition. It involves purpose, resolve, and design. The motion of time is not in the prep. *pro* (4253), before, but the meaning is derived from its literal and local import, a putting forth to view or to openly display. A thought or purpose (Acts 11:23; 27:13). When used of the purpose of God, it refers exclusively to salvation (2 Tim. 1:9). Therefore, in Romans 8:28, "them who are the called according to His purpose," *katá próthesin* must be taken as syn. with *eudokéō* (2107), indicating that "them who are the called" are called because of God's good pleasure and not because they deserve it (Eph. 1:8, 9). The reference of time is not contained in the word itself, but is expressed by additional words; for example, Ephesians 1:11, "being predestinated" (*prooristhéntes* [4309]); Ephesians 3:11, "according to the eternal purpose" (*aiōn* [165], eternal). NT meanings: (1) A setting before (Matt. 12:4; Mark 2:26; Luke 6:4; Heb. 9:2). The Sept. applies this word only to the showbread (2 Chr. 13:11; Heb. 9:2), referring not to time but to the position of the loaves set before the Lord on the holy tables. See Exodus 25:30; 40:23. Since part of the frankincense put upon the bread was to be burned on the altar for a memorial of the bread, even an offering made by fire unto the Lord, and since Aaron and his sons were to eat it in the holy place (see Lev. 24:5–9), it is evident that this bread typified Christ, first presented as a sacrifice to Jehovah and then becoming the spiritual priest to God the Father (Rev. 1:6; 5:10; 20:6, cf. 1 Pet. 2:5). (2) A predetermination, purpose, intent, design of God in calling men in general, Gentiles as well as Jews, to salvation (Rom. 8:28); of gathering together all things in Christ (Eph. 1:9–11); of making the Gentiles fellow-heirs with the Jews of the same body and partakers of His promise in Christ by the gospel (Eph. 3:6, 11, cf. 2 Tim. 1:9); in choosing one nation rather than another to enjoy certain privileges and blessings (Rom. 9:11). All these passages are applied to the purpose of God in the NT. (3) Predetermination, purpose, resolution of man (Acts 11:23; 2 Tim. 3:10). (4) Purpose, intent, design, (Acts 27:13).

4287. Prothésmios; and *prothesmía* (fem.), from *pro* (4253), before, and *tithêmi* (5087), to set, place, lay. A pre-appointed day or time, the day or time being understood (Gal. 4:2).

4293. Prokataggéllō; from *pro* (4253), before, and *kataggéllō* (2605), declare, publish. To speak beforehand (Acts 3:18, 24; 7:52; 2 Cor. 9:5).

4294. Prokatartízō; from the prep. *pro* (4253), before, and *katartízō* (2675), to establish, to set up. To perfect or equip beforehand, make right. Used in 2 Corinthians 9:5 of the offerings for the church in Jerusalem which Paul wished to find already made up.

4299. Prókrima; from *prokrínō*, to prefer, which is from *pro* (4253), before, and *krínō* (2919), to judge. In Class. Gr., with reference to place and time, to decide beforehand, prefer before, another being put aside. Used in 1 Timothy 5:21. *Prókrima* involves a partial, unfavorable prejudgment against one, partiality being included in the attitude of this prejudgment.

4306. Pronoéō; from the prep. *pro* (4253), before, and *noéō* (3539), to think, to comprehend. With a gen. of the person following, meaning to provide for (1 Tim. 5:8). In the mid. voice, *pronoéomai*, with an acc. of the thing to provide, to take thought, to care beforehand for (Rom. 12:17; 2 Cor. 8:21). See *nous* (3563), mind; the noun *prónoia* (4307), providence.

4307. Prónoia; from *pronoéō* (4306), to know ahead of time. Providence, care, prudence (Acts 24:2); provision (Rom. 13:14). See *noéō* (3539), to know; *nous* (3563), mind.

4309. Proorízō; from *pro* (4253), before, and *horízō* (3724), to determine. To determine or decree beforehand (Acts 4:28; Rom. 8:29, 30; 1 Cor. 2:7; Eph. 1:5, 11). It is a word that has caused a great deal of division within the Christian Church, as if it attributed to God absolute and capricious determination of who would be saved and who would not. A careful examination of each instance of its occurrence is important. (1) In 1 Corinthians 2:7 it has a thing as its object, namely, the wisdom of God. (2) In Acts 4:28, the verb is followed by the inf. *genésthai* (1096), to be done. Here reference is made to the actions of Herod and Pontius Pilate in regard to the crucifixion of Jesus Christ as doing only what God knew and permitted them to do. This concerns Jesus Christ and His position in history in that it was not of man but of God. (3) In Romans 8:29 it is used with a personal object, the relative pron. *hous* (3739), whom, in the pl. This personal pron. applies also to the previous verb *proégnō* (4267), foreknew. The translation is, "For whom he did foreknow, he also did predestinate." The purpose of this foreordination is expressed in the phrase, "to be conformed to the image of his Son." (4) In Ephesians 1:5 the purpose of the foreordination is the adoption, which means the placing of those who were born of God into their proper position (*huiothesía* [5206], which is from *huiós* [5207], son, and the verb *tithêmi* [5087], to place). This is not condemnatory but rather beneficial for the believer. (5) In Ephesians 1:11, it is used again and the purpose of it is explained in verse twelve by the inf., "That we should be to the praise of his glory" (*eis to einai*), that is, "For the purpose of being . . . ." This purpose is benevolent. (6) The occurrence in Romans 8:30 is to be explained by verse twenty-nine, in which it is clearly stated that this foreordination was neither capricious nor an independent concept that was complete in itself. It was joined with the verb "foreknew." The important thing for us to consider when the word is used is not who are the objects of this predestination, but what they are predestined to. They are always predestined to salvation, to adoption, or to glory.

4314. Pros; a prep. governing the gen., dat., and acc.; and corresponding in its basic meaning to the primary force of these cases themselves. With the gen., implying motion or direction, that is, from a place, hither; with a dat., rest or remaining by, at, near a place; with the acc., motion or direction towards or to a place. In the NT used once with the meaning of pertaining to, that is, for, for the benefit of (Acts 27:34). With a dat., *pros* marks a place or object by the side of which a person or thing is, that is, by, at, near, as if in answer to the question, "Where?" (Luke 19:37; John 18:16; 20:12; Rev. 1:13). With the acc., *pros* marks the object towards or to which anything moves or is directed. When used of time, it means towards, near, as in Luke 24:29, near the evening. Denotes the direction, reference, relation, which one object has towards another, that is, in reference to, in respect to, as to, implying the direction or remote object of an action (Mark 12:12; Acts 24:16). When spoken of a rule, norm, standard, it means according to, in conformity with, and so forth (Luke 12:47; 2 Cor. 5:10). When it is used of the motive, reason, occasion of an action, it means on account of, because of, for (Matt. 19:8). When it marks the end or result, the aim or purpose of an action, it may be translated for what, why, that is, to what end, for what purpose (John 13:28). Sometimes *pros* with the acc. is used after verbs which express simply rest: at, by, in a place; equivalent to *pros*, with a dat. But in such instances for the most part, the idea of a previous coming to or direction toward that place is either actually expressed or is implied in the context. Mark 11:4 expresses that the donkey was tied at or by the door. In composition, *pros* implies: motion, direction, reference, meaning towards, to, at, as *proságō* (4317), to lead towards or to bring toward; accession, addition, thereto, meaning over and above, more, further, as *prosaitéō* (4319), to request further; used as an intens., as in *prosphilés* (4375), very beloved; also implies nearness, a being or remaining near, at, by, as *prosménō* (4357), to abide near.

4316. Prosagoreúō; from *pros* (4314), to, and *agoreúō*, to speak. To address, to greet. In some instances, to designate, give a name to (Heb. 5:10). Used only in the mid. voice in the NT.

4317. Proságō; from *pros* (4314), to or towards, and *ágō* (71), to bring, come. To bring to (Luke 9:41; Acts

16:20; 1 Pet. 3:18); intrans., to come to or toward, to approach (Acts 27:27). Basically to make oneself inclined to one, to surrender oneself to another. Subst.: *prosagōgḗ* (4318), access, approach.

4318. Prosagōgḗ; from *pros* (4314), to or toward, and *ágō* (71), to bring or come. Used intrans., meaning access, approach (Rom. 5:2; Eph. 2:18; 3:12). Syn.: *parrēsía* (3954), boldness or confidence.

4319. Prosaitéō; from *pros* (4314), an intens. prep., and *aitéō* (154), to ask, beg. To ask earnestly, to beg (Mark 10:46; Luke 18:35; John 9:8). Syn.: *epaitéō* (1871), to beg.

4322. Prosnaplḗroō; from the intens. prep. *pros* (4314), and *anaplḗroō* (378), to supply. Used in 2 Corinthians 9:12; 11:9, meaning to supply abundantly.

4327. Prosdéchomai; from *pros* (4314), to, and *déchomai* (1209), to receive or accept. To receive or take the spoiling of one's goods with joy (Heb. 10:34); accept as deliverance (Heb. 11:35); receive kindly as a friend (Luke 15:2); receive, entertain (Rom. 16:2; Phil. 2:29); receive, admit, as a hope (Acts 24:15); expect, look or wait for (Mark 15:43; Luke 2:25, 38; 12:36; 23:51; Acts 23:21; Titus 2:13).

4328. Prosdokáō; from *pros* (4314), toward, and *dokáō*, to look for. Expect, wait for (Matt. 11:3; 24:50; Acts 3:5). Deriv.: *prosdokía* (4329), from *prosdéchomai* (4327), a looking for, expectation.

4329. Prosdokía; from *prosdéchomai* (4327), to accept, receive, or *prosdokáō* (4328), to wait, expect. A looking for, an expectation (Luke 21:26; Acts 12:11).

4331. Proseggízō; from *pros* (4314), to, and *eggízō* (1448), to approach. To approach or come near to (Mark 2:4).

4334. Prosérchomai; from *pros* (4314), to, and *érchomai* (2064), to come. To come to, approach, as to location (Matt. 5:1; 9:14, 20, 28); to come to, approach, draw near spiritually (Heb. 4:16; 7:25; 10:22; 11:6; 12:22); to accede, assent to (1 Tim. 6:3). In that verse, the clause, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ," relates to those who, after admonition (cf. 1 Tim. 1:3), persisted in teaching otherwise and did not then accede to sound words.

4335. Proseuchḗ; from the prep. *pros* (4314), to, and *euchḗ* (2171), a prayer, a vow. Prayer to God (James 5:17). Contrast *déēsis* (1162), supplication to anyone, not necessarily to God, for particular benefits.

4336. Proseúchomai; from the prep. *pros* (4314), to, and *eúchomai* (2172), to wish, pray. To pray, vow. A deponent verb, that is, a verb that has a mid. or pass. form (ending in *-omai*), but used in an act. sense. In the NT this comp. verb almost totally supplants *eúchomai* in designating the act of praying. The combination with a dat., although constant in Class. Gr., occurs only in Matthew 6:6; 1 Corinthians 11:13 in the NT. The prep. *pros* implies praying to God, whether for the obtaining of good or the averting of evil (Matt. 6:9; 24:20; 26:36, 39, 44; Luke 1:10). *Proseúchomai* embraces all that is included in the idea of prayer, thanks, asking, requesting special things; however, the distinctive word for worshiping is not *proseúchomai*, but *proskunéō* (4352), which literally means to crouch, crawl, prostrate oneself before another. *Proseúchomai* appears in combination with *aitéomai* (154), to ask (Mark 11:24; Col. 1:9); with *eucharistéō* (2168), to thank (Col. 1:3; 1 Thess. 5:17). Deriv.: *proseuchḗ* (4335), prayer.

4339. Prosélutos; from the obsolete *proseleuthō*, to come to. A stranger, foreigner, one who comes from his own people to another. Used in this sense in the Sept. (Ex. 22:21; 23:9). The Sept. also applies it to a stranger or foreigner who came to dwell among the Jews and embraced their religion (Ex. 12:48, 49; Lev. 17:8, 10, 12, 15; Num. 9:14). In the NT it is used for a proselyte, or convert from heathenism to Judaism (Matt. 23:15; Acts 2:10; 6:5; 13:43). The words of Jesus in Matthew 23:15 refer to the zeal of the Jews in making proselytes, even at Rome, such zeal being so remarkable about this time that it became proverbial among the Romans. Thus at Pentecost we have those who came from Rome who were both Jews and proselytes (Acts 2:10). There were also a number of Jewish proselytes at Antioch in Syria (Acts 6:5; 11:20).

4341. Proskaléō; pass. *proskaléomai*, from *pros* (4314), to, and *kaléō* (2564), to call. Call to oneself, bid to come. Used only in the mid. voice (Matt. 10:1; Acts 5:40; James 5:14); of God's call to Gentiles through the gospel (Acts 2:39), and the Divine call in entrusting men with the preaching of the gospel (Acts 13:2; 16:10).

4342. Proskarteréō; from *pros* (4314), to, and *karteréō* (2594), to endure. To tarry, remain somewhere (Mark 3:9); to continue with someone (Acts 8:13); to cleave faithfully to someone (Acts 10:7); referring to those who insist on something or stay close to someone (Acts 2:46; Rom. 13:6); used metaphorically of steadfastness and faithfulness in the outgoings of the Christian life, especially in prayer (Acts 1:14; 2:42; 6:4; Rom. 12:12; Col. 4:2).

4350. Proskóptō; from *pros* (4314), to, against, and *kóptō* (2875), to cut, strike. Trans., to strike or dash against, as the foot against stone (Matt. 4:6; Luke 4:11). In these passages it is well worth our observation to note that the devil frames his temptation not only by quoting a detached sentence of Scripture without regard to the context, but by applying in a natural sense what was originally spoken in a spiritual sense. In the neut., with a dat. following, to dash or beat against, as winds and waters (Matt. 7:27). With a dat., to stumble at or against, but in a spiritual sense (Rom. 9:32; 1 Pet. 2:8). Used in an absolute sense, to stumble (John 11:9, 10; Rom. 14:21). Deriv.: *kóptō* (2875), to strike, hew, thrust; *apokóptō* (609), to hew off; *proskopḗ* (4349), stumblingblock, offense; *próskomma* (4348), the stumble or offense, hindrance.

4357. Prosménō; from *pros* (4314), to, with, and *ménō* (3306), to remain. To stay at a place (Acts 18:18; 1 Tim. 1:3); followed by a dat. of the person, meaning to remain or continue with (Matt. 15:32; Mark 8:2). In a spiritual sense, to adhere to (Acts 11:23). With a dat. of the thing, to continue or persevere (1 Tim. 5:5).

4382. Prosōpolēpsía; respect of persons, partiality (Rom. 2:11; Eph. 6:9; Col. 3:25; James 2:1). Deriv.: the subst. *prosōpolḗptēs* (4381), respecter of persons; the verb *prosōpolēptéō* (4380), to act with respect to persons (Acts 10:34; James 2:9); the adv. *aprosōpólēptōs* (678), without respect of persons or impartially (1 Pet. 1:17).

4383. Prósōpon; from *pros* (4314), to, and *ōps*, the eye. In general, that part of anything which is turned or presented to the eye of another. The face, the countenance (Matt. 6:16, 17; 17:2, 6; Mark 14:65); face, surface, as of the earth (Luke 21:35; Acts 17:26); face, external or outward appearance (Matt. 16:3; Luke 12:56; 2 Cor. 5:12; 10:7; James 1:11); person, personal appearance (Matt. 22:16; Mark 12:14); *en* [1722], in, *prosṓpō*, in person, meaning in the name of as the representative of and by the authority of (2 Cor. 2:10, cf. 1 Cor. 5:4); a human being (2 Cor. 1:11); with the prep. *apó* (575), from, *prosṓpou*, from the face or presence of (Acts 3:19; 5:41), from before (Acts 7:45); *eis* (1519), unto, *prósōpon*, in the presence of or sight, before (2 Cor. 8:24); *katá* (2596), against or before, *prósōpon*, before the face or presence, before (Luke 2:31; Acts 3:13; 25:16; Gal. 2:11); *pro* ([4253], before) *prósōpon*, before the fact, before, whether of place or time (Matt. 11:10; Luke 1:76; 9:52; Acts 13:24). Deriv.: *prosōpolēpsia* (4382), respect of persons, partiality.

4384. Protássō; to put a specific command forward for a specific purpose (Acts 17:26). See *tássō* (5021), to place something in its category.

4388. Protíthēmi; from *pro* (4253), before, forth, and *títhēmi* (5087), to place. To propose, to set forth or before the eyes (Rom. 3:25); to propose, purpose, design beforehand (Rom. 1:13; Eph. 1:9).

4394. Prophēteía; the prophetic rank or work, the office or gift of a prophet. In Romans 12:6 it is classed with *diakonía* (1248), ministry or serving, and *didaskalía* (1319), teaching as a *chárisma* (5486), the result of God's grace or divine enablement to be exer-

cised within the church (1 Cor. 12:10; 13:2; 1 Thess. 5:20; 1 Tim. 4:14; Rev. 11:6; 19:10). Elsewhere it means prophecy, that which is prophesied, foretold (Matt. 13:14; 1 Cor. 13:8; 14:6, 22; 1 Tim. 1:18; 2 Pet. 1:20, 21; Rev. 1:3; 22:7, 10, 18, 19). A prophecy is something that any believer may proclaim as telling forth God's Word. This, however, does not make him a prophet (*prophḗtēs* [4396], which is used in the NT in a very restrictive sense). Prophets are placed side by side with the apostles as the foundation of the NT Church (Eph. 2:20; 3:5), and also with the evangelists who were the successors of the prophets (1 Cor. 12:28; Eph. 4:11). A prophet prophesies, but one who prophesies is not necessarily a prophet. Deriv.: see *prophḗtēs* (4396), prophet.

4395. Prophēteúō; from *prophḗtēs* (4396), prophet. To prophesy, to foretell things to come (Matt. 11:13; 15:7; Mark 7:6; 1 Pet. 1:10); to declare truths through the inspiration of God's Holy Spirit, whether by prediction or not (Luke 1:67; Acts 2:17, 18; 19:6; 21:9; 1 Cor. 14:1, 3–5). The art of heathen divination, however, is described by the word *manteúomai* (3132).

4396. Prophḗtēs; from the prep. *pro* (4253), before or forth, and *phēmi* (5346), to speak. The word was used of soothsayers who announced beforehand the will of the gods with reference to the future, but this is only a secondary and derived sense, for *pro* must be regarded not as having reference to time meaning before, but rather as local, in the context of space (as in *próphasis* (4392), pretext, what one states or puts forth before another). *Prophḗtēs* means one who speaks openly before anyone, and is the technical name for an interpreter of the oracle, of a divine message. This meaning was never lost in Class. Gr. because the gods were thought of as knowing the future. This technical term came also to mean the interpreters of the future. In the OT, it indicates one to whom and through whom God spoke (Num. 12:2, cf. v. 6), also one to whom God made known His mysteries (Amos 3:7, 8). Hence, generally, one to whom God revealed His purposes, one to whom God spoke (Gen. 20:7, 8, 17, 18). Prediction of the future, while belonging to the subject matter of prophecy, did not form part of the true concept and is especially plain from the promise given in Deuteronomy 18:15, 18–20, cf. Numbers 12:8. The earlier name of a prophet indicating foretelling in Hebr. meant "seer" (1 Sam. 9:9). It is clear that what really characterized the prophet was immediate communion with God, a divine communication of what the prophet had to declare. This is confirmed by the two terms, "reveal myself" (*apokalúptomai* [601]) and "prophesy" in 1 Corinthians 14:29, 30. See Ephesians 3:5; 1 Peter 1:12. That the special element of prophesying was not merely predictions but a showing forth of God's will, especially of His saving purpose, is confirmed by 1 Corinthians 14:37. Two things are necessary for a prophet, an insight granted by God into the divine secrets or mysteries, and a communication to others of these secrets. It includes God's concept of grace, but with the warnings, announcements of judgment, and so forth, pertaining thereto. In the case of the OT, their preaching was a foretelling of the salvation yet to be accomplished. In the NT, prophecy was a publication of the salvation already accomplished, so far at least as it did not concern itself with realities still future. Accordingly, in Ephesians 2:20; 3:5, the prophets, named side by side with the Apostles (meaning the Twelve and those who were so commissioned by Jesus directly) as the foundation of the NT Church, are to be understood as exclusively NT prophets, named again in Ephesians 4:11 between apostles and evangelists (see 1 Cor. 12:28). NT prophets were for the Christian Church what OT prophets were for Israel. They maintained intact the immediate connection between the Church and the God of their salvation. They were messengers or communicators. Such prophets were not ordained in local churches nor do they have successors. The office of a prophet should not be confused with prophecy or the gift of prophecy, which pertains to all believers (1 Cor. 13:8; 14:3; 1 Tim. 1:18; 4:14; Rev. 11:6). Hence, the significant admonition in 1 Thessalonians 5:20, do not despise prophecies. One thing must be remembered—he who prophesies is not necessarily a prophet in the OT or NT sense of a restricted office. In the NT generally in the pl., *hoi prophḗtai*, the prophets, denotes the prophets of the OT. In the sing. *ho prophḗtēs*, the prophet, is applied to Christ with obvious reference to Deuteronomy 18; John 1:21; 6:14; 7:40; Acts 3:22; 7:37. *Prophḗtēs* is used of Christ (see Matt. 13:57; 14:5; 21:11; Mark 6:4, 15; Luke 4:24; 7:16, 39; 13:33; 24:19; John 4:19, 44; 9:17). We read of NT prophets in Acts 11:27; 13:1; 15:32; 21:10; 1 Corinthians 12:28, 29; 14:29, 32, 37; Ephesians 2:20; 3:5; 4:11; Revelation 11:10; 22:9. The word "prophet" is used in the general sense of the Cretan poet Epimenides (Titus 1:12). The fem. *prophḗtis* (4398) is used in Luke 2:36; Revelation 2:20. Deriv.: *phēmi* (5346), to say with the element of manifestation or enlightening; *prophēteúō* (4395), to prophesy; *prophēteía* (4394), the prophetic rank or work, the office or gift of a prophet; *blásphēmos* (989), blasphemer; *blasphēmía* (988), blasphemy or abuse; *blasphēméō* (987), to blaspheme, revile, calumniate.

4412. Prṓton; the neut. of *prṓtos* (4413), used adv. and signifying first. Of time, whether in a superlative sense (Matt. 6:33; Mark 16:9) or more commonly in a comparative sense (Matt. 5:24; 7:5; 8:21), *prṓton humôn*, before you (John 15:18). Of order, dignity (Rom. 3:2; 1 Cor. 12:28; 1 Tim. 2:1; 2 Pet. 1:20; 3:3).

4413. Prṓtos; the superlative degree of *pro* (4253), before. First; used of time (John 5:4; 1 Cor. 15:45, 47; 2 Tim. 4:16; Rev. 1:11, 17; 2:8); former, before, in a comparative sense, as first is often used in Eng. (Luke 2:2; John 1:15, 30, 42; 8:58; 20:4, 8; 1 Cor. 14:30); of order or situation (Acts 16:12); of dignity, first, chief, principal.

4416. Prōtótokos; from *prṓtos* (4413), first, and *tíktō* (5088), to bear, bring forth. The firstborn of man or beast (Heb. 11:28). As applied to Christ: (1) In respect of His being the firstborn of the virgin without excluding, however, the following higher sense in which He was eminently the firstborn (Matt. 1:25; Luke 2:7). (2) He is called the first-begotten or the firstborn of the whole creation (Col. 1:15), in that He existed before all things, and everything both in heaven and earth were created by Him. Furthermore, He was foreordained to inherit all things and to have the preeminence in all things, because all things were created unto Him or for Him (*eis autón*), as well as by Him (*di' autoú*). See Colossians 1:16–18. With the same meaning He is spoken of absolutely as the firstborn (*ton prōtótokon*) in Hebrews 1:6. (3) Christ is also called *prōtótokos ek tōn nekrṓn*, the firstborn or first-begotten from the dead in regard to His being the first who rose from the dead, no more to die; being the first to arise to an immortal and incorruptible life. All those who were raised from the dead later died again, having had only a sample of the resurrection that is yet to come. The Lord Jesus, however, rose and did not become subject to death again (Col. 1:18; Rev. 1:5, cf. Acts 26:23; Rom. 6:9; 1 Cor. 15:20, 23). (4) This title is applied to Christ in respect of His being the firstborn among many brethren, both in holiness and glory (Rom. 8:29). The above are all the references where *prōtótokos* speaks of Christ. *Prōtótokos* also refers to saints. Saints are called the firstborn because under the law the firstborn were peculiarly appropriated to God and were heirs of a double honor and inheritance (Heb. 12:23, cf. Ex. 4:22). As an adj., *prōtótokos* is joined to *huiós* (5207), son, in Matthew 1:25; Luke 2:7: "and she gave birth to her firstborn son." The firstborn here adds prominence to the virginity of the mother of the Lord Jesus until that particular time (Ex. 13:2, 15; 34:19) where a child is spoken of as opening the womb. According to the laws of the OT, the firstborn male was holy to Jehovah and had to be redeemed (Num. 18:15; Luke 2:23, 24). The firstborn son also has special rights as the head of the family and heir (Gen. 25:31; 49:3; 2 Chr. 21:3, cf. Luke 1:32). As a subst., the firstborn, *ho prōtótokos*

as above, is a name given to Christ with various attributes. In Colossians 1:15 Christ holds the same relation to all creation not that He is included as part of the creation, but that the relation of the whole creation to Him is determined by the fact that He is *prōtótokos*, the firstborn, *pásēs* (3956), of all, *ktíseōs* (2937), creation, so that without Him creation could not be (see v. 16). It is not said of Christ that He was *ktistheís*, created, and not of the creation that it was *techtheísa*, born or brought forth. Christ is spoken of in His relationship to creation as to time. He was before there was any creation whatsoever and was not part of the creation. Such relationship is quite a different and far more general one than that of the precedence of a firstborn. This difference in Christ's relationship to the creation is made clear by Colossians 1:17, a verse which has no meaning if *prōtótokos* does not denote Christ's superiority in dignity as well as in time. What is said of Him in Colossians 1:17, And He is before all things, shows that *prōtótokos* does not merely imply precedence in point of time, as if Christ were the beginning of a series of creations. In Hebrews 1:6 Christ is called *ho prōtótokos*, the firstborn, without any further qualification, and here (as in v. 5) a distinction between *huiós* (5207), son, and *ánggelos* (32), angel, is referred to. In v. 6 this distinction is recognized. With reference to the angels, we are led to conclude that *prōtótokos* is here used instead of *huiós*, son, on account of this superiority, so that we have here before us a mode of expression analogous to that of Colossians 1:15, for the relationship of *gegénnēka* (1080), of being born of God, can no more be applied to the angels than to the *ktísis* (2937), creation, generally. In Hebrews 12:23, the Christian Church is called the "church of the firstborn, which are written in heaven," as holding a relationship to God analogous to that of Israel (Ex. 4:22) where Israel is presented as God's firstborn son, and perhaps as also holding a special relationship to all other creatures (James 1:18, cf. Heb. 12:16).

4434. Ptōchós; poor and helpless; one who in his abjectness (*ptōssō*) needs lifting. One who had fallen from a better estate. The *pénēs* (3993) may be poor but he earns his bread by daily labor. The *ptōchós* is so poor that he can only obtain his living by begging. The *pénēs* has nothing superfluous, while the *ptōchós* has nothing at all.

4456. Pōróō; from *pōros*, a small piece of stone broken off from a larger one. The verb means to harden, make hard like a stone, or to make callous and insensible to the touch. In the NT applied only in a spiritual sense to the hearts or minds of men (Mark 6:52; 8:17; John 12:40; Rom. 11:7; 2 Cor. 3:14). Deriv.: *pōrōsis* (4457), hardening.

4457. Pōrōsis; from *pōróō* (4456), to harden. Used figuratively, hardness, callousness, or blindness (Mark 3:5; Rom. 11:25; Eph. 4:18).

4472. Rantízō; from Class. Gr. *rainō*, to sprinkle. Sprinkling was the form of transfer of sacrificial blood in order to secure its atoning efficacy, the form of purifying connected with expiation. Sprinkling of persons took place only upon the ratifying of the covenant (Ex. 24:8); upon the consecration of the family of Aaron to the priesthood (Ex. 29:21); in cleansing from leprosy and pollution from a dead body (Lev. 14:7, 16; Num. 19:11). The first two cases dealt with the establishment of a covenant between God and His people and, accordingly, the application of the atoning blood by the mediator. In the last two we have the removal of fellowship with that which is of the nature of judgment against sin. But it is in keeping with the character of the provisional expiation that an operation (the sprinkling) took place only on God's side; on man's side once only at the outset and never afterward except when leprosy and contact with death (as anticipations of judgment) had actually annulled the covenant relation. It is thus that the sprinkling with the blood of Christ in Hebrews 12:24 is to be taken in the NT. It can properly be connected only with Exodus 24 and Numbers 19 and is to be understood of sprinkling on both sides (Heb. 9:13, 19, 21; 10:22), though no mention is made of sprinkling corresponding with that of the holy place or the altar, as once done in the regular OT ritual (Heb. 9:12). Deriv.: *rantismós* (4473), sprinkling.

4473. Rantismós; from *rantízō* (4472), to sprinkle. Sprinkling. In the NT the blood of Christ corresponds to the blood of sprinkling (Heb. 12:24, cf. Heb. 9:13, 14; 1 Pet. 2). Denotes the application of the expiation made by Christ. In the OT it is the form of that purification which is accomplished by expiation.

4487. Rēma; from *réō*, to speak. A word spoken or uttered (Matt. 12:36; 27:14); a speech or sentence consisting of several words (Matt. 26:75; Mark 14:72; Luke 1:38; 2:50, cf. Rom. 10:8; Heb. 6:5; 1 Pet. 1:25); a word, command (Luke 5:5); denoting the operative or all-powerful word or command of God (Matt. 4:4; Heb. 1:3; 11:3, cf. 12:19); a report, account (Matt. 5:11). *Rēma* stands for the subject matter of the word, the thing which is spoken about (Luke 1:37; 2:15; Acts 10:37; 2 Cor. 13:1).

4506. Rúomai; or *rúō*. Properly denotes to draw with force and violence, to drag, pull, meaning to deliver or to draw out of danger or calamity and to liberate (Matt. 6:13; Luke 1:74; Rom. 7:24; 11:26; 2 Tim. 4:17).

4522. Sagēnē; a long-drawn net or sweep-net, the ends of which were spread out by boats so as to cover a large portion of open sea. They were then drawn together, and all they contained was enclosed and taken (Matt. 13:47). Contrast *díktuon* (1350), net in a general sense; and *amphiblēstron* (293), casting net.

4559. Sarkikós; from *sárx* (4561), flesh. Carnal (Rom. 7:14; 1 Pet. 2:11). *Sárx* (4561) covers that entire domain of our fallen nature made subject to vanity in which sin springs up and moves (Rom. 7:18; 8:5). Syn.: *psuchikós* (5591), soulish, with affinity to natural sinful propensities. The person in whom the *sárx* (4561), the flesh, is more the ruling principle, even as *psuchikós* and *psuchḗ* (5590) is for the animalistic instincts. Ant.: *pneumatikós* (4152), spiritual.

4560. Sarkínos; fleshly material, made or consisting of flesh. Occurs only in 2 Corinthians 3:3. Characterized by the suffix *-inos* versus *-ikos* which carries an ethical meaning as in *sarkikós* (4559), with propensities of the flesh unto sin.

4561. Sárx; flesh, whether of men, beasts, fish, or birds (1 Cor. 15:39); the human body (Acts 2:26, 31; 2 Cor. 7:1; Eph. 2:15; 5:29; Col. 2:5). The expression in Jude 1:7, "going after strange flesh," denotes unnatural homosexual abominations (Rom. 1:27); man (Matt. 24:22; Luke 3:6; Acts 2:17; Rom. 3:20; 1 Cor. 1:29; Gal. 2:20; 1 Pet. 1:24). In John 1:14 when it speaks of the Word becoming flesh, it means He became man (or took human nature upon Himself) and became subject to suffering and mortality (1 Tim. 3:16; 1 John 4:2, 3). Also, the infirmity of human nature (Heb. 5:7); the corrupt nature of man subject to the filthy appetites and passions (John 3:6; Rom. 7:18; 8:6; Gal. 5:13, 16, 17, 19, 24; 6:9); natural relation or descent (Rom. 1:3; 9:3, 5; 11:14); fleshly and temporal advantages (2 Cor. 11:18); refers to the outward and carnal ordinances of the Mosaic Law (Gal. 3:3); the expression "flesh and blood" means either such infirm bodies as we now have (1 Cor. 15:50) in regard to our present weak and corruptible state (Matt. 16:17; Gal. 1:16; Eph. 6:12), or the corruptibility of our present body which will be replaced with incorruptibility (1 Cor. 15:50). Deriv.: *sarkikós* (4559), fleshly, carnal; *sarkinos* (4560), made or consisting of flesh, without any moral implication of following after fleshly lusts.

4567. Satanás; a Gr. form derived from the Aramaic (Hebr., *Satán*). An adversary. This is the second name given to the prince of the devils. The other name is *diábolos* (1228), devil (one who casts either himself or something else between two in order to separate them), the false accuser. In his name as Satan, he is the opposer, the adversary. *Satanás* is the prince of the fallen angels (Matt. 4:10; Mark 1:13) and also used as a collective word for evil spirits or devils (Matt. 12:26; Mark 3:23, 26; Luke 11:18). Applied by the Lord to Peter, who was considered as opposing the divine plan of man's redemption by Christ's suffer-

ings and death, and thus as joining with Satan (Matt. 16:23; Mark 8:33).

4573. Sebázomai; from *sébō* or *sébomai* (4576), to worship religiously (Rom. 1:25). Occurs with *latreúō* (3000), to worship as in a cult. *Sebázomai* denotes not merely the act of pious reverence but the act or acts of worship. Applied to Nero (Acts 25:21, 25); Augustus (Acts 27:1). See *sébomai*, (4576), adore, worship. Deriv.: *sebastós* (4575), venerable, august.

4574. Sébasma; from *sebázomai* (4573), to worship religiously. The object of worship or veneration (Acts 17:23; 2 Thess. 2:4). See *sébomai* (4576), to worship religiously.

4576. Sébomai; worship, from the root *seb*, which originally meant to fall back, before. Such a bodily movement expressed an attitude of respect, being impressed by something great and lofty. Used only in the mid. voice in the NT, to worship, adore (Matt. 15:9; Mark 7:7; Acts 16:14; 18:7, 13; 19:27). The part. noun *sebómenos*, a worshiper of the true God (Acts 13:43, 50; 16:14; 17:4, 17). These were Gentile proselytes as expressed in Acts 13:43. See *sebázomai* (4573), to worship religiously.

4578. Seismós; earthquake (Matt. 24:7; Acts 16:26; Rev. 16:18); see *pnoé* (4157), breath, wind.

4586. Semnós; from *sebnós* (which in turn is from *sébomai* [4576], to worship, venerate). Venerable. *Semnós* does not merely indicate the earthly dignity (*kósmios* [2887]) lent to a person, but one who also owes his modesty to that higher citizenship which is also his, being one who inspires not only respect but reverence and worship. There lies something of majestic and awe-inspiring qualities in *semnós* which does not repel but rather invites and attracts (Phil. 4:8; 1 Tim. 3:8, 11; Titus 2:2). Syn.: *hieroprepḗs* (2412), acting like a sacred person.

4587. Semnótēs; from *semnós* (4586). Decency. Aristotle defined *semnótēs* as the average or the virtue that lies between two extremes of *authádeia* (related to *authádēs* [829], arrogance) and *aréskeia* (699), the subst. of *aréskō* [700], to please, or the ignoble seeking to please everybody. The endeavoring at all costs of dignity and truth to stand well with all the world. Therefore, *semnótēs* stands between caring to please nobody and endeavoring at all costs to please everybody. It is the ability to perform well one's duties as a citizen, but in addition showing that the dignity is not from this earth but from heaven, thus drawing respect and reverence. See 1 Timothy 2:2; 3:4; Titus 2:7.

4592. Sēmeion; sign, miracle with an ethical end and purpose. They are valuable not so much for what they are as for what they indicate of the grace and power of the doer or of his immediate connection with a higher spiritual world (Mark 16:20; Acts 14:3; Heb. 2:4). See *dunámeis* (1411), mighty works; *megaleia* (3167), great works; *éndoxa* (1741), glorious works; *parádoxa* (3861), strange works; *thaumásia* (2297), admirable works; *térata* (5059), terrifying works.

4599. Sthenóō; or *stenóō*; from *sthenós*, strength; to strengthen. Only found in 1 Peter 5:10. Far more common with the priv. *a*, without, as in *asthenéō* (770), to lack in strength or to be sick; *astheneia* (769), disease, infirmity, sickness, weakness; *asthenḗs* (772), sick, without strength, weak.

4607. Sikários; derived from the Latin *sica*, a short dagger. An assassin, robber. It is found only in Acts 21:38. Contrast the general term *phoneús* (5406), murderer, and *anthrōpoktónos* (443), man-slayer.

4608. Síkera; strong drink, an intoxicating liquor, whether wine (Num. 28:7), or more usually, that which is prepared from grain, fruit, honey, dates, as in Luke 1:15 where it occurs together with *oínos* (3631), wine. See Leviticus 10:9; Deuteronomy 29:6; Judges 13:4, 7, 14.

4624. Skandalízō; to commit that which leads to the fall or ruin of someone. Without reference to the element of deceit, it means to throw someone unawares into ruin; to give occasion for ungodly conduct resulting in the mischief incurred thereby (Matt. 5:29; 18:8, 9; Mark 9:43, 45, 47; 1 Cor. 8:13, cf. Matt. 17:27; John 16:1; 1 Cor. 8:13); to craftily entice or lead to ruin, allowing someone to adopt a course in which he will unknowingly come to mischief and ruin (Matt. 18:6; Mark 9:42, 43; Luke 17:2). In the pass., to fall into ruin unawares; to be offended or to be caught or affected by a *skándalon* (4625), trap, or to regard something as a *skándalon*.

4625. Skándalon; the trigger in the trap on which the bait is placed and that springs the trap when it is touched by the animal, causing the trap to close. The word and its deriv. belong only to biblical and ecclesiastical Gr. Its counterpart in the Sept. is the word *pagís* (3803), trap. However, *pagís* simply implies a reference simply to the injury lurking or hidden in the ambush and not so much to the suffering; whereas, *skándalon* involves the conduct of the person who is thus injured. *Skándalon* always denotes the enticement or occasion leading to conduct which brings with it the ruin of the person in question. In the NT the concept of *skándalon* is concerned mainly with the fact that it incites certain behavior which leads to ruin and rarely denotes merely a hidden, unexpected cause of ruin (Rom. 9:33; 1 Pet. 2:8). In most cases, however, the *skándalon* is something which gives occasion to conduct leading to ruin; the course of sin leading to ruin or to a fall (Rom. 14:13; 1 Cor. 1:23; Gal. 5:11; Rev. 2:14). *Ta skándala* are things which lead others to turn away from God's salvation and thus to come to ruin (Matt. 18:7; Luke 17:1).

4641. Sklērokardía; from *sklērós* (4642), hard, and *kardía* (2588), heart. Hardness of heart, that is, stubbornness, obstinacy, perverseness (Matt. 19:8; Mark 10:5; 16:14). It indicates man's condition in his bearing toward God and the revelation of His grace for which He ought to have a willing and receptive place in his heart.

4642. Sklērós; hard (Matt. 25:24), related to touch. An adj. applied to that which, due to a lack of moisture, is hard and dry. In an ethical sense, it means rough, harsh. Contrast *austērós* (840), austere, related to the taste. Applies to things that draw together and contract the tongue, which are harsh and stringent to the palate (e. g., a new wine not yet mellowed by age, unripe fruit, etc.). *Sklērós* always conveys a grave reproach indicating a harsh, inhuman character, which is not the case with *austērós*.

4643. Sklērótēs; from *sklērós* (4642), dry, hard. Hardness, obstinacy, stubbornness (Rom. 2:5).

4645. Sklērúnō; to make hard or stiff, to harden, make obdurate. In the NT, applied only figuratively to the heart or mind (Acts 19:9; Rom. 9:18; Heb. 3:13). Joined with the pl. *kardiás* (2588), hearts (Heb. 3:8, 15; 4:7).

4648. Skopéō; used only in the pres. and imperfect. To look towards an object, to contemplate, give attention to; literally, to spy out (Luke 11:35; Rom. 16:17; 2 Cor. 4:18; Gal. 6:1; Phil. 2:4; 3:17). *Skopós* (4649), a scout or spy, also goal, aim, end (Phil. 3:14).

4649. Skopós; from *skopéō* (4648), to look toward a goal, give heed. Used as a mark at the goal or end of a race (Phil. 3:14, cf. 2 Cor. 4:18).

4653. Skotía; darkness (Matt. 10:27; Luke 12:3; John 6:17; 20:1). Figuratively, like *skótos* (4655), darkness, and with the prevailing associated idea of unhappiness or ruin (John 8:12; 12:35, 46). As light is not only the emblem of happiness but also of beneficence, darkness represents unhappiness (John 12:35; 1 John 2:11). Thus, *skotía* is not a figurative term for sin, but refers to the consequences of sin.

4655. Skótos; from *ischō*, to restrain, stop (for when one is overcome by the night he is forced to stop). Physical darkness (Matt. 27:45; Mark 15:33; Luke 23:44; 2 Cor. 4:6, cf. Acts 13:11); spiritual darkness, implying ignorance or error (John 3:19; Rom. 2:19); sin and misery (Matt. 4:16; Luke 1:79; Acts 26:18; 1 Thess. 5:4; 1 Pet. 2:9), also persons in such a state (Eph. 5:8); the works of darkness (Rom. 13:12; Eph. 5:11); such works as are usually practiced by men in darkness or secretly (cf. 1 Cor. 4:5; 1 John 1:6). Denotes the infernal spirits as opposite to Christ, the sun or light

of righteousness (Luke 22:53). Eternal misery and damnation (Matt. 8:12; 2 Pet. 2:17; Jude 1:13). Syn.: *gnóphos* (1105), a thick dark cloud; *zóphos* (2217), infernal darkness; *achlús* (887), a thick mist, fog. Ant.: *phôs* (5457), light.

4678. Sophía; wisdom, the knowledge of how to regulate one's relationship with God, wisdom which is related to goodness (Matt. 12:42; Eph. 1:8). When one is wise unto God, he is *phrónimos* (5429), prudent with others, and knows how to regulate circumstances. Adj. or adj. noun: *sophós* (4680), wise, applied to God and man, both in respect of true spiritual and heavenly wisdom; and also of false or worldly wisdom; skillful, expert; sensible, judicious although this is more frequently expressed by *phrónimos*, prudent. Related words: *sophízō* (4679), to make wise, instruct (2 Tim. 3:15); *sophizomai*, pass. voice, to devise cunningly or deceitfully (2 Pet. 1:16).

4680. Sophós; derived probably from the Hebr. *sophim*, signifying watchmen. In the OT these watchmen used to ascend to the mountains so that they might see all around (Num. 23:14). The Greeks observed the course and motions of the heavens and called themselves *sophoi*. Therefore, in its basic meaning *sophós* is one who knows how to regulate his course in view of movements of the heavens or of God. NT meanings: (1) Wise, as applied to God (Rom. 16:27; 1 Tim. 1:17); to man both in respect of truth (1 Cor. 3:18; Eph. 5:15) and also of false or worldly wisdom (Matt. 11:25; Rom. 1:22; 1 Cor. 1:19, 20, 26). (2) Skillful, expert (1 Cor. 3:10). In Class. Gr. used of workmen to show their expertise. (3) Prudent, sensible, judicious. To vindicate this quality the Greeks used to speak of a person as *phrónimos* (5429) rather than *sophós*. However, it is used in this manner in 1 Corinthians 6:5, and in the comparative degree, wiser, in 1 Corinthians 1:25. See *sophía* (4678), wisdom.

4684. Spataláō; to live in luxury; the same characteristics as *strēniáō* (4763), to live luxuriously, and *truphάō* (5171), to live in pleasure, but with the further notion of wastefulness and prodigality (1 Tim. 5:6; James 5:5). *Spataláō* applied to the prodigal son (Luke 15:13); *truphάō* to the rich man faring sumptuously every day (Luke 16:19); *strēniáō* to Jeshurun, when, waxing fat, he kicked (Sept.: Deut. 32:15).

4690. Spérma; seed for sowing and growing seed (i.e., both what is sown as containing the germ of new fruit and the seed which is growing out of the seed sown. Originally used of plants as seed (Matt. 13:24, 27, 32, 37, 38; 2 Cor. 9:10); as seed sown and growing, produce. In 1 John 3:9 the *spérma* of God denotes God's power at work, the Holy Spirit working in the hearts of believers (John 1:13). Also figuratively used of living beings, as of the seed of the man; of posterity or descendants. In Class. Gr. terminology it does not strictly signify descendants collectively, nor posterity as a whole, but primarily only the individual, the child, offspring, son or daughter. In the Bible, however, *spérma* has mostly a coll. meaning (Rev. 12:17). Thus, it denotes the immediate descendants, children (Matt. 22:24, 25; Mark 12:19–22; Luke 20:28). For this reason, especially in the Sept. (Psalms 37:28; 69:36; Proverbs 11:21; Isaiah 1:4; 57:4; 65:23), it is similar in meaning to *génnēma* (1081), offspring, and signifies a spiritual fellowship without reference to relationship of race. The expression "the seed of David" (John 7:42; Rom. 1:3; 2 Tim. 2:8) means progeny, posterity of David (see 2 Sam. 7:12; Ps. 89:4; Acts 13:23). Similarly with the term the *spérma* of Abraham (Luke 1:55; John 8:33, 37; Acts 3:25; 7:5, 6; Rom. 4:13, 16, 18). Where Christ is designated as the progeny or offspring of Abraham, He is referred to as the Messiah. There are, indeed, *spérmata*, seeds, of Abraham, lines of descent, those namely of Ishmael or Esau besides Isaac or Israel; yet the promise does not apply to all the lines of descent, but to one line which alone is always meant by the seed of Abraham. To take *spérmata* (pl.) as a coll. term, and *spérma* (sing.) of an individual person, is foreign to Pauline phraseology; the pl. is never used of a coll. concept. In Galatians 3:16, one line of progeny must be distinguished from more than one, *spérma*, seed, coll. *spérmata*, seeds, lines of descendants, taking into account Genesis 21:12, 13 and Galatians 3:29. That Paul has in mind the several lines of descendants from Abraham is evident in Galatians 4:22.

4695. Spilóō; to defile, spot; found only in James 3:6; Jude 1:23. Close to the meaning of *miainō* (3392), to defile.

4696. Spilos; a spot, moral blemish (Eph. 5:27; 1 Pet. 2:13). Related words: *áspilos* (784), without spot; *spilas* (4694), spot (Jude 1:12); equivalent to *spílos*.

4714. Stásis; from *histēmi* (2476), to stand. A standing, stability, continuance (Heb. 9:8). An insurrection, sedition or a standing up (Mark 15:7; Luke 23:19, 25; Acts 19:40; 24:5) referring to a civil insurrection, while *pólemos* (4171), war, refers to a foreign strife. A contention, dissension, dispute (Acts 15:2; 23:7, 10).

4716. Staurós; from *histēmi* (2476) or *stáō*, to stand. A cross, a stake for execution, an instrument of torture. It was not abolished until the time of Constantine, who put an end to it out of regard to Christianity. Crucifixion was the same time an execution, a pillory, and an instrument of torture. In the NT it means: (1) A Roman cross consisting of a straight piece of wood fixed in the earth with a transverse beam fastened across its top to which the person's hands were nailed, and a small piece of wood projecting from the vertical piece, to which the crucified person's feet were nailed. This is the type of cross on which the Lord Jesus suffered (Matt. 27:32, 40, 42). (2) It refers to the whole passion of Christ and the merit of His sufferings and death (Gal. 6:14; Eph. 2:16) and also to the doctrine concerning these (1 Cor. 1:17; Gal. 6:12). (3) It denotes that portion of affliction which is endured by pious and good men as a trial of their faith, to conform them to the example of their crucified Master (Matt. 10:38; 16:24; Mark 8:34; 10:21; Luke 9:23; 14:27). The expressions of taking up or carrying the cross allude to the Roman custom of making the criminal carry the cross on which he was to suffer (John 19:17). When we read of the antagonism to the cross of Christ, we must understand it as antagonism to a redemption which was accomplished through the deepest humiliation, not through a display of power and glory (Gal. 6:14; Phil. 2:5–8). It is often not the sacrifice of Christ that is emphasized in the NT, but the blood of Christ (Col. 1:20) as the means of redemption. This is because the blood refers to the sacrifice, while the cross refers more to the shame. Deriv.: *stauróō* (4717), to crucify.

4717. Stauróō; from *staurós* (4716), cross. To crucify, spoken of the punishment of crucifixion (Matt. 20:19; 23:34; 26:2); to crucify the flesh along with its affections and lusts so as to mortify them through the faith and love of the crucified Christ (Gal. 5:24; 6:14). When Paul says in Galatians 6:14, "The world has been crucified unto me, and I to the world," he means that so great was his regard for his crucified Savior that the world no longer had any more charm for him than the corpse of a crucified malefactor would have, nor did he take any more delight in worldly things than a person expiring on a cross would take delight in the objects around him. Deriv.: *staurós* (4716), cross; *anastauróō* (388), to crucify again; *sunstauróō* (4957), to crucify with.

4724. Stéllō; related to *histēmi* (2476), to set, place, or stand. To send, as such it does not occur in the NT, but it does occur in many deriv. with a prep., especially *apostéllō* (649), send, from *apóstolos* (652), an apostle or one sent from. In its mid. form, *stéllomai* with an acc. of the prep. *apó* (575) following, meaning to avoid or withdraw oneself from, to send oneself away from (2 Cor. 8:20; 2 Thess. 3:6).

4730. Stenochōría; from *stenós* (4728), narrow, and *chōréō* (5562), to be in or to fit in a space. A narrow place (Rom. 2:9). Symbolically, great distress, straights (Rom. 8:35; 2 Cor. 6:4; 12:10). Distinguished from *thlípsis* (2347), tribulation. In three of the four occurrences of stenochōría in the NT these two words are used together (Rom. 2:9; 8:35; 2 Cor. 6:4). *Thlípsis* has more the meaning of crushing or affliction and

is more serious than *stenochória* which may refer more to the narrowness of room or being pressed from the sides rather than from the top. *Stenochória* may be the opposite of *ánesis* (425), which figuratively speaking means plenty of room for relaxation. Deriv.: *stenochōréomai* (4729), to be distressed, straitened.

4735. Stéphanos; crown. In Class. Gr. not used of the kingly crown but of the crown of victory in games, of civic worth, military valor, nuptial joy, festal gladness. Woven of oak, ivy, myrtle, olive leaves or flowers. Used as a wreath or the garland. Contrast *diádēma* (1238), diadem, a white linen band encircling the brow to indicate the assumption of royal dignity.

4747. Stoicheíon; from *stoichos*, row, and *stoichéō* (4748), to put or go in a row, one of a series. In the pl. *ta stoicheía*, the elements or first principles of matter from which other things proceed in order or of which they are composed (2 Pet. 3:10, 12). Figuratively refers to the elements of first principles of the Christian doctrine (Heb. 5:12). Paul calls the ceremonial ordinances of the Mosaic Law the elements of the world or worldly elements (Gal. 4:3; Col. 2:8, 20). In Galatians 4:9, he calls them weak and poor elements when considered merely in themselves and in opposition to the great realities to which they were designed to lead. These elements contain the rudiments of the knowledge of Christ. The Law, as a schoolmaster, was to bring the Jews to this knowledge (Gal. 3:24). They are called worldly as consisting in outward worldly institutions (Heb. 9:1).

4749. Stolé; from *stéllō* (4724), to send. A stately robe reaching to the feet or a train sweeping the ground. More often worn by women (Mark 12:38; 16:5; Luke 15:22; 20:46; Rev. 6:11; 7:9, 13, 14).

4762. Stréphō; to turn. Intrans., to turn oneself (Acts 7:42); mid., to turn oneself (Acts 13:46); in a moral sense, to change, alter, adopt another course (Matt. 18:3). Deriv.: *epistréphō* (1994), to turn toward, turn about to; *apostréphō* (654), to turn away or back; *epistrophé* (1995), to return.

4763. Strēniáō; to be insolent because of wealth. To act with wantonness and petulance from abundance. It has the connotation of strength and vigor (not effeminacy and self-indulgence) like *truphάō* (5171), to live in pleasure. Occurs only in Revelation 18:7, 9. Deriv.: the noun, *strēnós* (4764), luxury (Rev. 18:3); the comp. verb *katastrēniáō* (2691), to become lascivious against.

4774. Suggnōmē; from *sun* (4862), with, and *gnōmē* (1106), opinion, sentiment, will. Concession, permission, leave (1 Cor. 7:6).

4777. Sugkakopatheō; from *sun* (4862), together with, and *kakopathéō* (2553), to suffer evil or affliction. Only in 2 Timothy 1:8. To suffer evil or affliction together with another.

4779. Sugkaléō; from *sun* (4862), together, and *kaléō* (2564), to call. To call together (Mark 15:16; Luke 9:1; 15:6, 9; 23:13; Acts 5:21; 10:24; 28:17).

4789. Sugklēronómos; from *sun* (4862), together, and *klēronómos* (2818), an heir, one who has a lot or who is allotted something. One who participates in the same lot, a joint heir (Rom. 8:17). Refers to a personal equality based on an equality of possession. In Hebrews 11:9 it speaks of Isaac and Jacob in their relation to Abraham; in 1 Peter 3:7 of women in relation to their husbands being joint heirs of the grace of life; in Ephesians 3:6 of the Gentiles being joint heirs with Israel (see also Eph. 1:11).

4790. Sugkoinōnéō; from *sun* (4862), together with, and *koinōnéō* (2841), to partake. To participate in something with someone. In the NT only, with a dat. of thing, as a strengthened form of *koinōnéō* (2841), to be common (Eph. 5:11; Phil. 4:14; Rev. 18:4, noun form *sugkoinōnós*).

4793. Sugkrínō; from *sun* (4862), together, and *krinō* (2919), to judge. Literally, to separate and arrange together, combine, unite. To compare (2 Cor. 10:12); comparing spiritual things with spiritual (1 Cor. 2:13). Ant.: *diakrinō* (1252), to separate one from another, divide, part.

4832. Súmmorphos; from *sun* (4862), together with, and *morphé* (3444), form. In Romans 8:29, it refers to the conformity of children of God "to the image of his Son" and in Philippians 3:21 of their physical conformity to His body of glory. Deriv.: *summorphóō* (4833), becoming conformed (Phil. 3:10).

4834. Sumpathéō; from *sun* (4862), together with, and *páschō* (3958), to suffer. With a dat., to sympathize with, to be compassionate, have compassion upon (Heb. 4:15; 10:34).

4835. Sumpathés; from *sumpathéō* (4834), to feel together with. Compassionate, sympathizing, adj. (1 Pet. 3:8).

4841. Sumpáschō; from *sun* (4862), together with, and *páschō* (3958), to suffer. To suffer together with (Rom. 8:17; 1 Cor. 12:26).

4845. Sumplēróō; from *sun* (4862), an intens. prep., and *plēróō* (4137), to fill. Fulfill. The comp. verb, to fill to the brim. Used in the pass., to be filled completely, as with water (Luke 8:23, cf. Mark 4:37). In the pass., used of time, to be fulfilled or fully come (Luke 9:51; Acts 2:1, cf. John 7:8).

4850. Sumpresbúteros; from *sun* (4862), together with, and *presbúteros* (4245), an elder. A fellow elder (1 Pet. 5:1). Peter reminds the elders of the dignity of their office that they might not forget its duties (vv. 2, 3).

4851. Sumphérō; from *sun* (4862), together, and *pherō* (5342), to bring. To bring together (Acts 19:19); absolutely or with a dat. following, to be profitable, advantageous, to conduce or bring together for the benefit of another. Used either personally (1 Cor. 6:12; 10:23; 2 Cor. 8:10) or impersonally, meaning that it is advantageous (Matt. 5:29; 19:10). The neut. part. *to* (neut. def. art.), the, *sumphéron*, advantage, profit, benefit (1 Cor. 7:35; 10:33; 12:7; Heb. 12:10). See *phérō* (5342), to bring.

4854. Súmphutos; from *sun* (4862), together, and *phúō* (5453), to become, to increase. Growing at the same time, growing together, growing over (Rom. 6:5). It means not merely homogeneousness, but being united one with another.

4861. Súmpsuchos; from *sun* (4862) together, and *psuché* (5590), soul. Joined together in soul or sentiment, unanimous (Phil. 2:2). It signifies community of life and love. Deriv.: *psuché* (5590), soul; *psuchikós* (5591), soulish or driven by one's natural instinct; *ápsuchos* (895), without a soul, lifeless; *isópsuchos* (2473), equal-souled or like-minded; *dipsuchos* (1374), double-souled or double-minded.

4862. Sun; together, as a prep. governing only the dat., with, implying a nearer and closer connection than *metá* (3326), with. When *sun* demonstrates connection, consort, as arising from likeness of doing or suffering from a common lot or event, it means "in like manner with" (Rom. 6:8). When used, however, of connection arising from possession, it means being entrusted with anything (1 Cor. 15:10). Implies a joint working, cooperation, and when it does, it speaks of a means, instrument, with, through, by virtue of (1 Cor. 5:4); also addition, accession, like the Eng. "with," equivalent to besides, over and above (Luke 24:21). In composition, *sun* implies society, companionship, consort, with, together, as the English prefix con-; also therewith, withal, as in *sunágō* (4863), to gather together. Denotes completeness, all together, round about, on every side, wholly, and in this way it becomes an intens. as in *sugkalúptō* (4780), to cover altogether.

4863. Sunágō; from *sun* (4862), and *ágō* (71), to lead, from which comes *sunagōgé* (4864), synagogue. To take in, lodge, entertain (Matt. 25:35). It has a much gentler meaning than *sullégō* (4816), to gather together. The difference between the two words is demonstrated in Matthew 13:28, when the verb *sullégō* is used for collecting the tares and the word *sunágō* is used for gathering together the wheat in the barn (in v. 30).

4864. Sunagōgé; from *sunágō* (4863), to lead together, assemble. A gathering, congregation, synagogue. The congregation of Israel was designated by the term *sunagōgé* or *ekklēsía* (1577), church. As the

word was used, it did not imply the natural unity of the people, but a community established in a special way and for a special object. In the NT, where *ekklēsía*, is adopted as the name for God's Church (that is, the congregation of the saved), *sunagōgḗ* is used to designate the fellowship only in Revelation 2:9; 3:9, where the unbelieving Jews as a body are called the "synagogue of Satan." See also Acts 14:1; 17:1; 18:7. The synagogue of Satan is set as opposite to the church of God. A synagogue was finally designated as the Sabbath assembly of the Jews (Acts 13:43). In James 2:2 a synagogue is used to designate the worshiping assembly of the Jewish Christians. In other places in the NT it is used as the assembly place of the Jews.

4865. Sunagōnízomai; from *sun* (4862), together, and *agōnízomai* (75), to contend for victory in the public games. To fight in company with, assist someone in a fight, help (Rom. 15:30). The word is chosen with reference to the opposers from whom the Apostle Paul desired to be delivered (v. 31), not like *agōnízomai* (Col. 4:12).

4888. Sundoxázō; from *sun* (4862), together, and *doxázō* (1392), to glorify. To glorify together (Rom. 8:17).

4889. Súndoulos; from *sun* (4862), together, and *doúlos* (1401), slave. A fellow slave found in the same natural conditions (Matt. 18:28, 29, 31, 33; 24:49); a servant of the same Lord (Col. 1:7; 4:7; Rev. 6:11); of angels (Rev. 19:10; 22:9).

4891. Sunegeírō; from *sun* (4862), together, and *egeírō* (1453), to raise. To awaken together, both with cooperation and common activity. In the NT it occurs first in Ephesians 2:6 where our being "raised up together" with Christ is referred to. The revivification of Christ, His assuming a new life (Rom. 6:10), involves at the same time revivifying those that are His. It refers to the delivery from the state into which they have been brought by sin and which brought death to them (Rom. 6:4, 10). Therefore, the *sun*, together, in *sunegeírō*, expresses not merely the similarity of the deliverance from the death of sin to new life in Christ, but it affirms that it is connected with Christ's resurrection. It also refers to an effect brought about on God's part through His death and resurrection and our appropriation of that and the symbolism of it in baptism (Rom. 6:4). It has a similar meaning in Colossians 2:12; 3:1. Practically, the meaning coincides with being justified (Rom. 4:25; 5:1; Col. 2:12, 13).

4893. Suneídēsis; conscience. A fem. noun from *suneidō* (4894), to know together with, from *sún* (4862), together with, and *eidō* (1492), to know intuitively (which see for deriv.). Conscience, to be one's own witness, one's own consciousness coming forward as witness. It denotes an abiding consciousness whose nature it is to bear witness to the subject regarding his own conduct in a moral sense (Tit. 1:15). It is self-consciousness. Particularly, a knowing with oneself, consciousness; and hence conscience, that faculty of the soul which distinguishes between right and wrong, and prompts to choose the former and avoid the latter (Jn. 8:9; Rom. 2:15; 9:1; 13:5; 1 Cor. 10:25, 27-29; 2 Cor. 1:12; 1 Tim. 4:2; Tit. 1:15; Heb. 9:9,14; 10:2, 22). Syn.: *súnesis* (4907), mentally putting it together, refers to the presentiment of an obligation bearing witness to itself in the consciousness. *Súnesis* is that which generally precedes action, therefore *súnesis* is moral obligation. However, in the NT *suneidēsis* is not merely the testimony of one's own conduct borne by consciousness (Rom. 9:1), but at the same time also the testimony concerning duty (Rom. 1:19, 21, 32; 2:15; 2 Cor. 1:12).

4894. Súnoida; from *sun* (4862), and *oída*, or *eidō* (1492), to know intuitively. (The form suneidō found in Strong's Dictionary is what the present form would be if it existed, but there is no such form in the Gr.) To know together with, to know what others know or do, intend to do, or have done. A precise definition would be to be conscious of oneself or to be one's own witness. The word is used by Paul in 1 Corinthians 4:4 in the sense of being compelled to testify against oneself. The verb *suneidéō* is used also in Acts 5:2; 12:12; 14:6. From this verb is derived the noun *suneídēsis* (4893), translated "conscience," the subject's own consciousness in which he bears witness to himself and appears as his own witness.

4895. Súneimi; fut. *sunésomai*, from *sun* (4862), together and *eimí* (1510), to be, to come. With the dat. (Luke 9:18; Acts 22:11). Syn.: *sunérchomai* (4905), to come together; *paragínomai* (3854), to come or be near; *sumparagínomai* (4836), to come together, to stand at one's side; *sunanabaín* (4872), to come up with; *suntugchánō* (4940), to chance upon with. Ant.: *sunporeúomai* (4848), to go together with; *ápeimi* (548), to go away; *sugkatabinō* (4782), to go down with; *éxeimi* (1826), to go out; *sunérchomai* (4905), to go with.

4896. Súneimi; only in the part. *suniṓn*, to go or come or gather together, convene, bring it together, understand, deliberate, from *sun* (4862), together, and *eimí*, to go, come, bring (see *ápeimi* [549] for other comp.). Equal to *suniēmi* (4920), to bring together, perceive, understand, from which is derived the noun *súnesis* (4907), understanding, perception; *sunetós* (4908), prudent, one who puts things together, *asúnetos* (801), one without understanding, discernment. Used absolutely (Luke 8:4). Syn.: *sunágō* (4863), to gather or bring together and the more inten. *episunágō* (1996), to gather together, emphasizing the place where they are gathered; *sullégō* (4816), to collect or gather up or out; *sunathroizō* (4867), to gather together. In a figurative sense of perceiving, understanding: *noéō* (3539), to perceive with the mind; *ginṓskō* (1097), to know experientially; *epístamai* (1987), to know well; *punthánomai* (4441), to understand by searching, inquiring; *gnōrízō* (1107), to make known, to come to know; *manthánō* (3129), understand, learn. Ant.: *agnoéō* (50), to be ignorant, not understand; *apistéō* (569), to disbelieve, not to allow one to be persuaded; *apeithéō* (544), to disbelieve, not to allow one to be persuaded by exercising his mental capacities.

4907. Súnesis; insight, the critical faculty of how to evaluate people, things, circumstances (Mark 12:33; Luke 2:47; 1 Cor. 1:19; Eph. 3:4; Col. 1:9; 2:2; 2 Tim. 2:7).

4908. Sunetós; intelligent, sagacious, penetrating. It refers to having *súnesis* (4907), the critical faculty of discernment (Matt. 11:25; Luke 10:21; Acts 13:7; 1 Cor. 1:19).

4912. Sunéchō; from *sun* (4862), an intens. prep., and *échō* (2192), to have. To hold fast (Luke 22:63); to straighten, confine (Luke 8:45; 19:43). Mid. voice, *sunéchomai*, to be in a mental strait (Luke 12:50; Acts 18:5; Phil. 1:23); to constrain, bind (2 Cor. 5:14); to stop the ears (Acts 7:57). Pass. voice, *sunéchomai*, to be detained, afflicted with, to be sick of (Matt. 4:24; Luke 4:38; Acts 28:8); to be under the influence of (Luke 8:37).

4920. Suníēmi; from *sun* (4862), together or together with, and *hiēmi*, to send or put. To bring together. When the word is confined to the sphere of mental perception, it means to hear, notice, perceive, recognize, understand, put something together and make sense out of it. Thus, it strictly denotes the collecting together of the individual features of an object into a whole, as collecting the pieces of a puzzle and putting them together. According to Aristotle it is a syn. of *manthánō* (3129), to learn, to understand, and differs from *noéō* (3539), to merely perceive. *Manthánō* involves the capability of knowing and *suniēmi* involves the activity of knowing (Matt. 15:16; Mark 8:17; Luke 24:45). The difference between *suniēmi* and *ginṓskō* (1097), to know, knowledge acquired by reflection and consideration, is that *suniēmi* involves immediate knowledge (Luke 8:9, 10; 18:34) even as the verb *oída*, derived from *eidō* (1492). It is a moral reflection, pondering, or laying to heart (Eph. 5:17) as opposed to merely reflecting on the meaning of something. It involves moral or religious conduct and is attributed to the heart (Mark 6:52; 8:17; Acts 28:27). The adj. *sunetós* (4908), judicious, and *asúnetos* (801), non-judicious, are also used with the same moral significance. The verb is seldom used with an obj. In a weakened sense,

the verb means to notice, heed, hear, or listen to.

4921. Sunistēmi; or *sunistáō*; from *sun* (4862), together with, and *histēmi* (2476) or *histáō*, to set, place. To set or place together with. In the perf. act. joined with a dat., to stand together with (Luke 9:32); to stand together, stand (2 Pet. 3:5), referring to the earth standing out of the water and in the water in its first formation (Sept.: Gen. 1:6) and at the height of the flood (Gen. 8:2); to consist, subsist (Col. 1:17); to commend, recommend or make acceptable or illustrious (Rom. 3:5; 5:8; 2 Cor. 4:2; 10:18; 12:11); to commend, recommend, commit to the care or kindness of another (Rom. 16:1); to show, prove, approve, manifest (2 Cor. 6:4; 7:11; Gal. 2:18).

4930. Suntéleia; from *suntelḗō* (4931). A termination, completion. In the NT used only in the expressions *suntéleia tou aiónos*, "the end of the world" (Matt. 13:39, 40, 49; 24:3; 28:20) and *tōn aiónōn*, "of the world" (Heb. 9:26).

4931. Suntelḗō; from *sun* (4862), an intens. prep., and *telḗō* (5055), to finish. To finish entirely, make an end of (Matt. 7:28; Luke 4:13); of time (Luke 4:2; Acts 21:27); to accomplish, perform (Mark 13:4; Rom. 9:28); to complete (Heb. 8:8). Deriv.: *suntéleia* (4930), a finishing, consummation, end; not the termination but the heading up of events to the appointed climax.

4933. Suntēréō; from *sún* (4862), an intens. prep., and *tēréō* (5083), to guard, keep. To preserve, keep safe, close. In Luke 2:19, contrast *diatēréō* (1301) in v. 51 with the words of the shepherds. In Mark 6:20, used of the preservation of John the Baptist from Herodias. In Matthew 9:17 (in some MSS Luke 5:38), used of the preservation of wineskins.

4951. Súrō; to draw, drag, whether of things (John 21:8) or persons (Acts 8:3; 14:19; 17:6). It involves the notion of violence which is not necessarily expressed in *helkúō* (1670), to attract. *Súrō* has the sense of dragging something or someone which is unable to resist, like pulling in a fish already hooked or dragging a dead body.

4954. Sússōmos; from *sun* (4862), together, and *sṓma* (4983), body. United in one body, that is, members of the body of Christ (Eph. 3:6). *Sṓma* is used elsewhere of the Church, meaning incorporated with the Church.

4957. Sustauróō; from *sun* (4862), together with, and *stauróō* (4717), to crucify. To crucify together with, whether bodily (Matt. 27:44; Mark 15:32; John 19:32), or spiritually by mortifying our worldly and fleshly lusts by the cross of Christ (Rom. 6:6; Gal. 2:20).

4964. Suschēmatízō; from *sun* (4862), together with, and *schēmatízō*, to fashion, which is from *schēma* (4976), fashion. With a dat. following, to conform to (Rom. 12:2; 1 Pet. 1:14). In Romans 12:2 is *mḗ* (3361), not, and *suschēmatizesthe*, with this age, that is, do not fall in with the external and fleeting fashions of this age nor be fashioned to them, but undergo a deep inner change (*metamorphoústhe* [3339]) by the qualitative renewing (*anakainṓsei* [341] of your mind as the Spirit of God alone can work in you (2 Cor. 3:18).

4976. Schēma; from *éschēmai*, perf. pass. of *échō* (2192), have. Fashion, external form, appearance (1 Cor. 7:31), possibly from *skḗma* from the scene of the theater. The *schēma* of Philippians 2:8 is Jesus' whole outward appearance in which there was no difference between the Incarnate Son and the other children of men. It was the mode of His manifestation. The phrase in Philippians 2:8, "and being found in fashion (*schēmati*) as a man," brings forward the distinction of *schēma* with *morphḗ* (3444), essence. The verity of the incarnation that He was God and continued to be God is expressed with *morphḗ*. The verb for this is *labṓn* (*lambánō* [2983]) "took upon him," aor. act. part., having taken on His own initiative and power the form of a servant (*doúlou* [1401]). The words that follow, *kai schēmati euretheís* (*heurískō* [2147]), "and being found in fashion as a man," declare the outward facts which came under the knowledge of His fellow men with an emphasis on the verb *euretheís*, "being found." The *schēma* here signifies the whole outward appearance. In no physical way was He found different from other children of men in contrast to His *morphḗ* (3444) which was the externalization of His inner character which was without sin. Deriv.: *metaschēmatízō* (3345), to change the external shape. Contrast *metamorphóō* (3339), change, both internal and external. See *morphóō* (3445), to fashion.

4978. Schisma; from *schízō* (4977), to split, tear. Schism; division in mind, sentiment, and so into factions (Matt. 9:16; Mark 2:21; John 7:43; 9:16; 10:19; 1 Cor. 1:10; 11:18; 12:25). Contrast *hairesis* (139), heresy, which indicates a tendency opposite the accepted doctrine or practice.

4982. Sṓzō; to save. Salvation in regard to: (1) Material and temporal deliverance from danger, suffering, and so forth. (Matt. 8:25; Mark 13:20; Luke 23:35; John 12:27; 1 Tim. 2:15; 2 Tim. 4:18); sickness (Matt. 9:22; Mark 5:34; Luke 8:48; James 5:15); preservation (Jude 1:5). (2) The spiritual and eternal salvation granted immediately by God to those who believe on Christ (Acts 2:47; 16:31; Rom. 8:24; Eph. 2:5, 8; 1 Tim. 2:4; 2 Tim. 1:9; Titus 3:5); human agency in this (Rom. 11:14; 1 Cor. 7:16; 9:22). (3) The present experience of God's power to deliver from the bondage of sin (Matt. 1:21; Rom. 5:10; 1 Cor. 15:2; Heb. 7:25; James 1:21); human agency in this (1 Tim. 4:16). (4) The future deliverance of believers at the Second Coming (Rom. 5:9). (5) The deliverance of Israel (Rom. 11:26). (6) All the blessings inclusively bestowed by God on men in Christ (Luke 19:10; John 10:9; 1 Cor. 10:33; 1 Tim. 1:15). (7) Those who endure to the end, the time of the Great Tribulation (Matt. 10:22; Mark 13:13). (8) The individual believer who, though losing his reward at the Judgment Seat of Christ, will not lose his salvation (1 Cor. 3:15). (9) The deliverance of the nations at the millenium (Rev. 21:24). Deriv.: *diasṓzō* (1295), to rescue; *sōtēría* (4991), salvation; *sōtḗr* (4990), Savior; *sōtḗrion* (4992), salvation; *sōtḗrios* (4992), saving.

4983. Sṓma; body. Various meanings: (1) A corporeal body, whether of a man (Matt. 6:25; 10:28) or of some other creature (James 3:3); either living or dead (Matt. 14:12; 27:58; Heb. 13:11). (2) In the pl., often used in the Gr. writers for the bodies of men taken in war and reduced to slavery, thus meaning slaves, as applied in Rev. 18:13. (3) The Church, in respect of Christ who is the head of this body and supplies its spiritual life and motion (Eph. 1:23; 4:16; Col. 1:18; 2:19); in respect of believers, who are mystical members of one body (Rom. 12:5; 1 Cor. 12:12 ff.). (4) An organized group, as of plants (1 Cor. 15:37, 38). (5) A body, material substance (1 Cor. 15:40). (6) Substance or reality as opposed to shadows or types (Col. 2:17). The body is the vessel of the spiritual part of man which is called *psuchḗ*, distinguished from *pneúma* (4151) which only man possesses (1 Thess. 5:23). A separation of the physical from the spiritual is possible (Luke 12:4; 2 Cor. 12:2, 3) and is accomplished at death. With reference to this separation, the body may be regarded as the covering, the dwelling place (2 Cor. 5:1–4, 6, 8). The *sṓma psuchikón* (5591), soulish body, means that body which is driven and directed by the natural sinful instincts of man while the *sṓma pneumatikón* (4152) is our new resurrection body which will be governed only by our God-given spirit which enables us to communicate with God (1 Cor. 15:35–44). Deriv.: *sṓmatikós* (4984), bodily or corporeal; *sússōmos* (4954), united in one body.

4984. Sōmatikós; from *sṓma* (4983), body. An adj. meaning bodily, corporeal (1 Tim. 4:8). As an adv., *sōmatikṓs* (4985), bodily, occurs in Colossians 2:9 (where the reference is to *sṓma* [4983], body, denoting the manifestation of human nature, as in all the texts where the body of Christ is spoken about).

4990. Sōtḗr; from *sṓzō* (4982), to save. A savior, deliverer, preserver. Used of God (Luke 1:47; 1 Tim. 1:1; 2:3; 4:10; Titus 1:3; 2:10; 3:4; Jude 1:25); of Christ (Luke 2:11; John 4:42; Acts 5:31; 13:23); and of His return to receive the Church to Himself (Titus 1:4; 2:13; 3:6, 2 Pet. 1:1).

4991. Sōtēría; from *sṓzō* (4982), to save. Deliverance,

preservation, salvation. Used of material and temporal deliverance (Luke 1:69; Acts 7:25; 27:34; Phil. 1:19; Heb. 11:7); of spiritual and eternal deliverance (Acts 4:12; Rom. 1:16; 10:10; Eph. 1:13); of the present experience of God's power to deliver (Phil. 2:12; 1 Pet. 1:9); of the future deliverance at the *parousía* (3952), the Second Coming of Christ (Luke 1:71; 2 Thess. 2:13; Rev. 12:10); inclusively of all the blessing of God (2 Cor. 6:2; Heb. 5:9; 1 Pet. 1:9, 10; Jude 1:3); occasionally standing for the Savior (Luke 19:9; John 4:22); ascriptions of praise to God (Rev. 7:10) and as to what He bestows (Rev. 19:1).

4992. Sōtḗrion; always with the neut. art. *to* while *sōtēría* (4991), salvation, is fem. Used as an adj. noun in Luke 2:30; 3:6, where it stands for the Savior (*sōtḗr* [4990]), as with *sōtēria* (4991) in Acts 28:28; in Ephesians 6:17, meaning the hope of salvation as in *sōtḗria* and is metaphorically described as a helmet. *Sōtḗrios*, adj., related to *sṓzō* (4982), saving, bringing salvation, and describing God's grace (Titus 2:11).

4998. Sṓphrōn; from *sṓas*, sound, amd *phrḗn* [5424], cognitive faculties. Discreet, one who has a sound mind (1 Tim. 3:2; Titus 2:2, 5); a person who limits his own freedom and ability with proper thinking, demonstrating self-control with the proper restraints on all the passions and desires; one who voluntarily places limitations on his freedom. Deriv.: *sōphroneṓ* (4993), to be sober-minded, to prudently restrict one's freedom, to be discreet (Mark 5:15; Luke 8:35; Rom. 12:3; 2 Cor. 5:13; Titus 2:6; 1 Pet. 4:7); *sōphronizō* (4994), to teach to be discreet (Titus 2:4); *sōphronismós* (4995) a spimd, collected mind; accomplishing discreetness in someone (2 Tim. 1:7); *sōphrosúnē* (4997), the virtue of discreetness (Acts 26:25; 1 Tim. 2:9, 15); *sōphrónōs* (4996), adv., discreetly (Titus 2:12). *Sōphrōn* is the exact antithesis of *hubristḗs* (5197), one whose insolence and contempt of others breaks forth in acts of wantonness and outrage.

5001. Tágma; an order, regular method. See *tássō* (5021), to categorize, place in one's proper order (only in 1 Cor. 15:23).

5010. Táxis; an arrangement, order, regularity (Luke 1:18; 1 Cor. 14:40; Col. 2:5; Heb. 5:6, 10). See *tássō* (5021), to place in one's proper order.

5011. Tapeinós; humble, lowly (Matt. 11:29; Luke 1:52; Rom. 12:16; 2 Cor. 7:6; 10:1; James 1:9; 4:6; 1 Pet. 5:5). The sinner is *tapeinós* when he recognizes the sinfulness which is his true condition; the unfallen creature, when merely recognizing that he is a creature; Jesus in His incarnate state, in recognizing His absolute dependence on the Father. Thus, the grace of *tapeinophrosúne* (5012), humility, is a necessity for mankind, but also belongs to the highest angel before the throne since he is a creature. In His incarnation and humanity Jesus becomes the pattern of all humility. Only as a man does Jesus claim to be *tapeinós*, humble.

5012. Tapeinophrosúnē; humility, lowliness of mind, the esteeming of ourselves small inasmuch as we are so; the real estimate of ourselves (Acts 20:19; Eph. 4:2; Phil. 2:3; Col. 2:18, 23; 3:12; 1 Pet. 5:5). For the sinner *tapeinophrosúnē* involves the confession of sin as his true condition. For the unfallen creature it is the acknowledgment, not of sinfulness, but of creatureliness, of absolute dependence, having nothing, but receiving all things of God. Related to *tapeinós* (5011), humble, lowly; *tapeinóō* (5013), to humble; *tapeinōsis* (5014), the act of humiliation. See also *praútēs* (4240), meekness.

5013. Tapeinóō; to humble, bring about a recognition of one's sinfulness, to be recognized as a mere creature (Matt. 18:4; 2 Cor. 12:21; James 4:10; 1 Pet. 5:6); to abase (Matt. 23:12; Luke 14:11; 18:14; Phil. 4:12); to bring low (Luke 3:5). In the case of Jesus' incarnation (Phil. 2:8), He brought about the recognition of His humanity by demonstrating His absolute dependence on His Father.

5014. Tapeínōsis; the act of humiliation. In Luke 1:48 the virgin Mary is stated as possessed of *tapeinōsin*, the recognition of her sinfulness and therefore humility. In Philippians 3:21 *tapeinōsis* is translated "vile," referring to our present body being a sinful one. In James 1:10 the rich is made low (*tapeinōsis*) in his recognition that his riches should not be considered as a coverup for his sinfulness.

5020. Tartaróō; *tártaros*, found only in its verbal form in 2 Peter 2:4, meaning to consign to Tartarus (which is neither Sheol of the OT, nor Hades of the NT, nor Gehenna, nor hell, but the place where certain angels are confined, reserved unto judgment). This punishment for these angels is because of their special sin.

5021. Tássō; to place, set, appoint, order (Matt. 28:16; Acts 22:10; 28:23); to set in order or in its proper category (Luke 7:8; Rom. 13:1); to dispose, adapt (Acts 13:48). Deriv.: *táxis* (5010), an arrangement; *tágma* (5001), an order, regular method. *Anatássomai* (392), to compose in an orderly manner; *apotássō* or *apotássomai* (657), to set in its proper category away from oneself (*apó* [575]); *diatássō* (1299), from *diá* (1223]) emphatic, and *tássō*, to order, meaning to regulate, set in order, issue orderly and detailed instructions. The noun is *diatagḗ* (1296), an order, disposition, appointment, *diátagma* (1297), commandment; *epitagḗ* (2003), authority, command a commandment imposed on one, from *epitássō* (2004), which is from *epí* (1909), upon, and *tassō* to order; *prostássō* (4367), from *prós* (4314), to, and *tássō*, meaning a specific command for a specific person (Matt. 1:24; 8:4; 21:6; Mark 1:44; Luke 5:14; Acts 10:33, 48); *hupotássō* (5293), from *hupó* (5259), under, and *tássō*, meaning to place under; *hupotagḗ* (5292) submission; *protássō* and *protássomai* (4384), from *pró* (4253), before, and *tássō*, meaning to preordain (Acts 17:26); *taktós* (5002), appointed (Acts 12:21); *átaktos* (813), unruly (1 Thess. 5:14); *ataktéō* (812), to behave in a disorderly manner (2 Thess. 3:6, 11). All the deriv. have inherent in them order and categorization, classification.

5040. Téknion; diminutive of *téknon* (5043). A little child. Used only figuratively and always in the pl. A term of affection by a teacher to his disciples (John 13:33; Gal. 4:19; 1 John 2:1, 12, 28; 3:7, 18; 4:4; 5:21).

5043. Téknon; related to *tiktō* (5088), to beget, bear. Child; used both in the natural and the figurative senses, giving prominence to the fact of birth, whereas *huiós* (5207), son in a generic sense, stresses the dignity and character of the relationship. In the narrative of His human birth, Jesus Christ is never designated as *téknon*, or *téknon Theoú*, a child of God, but always *ho Huiós*, the Son or the Son of God or the Son of Man (Matt. 1:21, 23, 25; Luke 1:31; 2:7). Only His mother called Him *téknon* (Luke 2:48) as she viewed Him in His humanity. Jesus never presents Himself in His God-Man consciousness as a *téknon* of man or of God. He was only *huiós* (5207), denoting relationship of character with the Father God, not giving the idea He was a mere child of the Father. He was Mary's *téknon* but God's Son, *huiós* (5207). When speaking of Elizabeth and Zachariah, it was said of them that they had no child, *téknon* (Luke 1:7).

5046. Téleios; from *télos* (5056), goal, purpose. Adult, full-grown, of full age, as opposite to little children. This image of fully completed growth, as contrasted with infancy and childhood, underlies the ethical use of *téleioi*, being set over against the babes in Christ (1 Cor. 2:6; 14:20; Eph. 4:13; Phil. 3:15; Heb. 5:14). Can be used in a relative or absolute sense (Matt. 5:48; 19:21), that is, God's perfection is absolute; man's is relative, reaching the goal set for him by God with each individual differing according to his God-given ability. The *téleios* is one who has attained his moral end, the goal for which he was intended, namely, to be a man obedient in Christ. It may be true, though, that having reached this attainment, other and higher ends will open up before him in order to have Christ formed in him more and more. When one is *téleios*, it does not mean that he has had all of the grace available bestowed upon him. *Teleiótēs* (5047), perfection, is not a static state. In a physical or literal sense, used of spotless sacrifices, involving animals or objects wherein nothing is deficient; also as a full year, perfect work, or something

done as it ought to be (1 Cor. 13:10; James 1:4). *To*, the, *téleion*, complete one, in contrast with *to ek mérous* (3313), that which in part indicates the ultimate goal in heaven as contrasted with something that can have only partial fulfillment on earth. In 1 John 4:18 *he*, the, *teleia agápē*, perfect love, means the love that is not wanting, the love which accomplishes its goal. Frequently it means full growth, either of men or beasts. Also generally, *téleios* means what is highest and preeminent (Heb. 9:11; James 1:25). When used in a moral sense, referring to God's expectation of us, completely blameless. A perfect gift in James 1:17 means that which meets the need of a person. In James 1:4, "that ye may be perfect" means that you may not be morally lacking. It has a similar meaning in Matthew 5:48; 19:21; Romans 12:2; Colossians 1:28; 4:12; James 3:2. *Holotelēs* (3651), complete to the end (1 Thess. 5:23) holding a connecting link between *hólos* (3650) whole, and *holóklēros* (3648), complete in every part, and *téleios*, to the end. *Téleios* is not to be confused with *anámartētos* (361), without sin or sinless.

5047. Teleiótēs; from *téleios* (5046), perfect. Perfection or perfectness, stressing the actual accomplishment of the end in view (Col. 3:14; Heb. 6:1); not sinlessness, which would have been *anamartēsia* (which is never used in the NT, although the adj. *anamártētos* [361] is used in John 8:7 TR). Deriv.: *télos* (5056), end, goal.

5048. Teleióō; from *téleios* (5046), perfect. To complete, finish (John 4:34; 5:36; 17:4; Acts 20:24; Heb. 7:19; 9:9; 10:1, 14). To complete, accomplish, of time (Luke 2:43); of prophecy (John 19:28). In the pass., *teleiōmai* (5048), to be made perfect or complete only in the sense of reaching one's prescribed goal (2 Cor. 12:9; Phil. 3:12; Heb. 11:40; 12:23; James 2:22); *teleiōsai*, to make Christ perfect (Heb. 2:10); to consecrate Him by sufferings to His office (Heb. 5:9; 7:28, cf. Ex. 29:34; Lev. 8:22, 28, 33; 21:10) and fully to qualify and enable Him to discharge it (cf. Heb. 2:17, 18; 4:15; 5:1, 2). See also Luke 13:32 referring to Christ's death. Deriv.: *télos* (5056), end, goal.

5049. Téleiōs; from *télos* (5056), end, goal. Perfectly, entirely, to the end, in the sense of accomplishment of the hope (1 Pet. 1:13).

5050. Teleiōsis; fem., completion, successful issue, the attainment of a perfect whole, a *téleion* (5046) which needs nothing further to complete it (Heb. 7:11, 19). Also the fulfillment of a promise (Luke 1:45). Contrast *teleiótēs* (5047), completeness which refers to the attainment to be reached while *teleiōsis* refers to the completeness as an attainment already reached. Deriv.: *télos* (5056), end, goal.

5051. Teleiótēs; from *téleios* (5046), what achieves its goal. A completer, perfecter, one who brings something through to the goal so as to win and receive the prize (Heb. 12:2).

5052. Telesphoréō; from *télos* (5056), end, goal, perfection, and *phoréō* (5409), to bring, bear. To bring to its intended perfection or goal as the seed does the fruit (Luke 8:14).

5053. Teleutáō; from *teleutḗ* (5054), an end, accomplishment. To end, finish, accomplish (not used in this manner in the NT). In Matthew 2:19; 9:18 to end one's life, to die. Deriv.: *télos* (5056), end, goal.

5054. Teleutḗ; from *teléō* (5055), to end, finish. An end, accomplishment (not used in this manner in the NT). In Matthew 2:15 the end of life, death, decease.

5055. Teléō; from *télos* (5056), end, goal. To make an end or accomplishment, to complete anything, not merely to end it, but to bring it to perfection or to its destined goal, to carry it through. Generally it means to carry out something (Matt. 11:1; 13:53); to accomplish (Luke 2:39; 18:31; 22:37); to go over (Matt. 10:23); to end, finish, fulfill time (Rev. 20:3, 5, 7), to pay tribute (Matt. 17:24; Rom. 13:6). Frequently it speaks of fulfilling or answering promises and prayers. When it speaks of definite periods of time, it means to pass, spend, fulfill. In the pass., to be completed or fulfilled (John 19:28, 30; Rev. 15:1, 8; 17:17; 20:3, 5, 7), with the meaning of the perfect accomplishment of that work whereby the Scripture is fulfilled, not merely to fulfill (Luke 18:31; 22:37; Acts 13:29; Rev. 10:7). When the word does not refer to the production or attainment of the object, it means to perform, execute, carry out (Luke 12:50; Rom. 2:27; Gal. 5:16; James 2:8). See *teleutḗ* (5054); *teleutáō* (5053); *telesphoréō* (5052); *teleiótēs* (*5051*); *teleiōsis* (5050); *téleiōs* (5049); *teleióō* (5048); *teleiótēs* (5047), and *téleios* (5046).

5056. Télos; neut., usually with *to* (the def. art.), end, goal. The limit, either at which a person or thing ceases to be what he or it was up to that point or at which previous activities ceased (2 Cor. 3:13; 1 Pet. 4:7). It does not, as is commonly supposed, mean the extinction, end, termination with reference to time, but the goal reached, the completion or conclusion at which anything arrives, either as issue or ending and including the termination of what went before; or as a result, acme, consummation; for example, when we speak of the end of a war, we speak of victory. When we speak of *télos andrós*, the end of man, we speak of the full age of man; also used of the ripening of the seed. It never denotes merely an end as to time, a termination in and for itself, for which another word, *teleutḗ* (5054), death, is always used. The issue, end, conclusion (Matt. 24:14; 26:58; Mark 13:7; Luke 21:9; 1 Cor. 10:11; James 5:11; 1 Pet. 4:7, 17) in which case *télos* means the termination of the present course and condition of the world. In 1 Corinthians 15:24; Hebrews 7:3 it means the goal reached, the beginning of a new order of things. The adv. phrase *eis télos* means 'to the last' or to the conclusion of that spoken of, as in John 13:1 where reference is made to Christ's work of love (see also Matt. 10:22; 24:13; Mark 13:13); or it may mean at last or in the end, finally (Luke 18:5). In the gen., meaning until, with *héōs* (2193) *achrí* (891), *méchri* (3360) and the gen. *télous*, until the end (1 Cor. 1:8; Heb. 3:6 TR, 14; 6:11; Rev. 2:26). *To*, the, *télos*, finally (1 Pet. 3:8). Refers to the goal reached, the end (Rom. 6:21, 22; 13:10; 2 Cor. 11:15; Phil. 3:16; 1 Tim. 1:5; Heb. 6:8; 1 Pet. 1:9). In Romans 10:4 (see also vv. 3, 5; Acts 13:39) *télos* denotes the final end, the conclusion which the dominion of the law has found in Christ. Adv. phrases, *eis télos*, in 1 Thessalonians 2:16, means completely; *héōs télous*, in 2 Corinthians 1:13, means completely, as contrasted with *apo*; (575) *mérous* (3313), in part (2 Corinthians 1:14). *Télos*, also means toll or tax (Matt. 17:25; Rom. 13:7). Deriv.: *telṓnes* (5057), a collector of *télē* (5056), taxes; *telṓnion* (5058); a custom house (Matt. 9:9; Mark 2:14; Luke 5:27); *teléō* (5055); *epiteléō* (2005); *sunteléō* (4931); *sunteleia* (4930); *pantelḗs* (3838); *téleios* (5046); *teleiótēs* (5047); *teleióō* (5048); *teleiōsis* (5050); *teleiótes* (5051); *teleutáō* (5053); *telesphoréō* (5052).

5059. Téras; derived from *tēréō* (5083), to watch, as being that which for its extraordinary character is apt to be observed and kept in the memory. It is often associated with *sēmeion* (4592), sign, and usually translated as "wonder" (Matt. 24:24; Acts 4:30). These two words do not refer to different classes of miracles, but to different qualities of the same miracle. *Téras* is a miracle regarded as startling, imposing, amazing, frequently used elsewhere for strange appearances in the heavens. Related words: *dúnamis* (1411); *megaleios* (3167); *éndoxos* (1741); *parádoxos* (3861); *thaumásios* (2297).

5083. Tēréō; to keep, watch (Matt. 27:36, 54; 28:4; Acts 12:6; 16:23; 24:23; 25:4, 21); to reserve, with unhappy results (2 Pet. 2:4, 9, 17; 3:7; Jude 1:6, 13) or with the possibility of either deliverance or execution (Acts 25:21); to maintain as opposed to leaving (Jude 1:6); to observe, as commands, ordinances, traditions, a law, and so forth. (Matt. 19:17; 23:3). Deriv.: *tḗrēsis* (5084); *paratēréō* (3906); *paratḗrēsis* (3907); *diatēréō* (1301); *diatḗrēsis*.

5084. Tḗrēsis; from *tēréō* (5083), to keep. A prison, (Acts 4:3), of the imprisonment of the apostles (Acts 5:18). A keeping or observance of commandments (1 Cor. 7:19).

5087. Títhēmi; to set, place, lay put, lay (Matt. 5:15; 14:3; Mark 6:29, 56; 10:16; Luke 6:48); to put or lay down (Luke 19:21, 22); to put or set on, as food upon a table (John 2:10); to lay by, reserve (1 Cor. 16:2); to put off, lay aside (John 13:4); to appoint, assign (Matt. 24:51; Luke 12:46); to appoint, constitute, ordain (John 15:16; Acts 13:47; 20:28; Rom. 4:17; 1 Tim. 2:7; 2 Tim. 1:11; Heb. 1:2); to make, render (1 Cor. 9:18); in the 2 aor. mid., to purpose, propose, design (Acts 19:21); to give advice or counsel, advise (Acts 27:12). Deriv.: *anatíthēmi* (394), to lay upon, attribute something to someone; *anáthema* (331), a thing devoted to destruction, ruin, a consecrated gift; *diatíthēmi* (1303), to place separately, appoint anyone to a place, arrange and dispose of one's effects by will and testament; *diathḗkē* (1242), testament; *protíthēmi* (4388), to set or lay before; *próthesis* (4286), a setting forth, setting up, an exposition, purpose, resolve, design; *prothésmios* (4287), before appointed.

5088. Tíktō; to bring forth (Luke 1:57; John 16:21; Heb. 11:11 TR; Rev. 12:2, 4) or be born, as said of the child Jesus (Matt. 2:2; Luke 2:11); used metaphorically, of lust as bringing forth sin (James 1:15). See *apokuéō* (616), to bring forth; *gennáō* (1080), to give birth. Deriv.: *téknon* (5043), child.

5098. Timōría; from *timōréō* (5097), to punish, which is from *timḗ* (5092), revenge, punishment, and *horáō* (3708), to see, inspect. Punishment, only in Heb. 10:29. The verb *timōréō* is used only twice (Acts 22:5; 26:11). In *timória*, in Class. Gr. the vindictiveness of the punishment is the predominant thought, a punishment satisfying the inflicter's sense of outraged justice, as defending his own honor or that of a violated law. From its etymology, the guardianship or protection of honor. Contrast *kólasis* (2851), to torment, which has more the notion of punishment rather than the correction and rehabilitation of the offender.

5100. Tis; (without an accent) used as an indef. pron., meaning someone, anyone, a certain one; and in the neut. *ti*, something (Matt. 5:23; Titus 1:12).

5101. Tís; or *tí*, (with the accent) can be used as an interrogative pron. meaning "who" or "what."

5171. Trupháō; to live in luxury, pleasure. As in *strēniáō* (4763) and *spataláō* (4684), *trupháō* and the intens. *entruphάō* have the notion of excess, wantonness, dissolute attitude, self-indulgence, prodigal living, but with special emphasis on self-indulgence (James 5:5). Includes the notion of insolence only as a secondary and rarer meaning. Deriv. verb: *entruphάō* (1792), to revel (2 Pet. 2:13); noun *truphḗ* (5172), luxury (Luke 7:25; 2 Pet. 2:13).

5179. Túpos; type, as a constituent element of a parable or model of some reality which was yet to appear, a prototype or that which was yet to be developed and evolved. For example, the ordinances and institutions in the OT were, in their inward essence, types of the NT. The first era serves as a type of the second. See *súmbolon*, a symbol, which does not occur in the NT. Whereas the outline, archetype, and model of some reality (which was yet to appear was called *túpos*, *súmbolon* was an equivalent, a visible sign of what is invisible; e. g., the tares in the parable of the wheal and the tares [Matt. 13:24–30, 36–43]) are symbols of the activity of the devil and his agents in one's spiritual life. A symbol is an outward manifestation of something inward, an emblem of what is higher. These two constituent elements of the parables are to be joined with the noun *allēgoría*, allegory, from the verb *allēgoréō* (238), which is from *állos* (243), another, and *agoréō*, to speak, and is found only in Galatians 4:24. Therefore, to allegorize is to speak symbolically about one thing whereas something somewhat different is meant, of which the thing spoken is the emblem or representative. An allegory is the mark, the indication of outward similarity, and also the internal relationship and connection of things. It is a counterpart and reappearance of what has the same shape, either in the world of matter or of mind. Thus, the enemy was an allegory of Satan; the book of the Revelation is full of allegories, and when our Lord spoke of Herod, "Tell that fox," (Luke 13:32) He was using an allegory. Distinct meanings of *túpos*: a mark, impression made by striking, and used with this meaning to indicate the print of the nails on Jesus' hands and feet (John 20:25); a form, figure, image (Acts 7:43); a pattern or model of a building (Acts 7:44; Heb. 8:5, referring to Ex. 25:40); a pattern, example (Phil. 3:17; 1 Thess. 1:7, Titus 2:7); a figure, emblem, representative, type (Rom. 5:14, cf. 1 Cor. 10:6, 11) a form of a writing (Acts 23:25), a form of doctrine (Rom. 6:17). Deriv.: *hupotúpōsis* (5296), pattern; *antítupos* (499), an antitype, counterpart.

5180. Túptō; to strike, smite with the hand, stick, or other instrument (Matt. 27:30; Mark 15:19; Luke 6:29; 18:13; 22:64 TR; 23:48; Acts 23:2, 3); to beat (Matt. 24:49; Luke 12:45; Acts 18:17; 21:32); to smite, strike, punish (Acts 23:3); to hurt, wound spiritually (1 Cor. 8:12). Deriv.: *túpos* (5179), stroke, the impression left by striking, a trace or print; *antítupos* (499), that which gives a counterstroke, similar, like, antitype; *hupotupōsis* (5296), a design or outline of a representation, pattern.

5187. Tuphóō; from *túphos*, smoke, symbolizing pride, insolence; in the pass. *tuphóomai*, to be drunk with pride, with a heart lifted up not only against man but against God (1 Tim. 3:6; 6:4; 2 Tim. 3:4).

5197. Hubristḗs; insolent wrongdoer to others for the pleasure which the affliction of the wrong imparts (Rom. 1:30; 1 Tim. 1:13). Deriv.: *húbris* (5196), injury, injurious treatment (Acts 27:10, 21; 2 Cor. 12:10); *hubrizō* (5195), to treat injuriously, reproach (Matt. 22:6; Luke 11:45; 18:32; Acts 14:5; 1 Thess. 2:2).

5198. Hugiaínō; to be healthy, sound, physically well (Eng., hygiene). See Mark 3:5 and Acts 4:10. *Hugeía*, health, does not occur in the NT. *Hugiḗs* (5199), healthy, is translated "whole." In Acts 27:34 what is translated "health" is *sōtēria* (4991), salvation, meaning safety.

5199. Hugiḗs; perhaps from *hugrós*, moist, as sound, healthy bodies are. NT meanings: sound, whole, in health (Matt. 12:13; 15:31; Mark 5:34; John 5:9 Acts 4:10); of sound speech or doctrine, wholesome, right (Titus 2:8).

5206. Hulothesía; from *huíos* (5207), son, and *tithēmi* (5087), to place. Adoption; receiving another into the relationship of a child of someone. Used by Paul in Romans 9:4 with reference to the filial relationship into which Israel was admitted by election to God (Deut. 14:1). In Romans 8:15; Galatians 4:5; Ephesians 1:5, used with reference to the NT adoption, answering to the Pauline *tékna Theoú*, children of God, in the sense of belonging to God. See *téknon* (5043), child, and also *huiós*. In Romans 8:23, *huiothesía* denotes adoption as it regards the future (see Rev. 21:7), and in contrast with the present slavery of corruption (v. 21). It is questionable whether *huiothesía*, the receiving into the relationship of children, denotes also the relationship itself as based upon adoption. In no case is it ever equivalent to *huiótēs* sonship. (Cf. Eph. 1:5 where it is precisely "adoption" which illustrates the greatness of divine love in making a stranger, such as a sinner to be a real son.) Whereas *huiothesía* places a person in the position of a son, *huiótēs* is the quality or character of a son. The expression here, *proorísas eis huiothesían*, means to appoint beforehand to adoption.

5207. Huiós; son, distinguished from *téknon* (5043), child. In 1 John 1:3, 7; 2:22–24; 3:8, 23; 4:9, 10, 14, 15; 5:5, 9–13, 20 *huiós* is reserved for the Son of God. *Huiós* primarily signifies the relation of offspring to parent and not simply the birth as indicated by *téknon* (5043) (John 9:18–20; Gal. 4:30). Used metaphorically of prominent moral characteristics (Matt. 5:9, 45; 8:12; 13:38; Mark 2:19; 3:17; Luke 6:35; 10:6; 16:8; 20:36; John 12:36; 17:12; Acts 10:36; 2 Cor. 6:18; Eph. 2:2). In the NT used of male offspring (Gal. 4:30); legitimate offspring (Heb. 12:8); descendants, irrespective of their gender (Rom. 9:27); generally demonstrating behavior or character (Matt. 23:15, 31; Luke 6:35; 20:36; John 17:12; Acts 4:36; 13:10; Rom. 8:14, 19; Gal. 3:26; Eph. 2:2). The difference between believers as children (*tékna*) of God and as sons (*huioí*) is brought

out in Romans 8:14–21. *Tékna* refers to those who were born of God and *huioí* refers to those who show maturity acting as sons. When just the basic relationship as a born-again child of God is referred to, it is expressed as *tékna* (Rom. 8:16). *Huiós* gives evidence of the dignity of one's relationship and likeness to God's character. In John 1:12 *tékna* is used of new believers, not *huioí*. The expression "Son of God" (*huiós Theoú*), is used of Jesus as a manifestation of His relationship with the Father or the expression of His character. The Lord Jesus is never called *téknon* (5043) *Theoú* (2316), a child of God, as believers are. Jesus used either the full title (John 5:25; 11:4) or more frequently "the Son" *ho Huiós*, which is to be understood as an abbreviation of "the Son of God," not "the Son of Man," which He always expressed in full (Luke 10:22; John 5:19), thus stressing the characteristic of humanity apart from sin. In Acts 13:33 (see also Ps. 2:7), the birth of Christ in His humanity and His sinless conformity to the Father's character is expressed not with *téknon*, but with *huiós*.

5215. Húmnos; a song in honor of God. It also came to mean praise to men. Whereas a psalm is the story of man's deliverance or a commemoration of mercies received, a hymn is a magnificent proclaiming how great someone or something is (Luke 1:46–55, 66–79; Acts 4:24; 16:25). It is a direct address of praise and glory to God. According to Augustine a hymn has three characteristics: it must be sung; it must be praise; it must be to God. The word "hymn" nowhere occurs in the writings of the Apostolic Fathers because it was used as a praise to heathen deities and thus the early Christians instinctively shrank from it. In Ephesians 5:19; Colossians 3:16 it occurs with *psalmós* (5568), psalm, and *hōdḗ* (5603) spiritual song, any kind of song (Eph. 5:19; Col. 3:16; Rev. 5:9; 14:3; 15:3).

5218. Hupakoḗ; from *hupakoúō* (5219), to obey, listen to something, hearken. Obedience, though this usage is unknown in Class. Gr. Generally in the NT it refers to obedience (Rom. 6:16). Elsewhere it always refers to obedience to God's will in a special sense, of willing subjection to that which, in the sphere of divine revelation, is right (Rom. 6:16; see also Rom. 5:19; Heb. 5:8). More especially, it refers to subjection to the saving will of God revealed in Christ and referred to as obedience to the truth (1 Pet. 1:22); obedience of faith (Rom. 1:5; 16:26) or obedience unto faith or by faith; the obedience that is demanded by Christ (2 Cor. 10:5). The word also stands alone as a mode of the manifestation of Christian faith (Rom. 15:18; 16:19; 2 Cor. 7:15; 10:6; Phile. 1:21; 1 Pet. 1:2, 14).

5219. Hupakoúō; from *húpo* (5259), under, and *akoúō* (191), to hear. To listen to something, hearken (Acts 12:13). Mostly it means to obey, give heed, follow, yield, of servants, soldiers, pupils (Matt. 8:27; Mark 1:27; 4:41; Luke 8:25; 17:6; Rom. 6:16, 17; Eph. 6:1, 5; Col. 3:20, 22; 1 Pet. 3:6). It refers to the manifestation of faith as revealed in the humble acceptance of the Gospel message (Acts 6:7; Rom. 6:17; 10:16; 2 Thess. 1:8; 3:14; Heb. 5:9; 11:8). It also denotes the continuous subjection of faith under the preached Word, the keeping of the Word in believing obedience (Phil. 2:12)

5225. Huparchō; from *húpo* (5259), under, and *árchō* (757), to begin. To be, to subsist, to rule (Luke 7:25; 8:41; 16:23; Acts 21:20; 27:34). In Philippians 2:6 *huparchôn* (pres. part.), refers to Christ continuing to be what He was before, God or in the form of God, in contrast to *hṓn* (pres. part. of *eimí* [1510]) in John 1:18, "who is in the bosom of the Father (NASB)," referring to the same state of being as the immaterial *Lógos* (Word, John 1:1) before becoming (*ginomai* [1096]) something new, that is, flesh, which He was not before. In Philippians 2:6 it denotes an existence or condition both previous to the circumstances mentioned and continuing after, referring to the deity of Christ prior to His incarnation and its continuance at and after His birth. With a dat. following, it denotes property or possession (Acts 3:6, cf. Acts 4:37; 28:7; 2 Pet. 1:8); *ta huparchonta* (5224), the belongings, possessions, things one had before and continues to have (Matt. 19:21; 24:47; Luke 8:3; Acts 4:32).

5228. Hupér; a prep. governing the gen. and acc. With the gen. it means for the benefit of, for the sake of (Col. 1:7); in order to (John 11:4; Gal. 1:4); in the place of (Phile. 1:13); concerning (John 1:30); in behalf of (Matt. 5:44; 1 Tim. 2:6). With the acc. it means over, more than, beyond (Matt. 10:24; Eph. 1:22). It includes both equivalence and exchange. Hence, the death of Christ was equal to our need and in our behalf, showing His acceptance by the Father (Rom. 5:6, 8; 2 Cor. 5:14, 15). Syn.: *antí* (473), instead of, in behalf of, in the place of.

5233. Huperbainō; from *hupér* (5228), beyond, and *bainō*, to go; used only in 1 Thessalonians 4:6 with the meaning of inconsiderate overreaching.

5244. Huperḗphanos; from *húper* (5228), over, and *phaínomai*, appear. Proud; one who shows himself above his fellow men, in honor preferring himself (Luke 1:51; 1 Pet. 5:5).

5255. Hupḗkoos; from *hupakoúō* (5219), to obey. Obedient to the will of God (Acts 7:39). Like *hupakoúō* it means the obedience required in believing (2 Cor. 2:9); of Christ in that He was obedient to the law (Phil. 2:8), and as man (Gal. 4:4; Heb. 5:8) shed His blood for our sins. This *hupḗkoos* has only a remote reference to John 10:18 as having received the commandment from the Father.

5257. Hupērétēs; from *hupó* (5259), under, and *erétēs*, literally meaning a rower. A subordinate, servant, attendant, or officer in general. This refers to the subordinate official who waits to accomplish the commands of his superior; applied to John Mark (Acts 12:25) as an inferior minister who performed certain defined functions for Paul and Barnabas (Acts 13:5). Allied to the meaning of *diákonos* (1249), deacon, and contrasted to *doúlos* (1401), slave; *therápōn* (2324), servant, healer, and *oikétēs* (3610), domestic servant.

5259. Hupó; a prep. governing the gen. and acc.; in Class. Gr., also the dat.; with a primary meaning of "under." When used with the gen. it refers to "from," "under," from which anything comes forth (Luke 1:26; 1 Cor. 1:11). With pass. verbs and the gen. of persons it means "by" (1 Cor. 1:4; 2 Thess. 2:13). Used of time it means "at," "during." In composition in comp. words *hupó* implies: (1) place, that is, beneath, as *hupobállō* (5260), to throw under or cast under; (2) subjection, dependence, the being under any person or thing, as *húpandros* (5220), under a husband, *hupotássō* (5293), to place under; (3) succession, being behind, after, as *hupoleípō* (5275), one or something left behind, as *hupoménō* (5278), to remain under; (4) *hupó* in composition also implies something done or happening underhand, covertly, unperceived, without noise or notice; also a little, somewhat by degrees, as *huponoéō* (5282), to let be understood little by little.

5261. Hupogrammós; from *hupó* (5259), before, and *gráphō* (1125), to write; used only in biblical and late Class. Gr., meaning a writing copy, pattern (1 Pet. 2:21). This subst. is related to the verb *hupográphō*, to write under, meaning writing a copy, to teach to write, since the writing copy of the teacher was to be followed by the scholars.

5264. Hupodéchomai; from *hupó* (5259), under, and *déchomai* (1209), to receive. To receive hospitably and kindly (Luke 10:38; 19:6; Acts 17:7; James 2:25).

5267. Hupódikos; from *hupó* (5259), under, and *díkē* (1349), judgment, justice. One who comes under *díkē*, justice, and is thus guilty. Opposite *éndikos*, the one who occupies the due relation to justice. *Hupódikos* denotes one who is bound to do or suffer what is imposed for the sake of justice because he has neglected to do what is right. Therefore, it denotes one who is under obligation to make compensation (Rom. 3:19).

5271. Hupokrínomai; from the prep. *hupó* (5259), under, indicating secrecy, and *krínō* (2919), to judge. To divide, separate. In its original, literal sense to divide secretly. Originally syn. to *apokrínomai* (611), to devise a proper answer. In its primary meaning to inquire,

distinguish, get under the meaning of dreams, and then expound and interpret them. Later, it came to mean to represent, act, or simulate anything as an actor. It arose from the application of the word in Attic Gr. to persons in a play, and then to men generally who act a part or pretend to be what they are not, to present oneself, to simulate, to distinguish oneself. Used in Luke 20:20 See *hupókrisis* (5272). hypocrisy; *hupokritḗs* (5273), hypocrite; *anupókritos* (505), one without hypocrisy.

5273. Hupokritḗs; from *hupokrínomai* (5271), to act as a hypocrite. An expounder or interpreter of dreams, then an actor, and consequently a hypocrite. That is what the Greeks used to call a stage player who acted under a mask impersonating a character. A counterfeit, a man who assumes and speaks or acts under a feigned character (Matt. 6:2, 5, 16). A conjecturer, guesser, diviner (Matt. 16:3 TR; Luke 12:56). The Greeks used to call an expounder of dreams a hypocrite. Deriv.: *krinō* (2919), to judge.

5278. Hupoménō; from *hupó* (5259), under, and *ménō* (3306), to remain. To remain under, that is, to endure or sustain a load of miseries, adversities, persecutions or provocations in faith and patience (Matt. 10:22; 24:13; Rom. 12:12; 1 Cor. 13:7; 2 Tim. 2:10, 12; Heb. 12:2); to remain privately, stay behind (Luke 2:43; Acts 17:14). Deriv: *hupomonḗ* (5281), patience toward things or circumstances, contrast to *makrothumía* (3115), long-suffering (which is patience toward people).

5280. Hupómnēsis; from *hupó* (5259), under, and *mimnḗskō* (3403), to remind, recall someone. To call to remebrance (2 Tim. 1:5; 2 Pet. 1:13; 3:1). Contrast *anámnēsis* (364), recollection, remembering again, vanished impressions by a definite act of will in the consciousness; an act of the recollection of the death of Christ in the celebration of the Eucharist in the early church (Luke 22:19; 1 Cor. 11:24, 25; Heb. 10:3).

5281. Hupomonḗ; from *hupó* (5259), under, and *ménō* (3306), to abide. Patience, endurance as to things or circumstances, as contrasted to *makrothumía* (3115), long-suffering, endurance toward people. *Hupomonḗ* is associated with hope (1 Thess. 1:3) and refers to the quality that does not surrender to circumstances or succumb under trial.

5282. Huponoéō; from the prep. *hupó* (5259), under, denoting diminution, and *noéō* (3539), to think. To suppose, suspect (Acts 13:25; 25:18; 27:27). See also *nous* (3563), mind. Deriv.: noun *hupónoia* (5283), suspicion.

5283. Hupónoia; from the verb *huponoéō* (5282), to suppose, suspect. A suspicion, surmise (1 Tim. 6:4). See *noéō* (3539), to think; *noûs* (3563), mind.

5287. Hupóstasis; from *huphístamai*, to be placed or stand under. In general, something which has been put under; therefore, used for a basis or foundation, subsistence, existence; frequently applied by the church fathers as a distinct person in the Godhead (Heb. 1:3); applied to the mind, firm confidence, constancy (2 Cor. 9:4; 11:17; Heb. 3:14); confidence or confident expectation (Heb. 11:1). See *histēmi* (2476), to stand.

5293. Hupotássō; from *hupó* (5259), under, and *tássō* (5021), to order. To place in an orderly fashion under something. Originally, it showed one's relation to superiors, either compulsory or voluntary subordination. If compulsory, the main idea may be that of either power or conquest on the one side or lack of freedom on the other. In the NT the verb does not immediately carry with it the thought of obedience. In the act., the verb occurs in Romans 8:20: "was made subject to vanity" (see Rom. 5:12). All the other act. statements are Christological, with Christ having supreme rule. The mid. voice used in the aor. pass. occurs once in the sense of compulsion and means to have one submit (Luke 10:17, 20). Deriv.: noun *hupotagḗ* (5292), submission, dependent position (2 Cor. 9:13; Gal. 2:5; 1 Tim. 2:11; 3:4).

5296. Hupotúpōsis; from *hupotupóō*, to draw a sketch or first draft as painters when they begin a picture. A delineation, sketch concise representation or form (2 Tim. 1:13); a pattern, example (1 Tim. 1:16). See *túpos* (5179), type; *antítupos* (499), antitype.

5316. Phaínō; to shine (John 1:5; 5:35; 2 Pet. 1:19; 1 John 2:8; Rev. 1:16; 8:12; 21:23). In the pass., *phaínomai*, to appear, be conspicuous, shine (Matt. 24:27, cf. Phil. 2:15); to appear, be seen (Matt. 1:20; 2:13, 19); to appear, seem (Matt. 6:5, 16; 23:28, cf. Luke 24:11); to seem, appear, be thought (Mark 14:64). In the mid., to appear in judgment (1 Pet. 4:18) It indicates how a matter phenomenally shows and presents itself with no necessary assumption of any beholder at all. This suggests that something may shine without anybody necessarily seeing it, contrasted to something that exists but does not shine. *Nooúmenon* is that which is conceived in the mind but does not have any objective existence and does not necessarily manifest itself. *Phainómenon* is that which manifests itself, appears or shines (*phainetai*), and must have a reality behind it. It cannot be just the figment of the imagination. Therefore, *phaínomai* is often syn. with *eimí* (1510), to be, and *ginomai* (1096), to become (Matt. 2:7; 13:26). It may also have no substance, yet presupposes one. *Dokéō* (1380), think, has in contrast the subj. estimate which may be formed of a thing, not the obj. showing and seeming which it may actually possess. One may *dokei* (think) something which may not have an objective reality. The Docetic heresy owes its name to this verb. It taught that Christ's body was not real but imaginary. However, something that shines, *phainei*, must exist objectively.

5318. Phanerós; from *phaínomai* or *phainō* (5316), to shine, to make to shine or cause to appear. *Phanerós* means apparent, manifest, plain (Gal. 5:19; 1 Tim. 4:15; 1 John 3:10); apparent, manifest with the idea of being known (Matt. 12:16; Mark 3:12; Luke 8:17; Acts 4:16; 7:13; Phil. 1:13); apparent in the sense of being public, open (Matt. 6:4, 6, 18 TR), publicly famous or eminent (Mark 6:14); apparent in the sense of seeming in the expression *en tō*, in the, *phanerṓ*, appearance or outward show (Rom. 2:28). Deriv.: *phôs* (5457), light; *phanerṓō* (5319), to make manifest, make known, show; *phanérōsis* (5321), manifestation, making known; *epiphainō* (2014), to make visible, celebrated, distinguished, renowned; *epipháneia* (2015), manifestation.

5319. Phaneróō; to make manifest, make known, show. In the NT, syn. with *apokalúptō* (601), to reveal, remove a lid. Therefore, in this sense it means to denote the act of divine revelation (John 17:6; Rom. 1:19; 3:21; 16:26; Col. 1:26; 2 Tim. 1:10; Titus 1:3; Heb. 9:8; 1 John 1:2; 4:9). It differs from *apokalúptō* as "to exhibit" differs from "to disclose," so that in relation to each other *apokalúptō* must precede *phaneróō* (1 Cor. 3:13). *Apokalúptō* refers only to the obj. revealed, but *phaneróō* refers to those to whom the revelation is made (cf. Eph. 3:5; Col. 1:26; 3:4; 4:4; Titus 1:3). Note the combination in Ephesians 3:3, "by revelation was made known unto me the mystery." *Phaneróō* also signifies to make visible, to show (John 2:11; 21:1); to make known (John 7:4; 17:6; Rom. 1:19; 2 Cor. 2:14); to make public (1 Cor. 4:5; Col. 4:4). The pass. means to become or be made visible or manifest (Mark 4:22; John 3:21; 9:3; 2 Cor. 4:10, 11; Eph. 5:13; Heb. 9:8; 1 John 2:19; Rev. 3:18; 15:4); to appear (Mark 16:12, 14; John 21:14; 2 Cor. 5:10; 2 Tim. 1:10; Heb. 9:26; 1 Pet. 1:20; 5:4; 1 John 1:2; 2:28; 3:2, 5, 8; 4:9); to be made known, or to be known (John 1:31; Rom. 3:21; 16:26; 2 Cor. 3:3; 5:11; 7:12; Col. 1:26; 4:4; Titus 1:3).

5321. Phanérōsis; manifestation, only in 1 Corinthians 12:7; 2 Corinthians 4:2. The verb *phaneróō* (5319), to make manifest, is continuously employed of *apokálupsis* (602, revelation) and *epipháneia* (2015, appearing) of the first coming of Christ (1 Tim. 3:16; Heb. 9:26; 1 Pet. 1:20; 1 John 1:2); and of the Second Coming (Col. 3:4; 1 Pet. 5:4; 1 John 3:2); other uses (John 2:11; 21:1). *Phanérōsis*, however, does not attain to the meaning of either *apokálupsis*, revelation, or *epipháneia*, appearing, as to the Second Coming.

5337. Phaúlos; vile, refuse, evil, wicked, foul. Someone or something good-for-nothing from which nothing

good can come; worthless, mediocre, unimportant. Distinguished from *kakós* (2556), bad, and *ponērós* (4190), malevolent (John 3:20; 5:29; Titus 2:8; James 3:16).

5338. Phéggos; the light of the moon or the other luminaries of the night (Matt. 24:29; Mark 13:24; Luke 11:33 TR). Contrast *phós* (5457), light *phōstḗr* (5458), luminary.

5342. Phérō; to bear, bring; sustain, uphold (Heb. 1:3); endure (Heb. 12:20); permit (Heb. 13:13); bear with (Rom. 9:22); cause to come (Matt. 17:17; Mark 1:32; 7:32); bring, as an accusation (John 18:29; Acts 25:7 TR); lead toward a certain direction (Acts 12:10); to bear fruit (Mark 4:8; John 12:24). Pass.: *phéromai*, to be carried, brought (Acts 2:2); to be driven, as persons in a storm (Acts 27:15, 17), to be borne away or actuated by the Holy Spirit (2 Pet. 1:21); to be carried, proceed (Heb. 6:1); to be produced, proved, or made apparent in a forensic sense as in a court of justice (Heb. 9:16). Related words: *prosphorá* (4376), an offering, the act of offering to God (Heb. 10:10), an oblation, the thing offered (Acts 21:26; 24:17; Eph. 5:2; Heb. 10:5, 8, 14, 18). See *sumphérō* (4851), to be profitable for; *phóros* (5411), tribute; *phortíon* (5413), burden. Deriv.: *anaphérō* (399), (*ana*;. [303], up), to carry or bring up (Matt. 17:1; Mark 9:2; Luke 24:51); to bring up sacrifices on the altar (Heb. 7:27); to bear sins by imputation, in reality or as the ancient sacrifices did typically (Heb. 9:28; 1 Pet. 2:24); *apophérō* (667) (apó [575], from), to carry away (Mark 15:1; Luke 16:22; 1 Cor. 16:3; Rev. 17:3; 21:10); *eisphérō* (1533) (*eis* [1519], in or to), to bring to or into (Heb. 13:11); *ekphérō* (1627) (*ek* [1537], out), to bring or carry out (Acts 5:15; 1 Tim. 6:7), to carry out to burial, bring forth, produce as the earth (Heb. 6:8); *epiphérō* (2018), (*epí* [1909], upon, besides, or against), to bring, carry to (Acts 19:12), inflict wrath or vengeance (Rom. 3:5), add or superadd; bring against as an accusation (Jude 1:9); *prophérō* (4393), (*pro* [4253], forth), bring forth or out, produce (Luke 6:45); *prosphérō* (4374), (*pros* [4314], to), to bring to (Matt. 4:24; 5:23), to bring to or before as a magistrate (Luke 12:11; 23:14), to offer, tender, proffer, as money for a benefit to be received, to offer to God as oblations or sacrifices (Matt. 5:24; 8:4). In the mid. voice inf. *prosphéresthai tini* (dat., to someone) literally to offer oneself to anyone, that is, to behave towards, deal with or treat him (Heb. 12:7); *diaphérō* (1308) (*diá* [1223], denoting transition or separation), to carry through, to carry abroad or to publish throughout (Acts 13:49). In the pass.: *diaphéromai*, to be carried, driven, or tossed different ways, hither and thither or up and down (Acts 27:27). Governing a gen., to differ (1 Cor. 15:41; Gal. 4:1); to excel, be more important or valuable than (Matt. 6:26; 10:31; 12:12; Luke 12:7, 24). Impersonally, *diaphérei*, makes a difference, is of consequence, is important (Gal. 2:6).

5346. Phēmí; related to *pháō*, to speak, say or shine. To say, to speak. It has the sense of affirmation (Matt. 4:7; Rom. 3:8). See *laléō* (2980), to speak; *légō* (3004), to say.

5349. Phthartós; from *phtheirō* (5351), to corrupt. Corruptible, the essential quality of the body of man, equivalent to *thnētós* (2349), mortal, used in 1 Corinthians 15:53, 54 with a clear indication that this characteristic will be changed to incorruptibility, the characteristic of the believer's resurrection body. Used as an adj. to indicate degenerating mankind (Rom. 1:23), the temporal character of a crown won on this earth (1 Cor. 9:25), and the physical means which cannot bring spiritual salvation (1 Pet. 1:18, 23).

5351. Phtheirō; to corrupt, destroy. Related to *phthinō* or *phthiō*, which does not occur in the NT but from which *phthinóporon*, autumn, is derived (see *phthinopōrinós* [5352], pertaining to the fall season). In the NT used in general to denote corruption, destruction. To destroy, punish with destruction (1 Cor. 3:17); to corrupt, spoil, vitiate, in a moral or spiritual sense (1 Cor. 15:33); to corrupt, that is, to seduce to evil company or corrupt opinions (2 Cor. 7:2; 11:3).

5355. Phthónos; may be derived from *phthínō*, to decay, wither, pine away (Sept.: Prov. 14:30). Envy or pain felt and malignity conceived at the sight of excellence or happiness; malice. *Phthónos*, unlike *zēlos* (2205), zeal, is incapable of good and is used always with an evil meaning (Mark 15:10; James 4:5).

5358. Philágathos; from *philos* (5384), friend, and *agathós* (18), benevolently good. One who loves and practices what is good (Titus 1:8). It combines not only the affinity to be kind but also the inclination to do good. The word stands in contradistinction to *philoktírmōn* which means one who has or likes to have sympathetic feelings without necessarily externalizing those in good actions. Deriv.: *aphilágathos* (865), the opposite of *philágathos*.

5360. Philadelphía; from *philos* (5384), friend, and *adelphós* (80), brother. In the NT used of the love of Christians for one another, brotherly love out of a common spiritual life (Rom. 12:10; 1 Thess. 4:9; Heb. 13:1; 1 Pet. 1:22; 2 Pet. 1:7).

5361. Philádelphos; from *philos* (5384), friend, and *adelphós* (80), brother. In a wider sense it meant to love one's fellow countrymen. In the strictly Christian sense of "brother" (1 Pet. 3:8), used as a more comprehensive word in line with the meaning of the other adj. distinguishing the Christians from other people. *Philádelphoi* (pl.) sums up the bearing of Christians to each other, and the adj. which follows describes what their behavior should be to those who are outside the Christian fellowship (see 1 Pet. 3:8).

5363. Philanthrōpía; from *philos* (5384), friend, and *ánthrōpos* (444), man. Human friendship. Denotes that apparent and ready good will usually manifest in a friendly, considerate demeanor, and especially in the practice of hospitality, readiness to help, tenderheartedness, cherishing and maintaining fellowship. *Philanthrōpia*, which is used in English as "philanthrophy," is that disposition which does not always think of self, but takes thought for others, their needs and wishes. The philanthropist serves his fellow citizens, protects the oppressed, is mindful of the erring, gentle to the conquered, and self-renouncing in reference to his rights. The word does not occur in the Sept. In the NT it occurs as a subst. in Acts 28:2, referring to the hospitable reception of the shipwrecked. Philanthropy does not occur in the list of Israelitish or Christian virtues. This social virtue in the NT is expressed with the words *agápē* (26), love, and *philadelphía* (5360), brotherly love, which occupy the place of social righteousness. It is actually one further step to nobleness to be possessed of *philadelphia* because one considers man as his brother while *philanthrōpia* considers him only as a fellow human being. In Acts 27:3 the word is used as an adv., *philánthrōpōs* (5364), of the human treatment of Paul. Titus 3:4 is denoting the philanthropy of God as a Savior which means His manifestation in the salvation of man.

5365. Philarguría; from *philos* (5384), friend or loving, and *argurós* (696), silver, money. Love of money. To retain that which one has, and by accumulating, to multiply it (1 Tim. 6:10). *Philarguria* may be regarded as a type of *pleonexía* (4124), covetousness.

5367. Philautos; from *philos* (5384), loving, and *autós* (846), himself. In reality it is not the one who simply loves himself but one who loves himself more than he ought to, involving self-conceit and selfishness (2 Tim. 3:2). A person who is characterized by an undue sparing of self and whose primary concern is that things be easy and pleasant for himself. Contrast *authádēs* (829), insolent, one who is harsh and rigorous towards others. The *philautos* is one who loves his life so much that he seeks ignobly to save it.

5368. Philéō; to love, with the meaning of having common interests with another (Matt. 10:37; John 5:20). To befriend. Contrast *agapáō* (25), taking interest in somebody.

5373. Philía; friendship, from *philéō*, having common interests with another. Only in James 4:4.

5399. Phobéō; from *phóbos* (5401), in Class. Gr. to cause to run away, terrify, frighten. In the NT used in the pass. form *phobéomai*, to be terrified, afraid, whether

intrans. (Matt. 14:27, 30), or trans., with an acc., to be afraid of, fear (Matt. 14:5; 21:26, 46; Luke 12:5; Heb. 11:23, 27), or joined with an inf. (Matt. 1:20; 2:22). Trans., with an acc., to fear, reverence (Mark 6:20; Luke 1:50; Acts 10:2; Eph. 5:33).

5401. Phóbos; Terror, fear (Matt. 14:26). Capable of a good connotation (Eph. 5:21), in which case it is syn. with *eulábeia* (2124, godly fear, reverence), or a bad connotation, syn. to *deilía* (1167), fearfulness, timidity, shrinking for fear (2 Tim. 1:7). Verb: *phobéomai* (5399), to flee, run away from. Adj.: *phoberós* (5398), dreadful, terrible, horrid.

5406. Phoneús; from *phónos* (5408), murder. A murderer (Matt. 22:7; 1 Pet. 4:15; Rev. 21:8). Two other words translated also as "murderer" have distinctive features: (1) *anthrōpoktónos* (443), from *ánthrōpos* (444), a man, and *éktona*, the perf. mid. of *kteínō*, to slay. "Manslayer" corresponds to the exact meaning. (2) *sikários* (4607), an assassin hired to kill somebody. *Phoneús* has the vaguest use of all three words.

5411. Phóros; from *péphora*, perf. mid. of *phérō* (5342), to bring. Tribute brought into a prince's treasury (Luke 20:22; 23:2; Rom. 13:6, 7). Related words: *phorēō* (5409), to bear, carry (1 Cor. 15:49), to wear (Matt. 11:8; John 19:5; James 2:3); *antilambánomai* (482), to help; *antilēpsis* (484), help, relief.

5413. Phortíon; the diminutive of *phórtos* (5414), a burden, load, from *phérō* (5342), to bear; the goods or merchandise carried by a ship (Acts 27:10). Used in the NT only figuratively as the burden of Christ's commandments (Matt. 11:30); the burden of ceremonial observances rigorously exacted and increased by human traditions (Matt. 23:4; Luke 11:46); sin and the punishment of it (Gal. 6:5). See also *phortizō* (5412), to load, burden (Matt. 11:28; Luke 11:46).

5421. Phréar; a well or pit for water dug in the earth and thus strictly distinguished from *pēgḗ* (4077), fountain (though a well may also be called a fountain). In Luke 14:5; John 4:11, 12, the depth of the well; in Revelation 9:1, 2, *Hádēs* (86), the bottomless pit.

5424. Phrēn; pl., *phrénes*; only in 1 Corinthians 14:20, translated "understanding," as also *noús* (3563), mind; *súnesis* (4907), putting it together; and *diánoia* (1271), penetrating mind. *Phrénes* is used in connection with Paul's discussion regarding speaking without being understood. *Phrénes* was regarded early as the seat of intellectual and spiritual activity. It was the diaphragm which determined the strength of the breath and hence also the human spirit and its emotions. *Phrénes* precisely refers to the ability not only to think, but also to control one's thoughts or one's inner attitude of mind. It is the heart as the seat of passions as well as the mind as the seat of mental faculties.

5426. Phronéō; to think, implying not only thought but also the affections, will, or moral consideration. Related to *phrénes* (5424) as contrasted with *noús* (3563), mind. In the Scripture it is most commonly applied to the actions of the will and affections. Trans., with an acc., to mind, set the affections on (Matt. 16:23; Rom. 8:5; 12:16; Phil. 3:19; Col. 3:2). Intrans., to be affected (2 Cor. 13:11). To think, be of opinion (Acts 28:22; Rom. 12:3; 1 Cor. 4:6 TR). Deriv.: *phrónēma* (5427), the result of *phrónēsis* (5428), a minding; *phrónimos* (5429), prudently.

5428. Phrónēsis; prudence, the knowledge of how to regulate one's relationships and dealings with other people. It skillfully adapts its means to the attainment of the ends which it desires without consideration to whether the ends themselves are good or not (Luke 1:17; Eph. 1:8). Adj.: *phrónimos* (5429), prudent. Deriv.: *aphrosúnē* (877), senselessness, related to *áphrōn* (878), imprudent, without reason, from *a* (1), without, and *phrénes* (5424), mind and heart; one who lacks mental sanity and sobriety, reckless and lacking the common sense perception of the reality of things natural and spiritual.

5429. Phrónimos; prudent, sensible, using practical wisdom in relationships with others (Matt. 7:24; 10:16; 24:45; 25:2, 4, 8, 9; Luke 12:42; 16:8; 1 Cor. 10:15). In an evil sense, thinking oneself to be prudent judging by one's self-complacency (Rom. 11:25; 12:16; used ironically in 1 Cor. 4:10; 2 Cor. 11:19).

5438. Phulaké; from *phulássō* (5442), to keep. A keeping, guarding or watching (Luke 2:8); a guard, a number of sentinels (Acts 12:10); a prison (Matt. 14:3, 10); a hold, a dwelling (Rev. 18:2); a cage of birds (Rev. 18:2); as a division of time, a watch, the night being divided into four watches (*phulakaí*; 6–9 p. m.; 9–12 midnight; 12–3 a. m.; 3–6 a. m.; then began the first hour of the day at 6 a. m. and so on [see Matt. 20:1–16]). Deriv.: *phulakizō* (5439), to imprison (Acts 22:19); *phúlax* (5441), a keeper, sentinel (Acts 5:23; 12:6, 19).

5442. Phulássō; or *phuláttō*, to keep or preserve from danger of harm (John 12:25; 17:12). To guard, watch (Luke 2:8; 11:21); to observe a commandment or law (Matt. 19:20; Luke 11:28). In the mid. voice, to beware (2 Pet. 3:17). Deriv.: *phulaké* (5438), a prison, hold.

5453. Phúō; intrans., to become, increase (Heb. 12:15). Trans., to produce; pass., to become, to grow (Luke 8:6, 8).

5456. Phōné; from the obsolete *pháō* or *phó*, to speak. Plutarch calls it "that which brings light upon that which is thought of in the mind." The voice explains that which one has in his own mind for others. It is variably translated in John 3:8 as "sound"; Matthew 2:18 as "voice"; in Revelation 6:1 as "noise." *Phōné* is the cry of the living creature. Sometimes ascribed to God (Matt. 3:17); to men (Matt. 3:3); to animals, to inanimate objects (1 Cor. 14:7); to the trumpet (Matt. 24:31 TR); to the wind (John 3:8); to the thunder (Rev. 6:1). *Phōné* is something that definitely can be heard by others. Contrast *lógos* (3056), saying or a rational utterance of the mind, whether spoken (*prophorikós*, with utterance, as in Dan. 7:11), or unspoken (*endiáthetos*, remaining with oneself), of which the latter meaning is equivalent to reason and which can only be predicated of men who can think. Therefore, *lógos*, thought or expressed thought, is something that only intelligent beings can exercise and it can be either spoken or unspoken. Thus Jesus Christ in His preincarnate state is called *Lógos* (3056), intelligence, but also the expression of that intelligence in terms that could make us understand what was in the mind of God eternally.

5457. Phōs; light of the sun or of the day (Acts 9:3; Rev. 18:23). Contrast *phéggos* (5338), the light of the moon or the other luminaries of the night (Matt. 24:29; Mark 13:24; Luke 11:33). *Phōs* is never kindled and therefore never quenched, but *lúchnos* (3088) is kindled by the hands of another.

5458. Phōstḗr; a heavenly body, a luminary, mainly the sun and moon (Phil. 2:15; Rev. 21:11).

5461. Phōtízō; related to *phōs* (5457), light. To enlighten, give light to (Luke 11:36; Rev. 18:1, cf. Rev. 21:23; 22:5); to enlighten, give light to, in a spiritual sense (John 1:9; Eph. 1:18; Heb. 6:4; 10:32); to instruct, to make to see or understand (Eph. 3:9); to bring to light (1 Cor. 4:5; 2 Tim. 1:10).

5462. Phōtismós; from *phōtizō* (5461), to enlighten. Enlightening, the illumination going forth from something, the light proceeding therefrom. As a subst., light, luster, illumination (2 Cor. 4:4, 6 where it is applied spiritually).

5463. Chaírō; related to *cháris* (5485), grace, as joy is a direct result of God's grace. To rejoice, be glad (Matt. 5:12; 18:13); with the same meaning in the 2 aor. pass. *echárēn*, and fut. pass., *charḗsomai* (Matt. 2:10; Mark 14:11; Luke 1:14; John 16:20). The imper. *chaire*, and (in the pl.) *chairete* are applied even in Mod. Gr. as terms of salutation or of wishing happiness to another corresponding to our hello (Matt. 28:9; Luke 1:28); used deceitfully (Matt. 26:49); ironically (Matt. 27:29; Mark 15:18; John 19:3). In 2 John 1:10, 11, the author forbids that such a salutation should be given to heretical teachers. In the pl., *chairete* is also applied as a form of salutation equal to "farewell," "adieu," "goodbye" (2 Cor. 13:11). The inf. *chaírein* is used as a form of salutation at the beginning of a letter indicating the wish of health, happiness (Acts 15:23; 23:26; James 1:1). Deriv.: *chará* (5479), joy,

delight, gladness. Syn.: *euphraínō* (2165), to cheer, gladden, *agalliáō* (21), to exult, rejoice greatly.

5479. Chará; from *chaírō* (5463), to rejoice. Joy (Matt. 2:10; 13:20; 25:21, 23; Luke 15:7, 10; 2 Cor. 7:4; Heb. 13:17; James 4:9; 1 Pet. 1:8). Cause or matter of joy or rejoicing (Luke 2:10; Phil. 4:1; 1 Thess. 2:19, 20). Syn.: *agalliasis* (20), exultation, exuberant joy, *euphrosúnē* (2167), good cheer, mirth, gladness of heart.

5480. Cháragma; engraving, impression, mark, symbol (Acts 17:29; Rev. 13:16, 17). Distinguished from *charaktḗr* (5481), the representation of a person. The difference between *charaktḗr* and *apaúgasma* (541), effulgence (both occurring in Hebrews 1:3), is discussed fully under *eikṓn* (1504), image (in its contrast with *homoiṓsis* [3669], resemblance, and *homoíōma* [3667], likeness).

5481. Charaktḗr; representation, express image (English, character). Occurs only in Hebrews 1:3, where it is translated "express image," referring to the person of Jesus Christ. Distinguished from *cháragma* (5480), graven mark. See *eikṓn* (1504, image) for the distinction between these two and also the contrast between *charaktḗr* and *apaúgasma* (541), brightness, appearing in Hebrews 1:3.

5483. Charízomai; as a deponent verb, a pass. form which is used act.; to do a person a favor, be kind to. With the dat. (Gal. 3:18), in the NT sense of *cháris* (5485), grace, meaning to be gracious to. With the acc. of the thing, to give or bestow a thing willingly as a gift. With the dat. of a person (Luke 7:21; Acts 27:24; Rom. 8:32; Phil. 2:9); for an end proposed by the receiver, to yield to his will (Acts 25:11, 16). The end in view must be inferred from the context (Acts 3:14). The most common meaning peculiar to the NT is to pardon, that is, to graciously remit a person's sin (Col. 2:13) in which *cháris*, grace, must be viewed as the opposite of *hamartía* (266), sin. *Charízomai* means to forgive something (2 Cor. 2:10; 12:13); with the dat only, to forgive someone, to be gracious to someone (Eph. 4:32; Col. 3:13). 2 Corinthians 2:7 uses it without any obj., with the meaning "to offer." In Luke 7:42, 43 it means simply "to give." In the pass., especially in the aor. *echáristhēn*, and the fut., *charisthḗsomai*, to be kindly treated, to be pleasingly dealt with (Acts 3:14; 1 Cor. 2:12; Phil. 1:29; Phile. 1:22).

5485. Cháris; from *chaírō* (5463), to rejoice, or *chará* (5479), joy, favor, acceptance, a kindness granted or desired, a benefit, thanks, gratitude, grace. A favor done without expectation of return; absolute freeness of the loving-kindness of God to men, finding its only motive in the bounty and freeheartedness of the Giver; unearned and unmerited favor. *Cháris* stands in direct antithesis to *érga* (2041), works, the two being mutually exclusive. God's grace affects man's sinfulness and not only forgives the repentant sinner, but brings joy and thankfulness to him. In contrast to *cháris* stands *éleos* (1656), mercy, which is concerned not with sin itself, as does *cháris*, but with the misery brought upon the sinner as a consequence of that sin.

5486. Chárisma; derived from *cháris*, grace, and the suffix *-ma*, indicating the result of grace. A gift of grace; an undeserved benefit from God (Rom. 1:11; 1 Tim. 4:14).

5487. Charitóō; from the basic Gr. word *cháris* (5485), grace. Found only in Scripture and in later post-Christian Gr. Trans., with an acc., to make accepted or acceptable, make lovely or deserving of love, amiable (Eph. 1:6). To be acceptable, favored, highly favored as in Luke 1:28 meaning to bestow grace upon, as distinct from *charízomai*, to confer grace. It really does not mean to show favor to, but to give grace to, since Mary was to bear Jesus Christ, the whole treasure of God's grace, in her womb.

5500. Cheirotonéō; from *cheír* (5495), hand, and *tétona*, perf. mid. of *teínō*, to extend, stretch out. To elect or choose to an office by lifting up the hand; to choose to vote (2 Cor. 8:19), to appoint to an office without votes (Acts 14:23).

5509. Chitṓn; a close-fitting inner vest, an inner garment (Matt. 5:40). Used with *himátion* (2440), an outer cloak in Luke 6:29. In the pl., used generally for garments or clothes (Mark 14:63) and equivalent to *himátia* in Matt. 26:65. Contrast *himatismós* (2441); *chlamús* (5511); *stolḗ* (4749), and *podērēs* (4158).

5511. Chlamús; a garment of dignity and office. The purple robe with which our Lord was arrayed in scorn by the mockers in Pilate's Judgment Hall (Matt. 27:28, 31). A *chlamús* was constantly used as a garment of dignity and office and, when put over the shoulders of someone, was an indication that he was assuming a magistracy. Perhaps it was the cast-off cloak of some high Roman officer which was put over the body of Jesus to mock Him as if He were an official person. Contrast *himátion* (2440); *chitṓn* (5509); *himatismós* (2441); *stolḗ* (4749); *podērēs* (4158).

5517. Choikós; from *choós*, earth, dust. Earthly, made of earth or dust (1 Cor. 15:47–49). Contrast *gḗ* (1093).

5530. Chráomai; the mid. voice of *chráō* (5531), to lend. To borrow, receive for use. With a dat., to use, make use of, and, more literally, to hand (Acts 27:17; 1 Cor. 7:31); to behave toward, (Acts 27:3). See *chreía* (5532) and *chrēstótēs* (5544). Deriv.: *chrḗsis* (5540), noun, use, manner of using; *apóchrēsis* (671), from *apochráomai*, to abuse, consume by use, from *apo* (575), from, or used as intens., and *chráomai*, to use, using or use (Col. 2:22) bearing the meaning of *chrḗsis*, referring to the things that could not be used without rendering them unfit for further use. See *katachráomai* (2710), to abuse, misuse.

5531. Chráō; perhaps from *cheír* (5495), hand. To lend, furnish as a loan or to put into another's hands (Luke 11:5); the mid. voice, *chráomai* (5530), to borrow, receive for use.

5532. Chreía; from *chráomai* (5530), to use. Occasion, use, need, necessity (Acts 20:34; Rom. 12:13; Phil. 2:25); a necessary business or affair (Acts 6:3). Deriv.: *eúchrēstos* (2173), from *eu* (2095), well, or as an intens., and *chrēstós*, useful, very useful (2 Tim. 2:21; 4:11; Phile. 1:11). Contrast *áchrēstos* (890), of no use, unprofitable (Phile. 1:11); *chrḗ* (5534), impersonal verb, there is need or occasion; *chrḗzō* (5535), to need; *chrḗma* (5536), something useful, riches or money; *chrēmatízō* (5537), to give divine directions or information, the same as to utter oracles; *chrēmatismós* (5538), a divine answer or oracle; *chrḗsimos* (5539), useful, profitable; *chrḗsis* (5540), use; *chrēstótēs* (5544), benignity, kindness.

5534. Chrḗ; an impersonal verb, used by shortening it for *chrḗsis*, from *chreía* (5532), need, necessity. It is becoming, it is appropriate, it ought (James 3:10). See *chrēstótēs* (5544), benignity.

5535. Chrḗzō; from *chreía* (5532), need, necessity. Governing a gen., to have need of, want (Matt. 6:32; Rom. 16:2). See *chrēstótēs* (5544), benignity.

5536. Chrḗma; from *kéchrēmai*, the perf. of *chráomai* (5530), to handle. Something useful or capable of being used. In the pl., riches, wealth (Mark 10:23, 24 TR; Luke 18:24). In both the sing. and pl. it means money (Acts 4:37; 8:18, 20; 24:26). Contrast *chreía* (5532), need; *chrēstótēs* (5544), usefulness, gentleness.

5537. Chrēmatízō; from *chrḗma* (5536). To have business dealings, manage a business. To be called or named (Acts 11:26; Rom. 7:3). Particularly in the NT it means to utter oracles, give divine directions or information (Heb. 12:25) To be directed or warned by God or as by a divine oracle (Matt. 2:12, 22; Acts 10:22, Heb. 8:5; 11:7), or things revealed by divine oracle (Luke 2:26). Related to *kéchrēmai*, the perf. pass of *chráō*, uttering a divine oracle. See *chreía* (5532), need; *chrēstótēs* (5544) usefulness, gentleness.

5538. Chrēmatismós; the perf. pass. of *chrēmatízō* (5537), to utter an oracle. A divine answer or oracle (Rom. 11:4).

5539. Chrḗsimos; from *chrḗsis* (5540), use. Useful, profitable (2 Tim. 2:14). See *chreía* (5532); *chrēstótēs* (5544).

5540. Chrḗsis; from *chráomai* (5530), to use. Use, manner of using (Rom. 1:26, 27). See *chreía* (5532),

need; *chrēstótēs* (5544).

5543. Chrēstós; from *chráomai* (5530), to furnish what is needed. Useful, profitable, good as opposed to bad (1 Cor. 15:33), good, kind, obliging, gracious (Luke 6:35; Eph. 4:32; 1 Pet. 2:3); of a yoke, gentle, easy (Matt. 11:30) See *chrēstótēs* (5544), and deriv. under *chreía* (5532).

5544. Chrēstótēs; benignity, kindness. It is joined to *philanthrōpía* (5363), philanthropy; *anochḗ* (463), forbearance (Rom. 2:4), and opposite *apotomía* (663), severily or cutting something short and quickly (Rom. 11:22). *Chrēstótēs* is translated as "good" (Rom. 3:12), "kindness" (2 Cor. 6:6; Eph. 2:7; Col. 3:12; Titus 3:4); "gentleness" (Gal. 5:22). It is the grace which pervades the whole nature, mellowing all which would have been harsh and austere. Thus, wine is *chrēstós* (5543), mellowed with age (Luke 5:39); Christ's yoke is *chrēstós*, as having nothing harsh or galling about it (Matt. 11:30). Contrast *agathōsúnē* (19), it pertains to character without the necessary altruistic externalization found in *agathōsúnē*, active benignity. *Chrēstótēs* has only the harmlessness of the dove, not the wisdom of the serpent, which *agathōsúnē* may have indicated in sharpness and rebuke. Related words: *chrēstós*, kind or good in oneself, mellow.

5545. Chrísma; the anointing (Ex. 30:25; 40:9; Lev. 21:10). The specially-prepared anointing oil was called *chrísma*, anointing, *hágion* (39), holy. See *chriō* (5548), to rub over, anoint. Only in 1 John 2:20, 27 where it signifies an anointing which had been experienced, a communication and reception of the Spirit (cf. John 16:13) *Chrísma* is not merely a figurative name for the Spirit as seen from the expression *chrisma échete* ("ye have an unction," v. 20) and *elábete* ("ye have received," v. 27). The word seems chosen in order to give prominence, on the one hand, to what the readers had experienced, and on the other hand, by referring to the OT practice, and especially to Christ, to remind them of their calling and mark (1 Pet. 2 5, 9).

5546. Christianós; Christian, a name given to the disciples or followers of Christ (see *mathētḗs*, [3101], disciple of Jesus Christ), and first adopted at Antioch. It does not occur in the NT as a name commonly used by Christians themselves (Acts 11:26; 26:28; 1 Pet. 4:16). In Acts 11:26 the verb used for "were called" is *chrēmatísai*, the inf. of *chrēmatízō* (5537), which means to be directed by God as if by divine oracle. (The Bambas translation erroneously uses the word *ōnomásthēsan* here, from *onomázō* [3687]) This same verb was used by the magi from the East, who were divinely informed not to return to tell Herod where the baby Jesus was (Matt. 2:12, 22). See also Acts 10:22; Hebrews 8:5; 11:7 where the same verb is used. Thus the believers first became known as Christians not as an appellation of ridicule (as commonly taught) but by divine direction. See *chriō* (5548), to anoint.

5547. Christós; from *chriō* (5548), to anoint. Anointed; a term used in the OT applied to everyone anointed with the holy oil, primarily to the high priesthood (Lev. 4:3, 5, 16; 6:22). Also a name applied to others acting as redeemers. As an appellative and with the art. *ho*, the, *Christós*, Christ, occurs chiefly in the Gospels. Without the art. and as a proper noun alone, in the Gospels only in Mark 9:41 (cf. Acts 24:24); elsewhere only in the connection of Jesus Christ (Matt. 1:16), "Jesus who is called Christ." In the Pauline Epistles and in 1 Peter, "Christ" is used as a proper name (Rom. 5:8; 6:4, 8; 8:10, 34; 9:1; 1 Pet. 1:11, 19; 2:21; 3:16, 18). As to the different uses in the NT besides the name of our Lord, it denotes the Christian Church or that society of which Christ is the head (1 Cor. 12:12). The body of Christ means the Church because Christ is the head of the body (1 Cor. 12:27; Gal. 3:24, 28; Col. 1:24). It also means the doctrine of Christ (Eph. 4:20); the benefits (Heb. 3:14); and the Christian temper or disposition arising from a sound Christian faith (Gal. 4:19, cf. 2 Cor. 3:14; Eph. 3:17; Phil. 2:5) Deriv.: *antichristos* (500), an opponent of Christ or the one who takes the place of Christ; *christianós* (5546). Christian.

5548. Chriō; to anoint, with a sacred or religious meaning. From this is derived *Christós*, the Anointed One, Christ (Luke 4:18; Acts 4:27; 10:38; 2 Cor. 1:21; Heb. 1:9). Contrast *aleiphō* (218), to cover over, rub, used with mundane significance involving oil or ointment (Matt. 6:17; Mark 6:13; 16:1; Luke 7:38, 46; John 11:2; 12:3; James 5:14).

5550. Chrónos; time as succession or measurement of moments (as in chronometer, a meter of *chronos*); of the passing moments without any moral impact as to the opportunity and accomplishment in that time, as indicated by *kairós* (2540), the time of opportunities. *Chrónos* has only length, not challenge of accomplishment, as *kairós*. *Chrónos* embraces all possible *kairós*, and is often used as the larger and more inclusive term, but not the converse. In the NT used only in the pl., *chrónoi*, together with *kairoí*, times and opportunities or seasons (Acts 1:7; 1 Thess. 5:1).

5568. Psalmós; from *psáō*, actually a touching, and then a touching of the harp or other stringed instruments with the finger or with the plectrum; later known as the instrument itself, and finally it became known as the song sung with the musical accompaniment. This latest stage of its meaning, "psalm," was adopted in the Sept. In all probability the psalms of Ephesians 5:19; Colossians 3:16 are the inspired psalms of the Hebr. Canon. The word certainly designates these on all other occasions when it occurs in the NT, with the one possible exception of 1 Corinthians 14:26. These are the old songs to which new hymns and praises are added (Rev. 5:9) See *hymn* (5215); *ōdḗ* (5603) song of praise.

5569. Pseudadelphós; from *pseudḗs* (5571), false, and *adelphós* (80), brother; a false brother. In Galatians 2:4 it denotes those who had become members of the Christian church, sharers in its fellowship of life and love, but in reality were not so inwardly, and therefore had no right to be counted as brothers. They had the companionship of the brothers but the real kinship of spiritual life was missing (see 2 Cor. 11:26).

5572. Pseudodidáskalos; from *pseudō*, to deceive, or the mid. or pass. voice *pseúdomai* (5574), to lie, and *didáskalos* (1320), a teacher. A false teacher, one who pretends to have the character of a Christian teacher and teaches false doctrine (2 Pet. 2:1).

5580. Pseudóchristos; from *pseudḗs* (5571), false, and *Christós* (5547), Christ (Matt. 24:24; Mark 13:22). The false Christ does not deny the being of Christ. On the contrary, he builds on the world's expectations of such a person, but he blasphemously appropriates these to himself and affirms that he is the foretold One in whom God's promises and men's expectations are fulfilled. While the *antichristos* (500), antichrist, denies that there is a Christ, the *pseudóchristos* affirms himself to be the Christ. Both are against the Christ of God. The final antichrist will be a pseudochrist as well. He will usurp to himself Christ's offices, presenting himself to the world as the true center of its hopes, the satisfier of all its needs and the healer of all its ills. He will be a pseudochrist and antichrist in one.

5584. Psēlapháō; feel on the surface, feeling for or alter an object without any actual coming in contact with it at all (Luke 24:39; Acts 17:27; Heb. 12:18; 1 John 1:1). See *háptomai* (680); *háptō* (681); *thiggánō* (2345).

5588. Psithuristés; from *psithurízō*, to whisper; a whisperer, a secret slanderer, versus *katálalos* (2637), a backbiter who does his slandering openly (Rom. 1:29, 30). Deriv.: *psithurismós* (5587), a whisperer, slanderer (2 Cor. 12:20).

5590. Psuchḗ; soul, that immaterial part of man held in common with animals (Matt. 10:28; Rom. 2:9). Contrast *sṓma* (4983), body, and *pneúma* (4151), spirit (1 Thess. 5:23). The *psuchḗ*, no less than the *sárx* (4561), flesh, belongs to the lower region of man's being. Sometimes *psuchḗ* stands for the immaterial part of man made up of the soul, *psuchḗ* in the restrictive sense of the animus, the life element, and the

pneúma (4151), spirit. But animals are not said to possess a spirit; only man has a spirit, giving him the ability to communicate with God.

5591. Psuchikós; from *psuchḗ* (5590), soul, the part of the immaterial life held in common with the animals, as contrasted with spirit, *pneúma* (4151), only in man, enabling him to communicate with God. Pertaining to the natural, animal, as distinguished from spiritual or glorified nature of man. 1 Corinthians 15:44 refers to a body *psuchikón*, an animalistic or physical body governed by the soul or animal or fallen instinct of man, and a body *pneumatikón* (4152). spiritual, governed by the divine quality in man, the spirit. Rendered as "natural" in 1 Corinthians 2:14; 15:44, 46 and "sensual" in James 3:15; Jude 1:19. The term *psuchikós* is not a word of honor, even as *sarkikós* (4559), carnal.

5594. Psúchō; from *psúchos* (5592), cold. Derived from a word meaning to compress, condense, concrete, which is the property of coldness. Therefore, *psúchō* means to cool or refrigerate as with cool air. It is from this verb that *psuchḗ* (5590), which has come to mean "soul," is derived. It is to refresh with cool air and naturally to breathe. Hence *psuché* is the breath of a living creature, animal life, and the verb *psúchō*, in the pass. *psúchomai*, means to be cool, to grow cool or cold in a spiritual sense, as in Christian love (Matt. 24:12).

5603. Ōdḗ; song, contracted from *aoidḗ*, which in turn comes from *aeidṓ* or *ádō* (103), to sing, confess, praise. The original use of singing among both believers and idolaters was in the confessions and praises of the respective gods. Paul qualifies it in Ephesians 5:19; Colossians 3:16 as spiritual songs in association with psalms and hymns, because *ōdḗ* by itself might mean any kind of song, as of battle, harvest, festal, whereas *psalmós* (5568), psalm, from its Hebr. use, and *húmnos* (5215), hymn, from its Gr. use, did not require any such qualifying adj. *Ōdḗ* is a harmonious song (Rev. 5:9; 14:3; 15:3).

5604. Ōdín; from *odúnē*, grief, sorrow. Used usually in the pl. and meaning pains of labor, distress, woe; compared to the pain which a woman experiences in childbirth (Matt. 24:8; Mark 13:8). In Acts 2:24 the *ōdínas thanátou*, the cords or snares of death. Deriv.: *ōdínō* (5605), to be in pain.

5605. Ōdínō; from *ōdín* (5604). Intrans., to be in pain,as when a woman is in travail (Gal. 4:27; Rev. 12:2, in both cases applied spiritually to the Church); trans., with an acc., to travail in birth of, to be in labor with (Gal. 4:19 where Paul applies it in a spiritual sense to himself with respect to the Galatian converts).

5610. Hṓra; hour. NT meanings: (1) Time, season. particular time (Mark 11:11; John 4:23; 5:35; 12:23; 17:1; 1 John 2:18, cf. Mark 14:35; Rev. 3:10; 14:7, 15). (2) A short time (John 5 35; 1 Thess. 2:17; Phile. 1:15). (3) Denotes the day or time of day (Matt. 14:15). The *hṓra pollḗ* (much hour or much time) in Mark 6:35 means either a great part of the day already past or yet remaining. The *ēdḗ* (2235), "already," in this verse forces us to adopt the first meaning, a great part of the day already past. (4) An hour, the twelfth part of daylight, or the time the sun is above the horizon; for example, the third hour means 9:00 a. m., and the eleventh hour means 5 p.m. (Matt. 20:3, 5, 6 TR, 9, 12; John 19:14) (5) The right time, the time fixed, the time determined upon or demanded, the fit time such as the time of judgment (Rev. 14:7), the time for harvest (Rev. 14:15), of temptation (Rev. 3:10). Also used in this manner in Matthew 26:45; John 4:21, 23. Often Christ's hour is spoken of as the time of His sufferings and death (Matt. 26:18; John 7:30; 8:20; 13:1).

5611. Hṓraios; from *hóra* (5610), hour. Hence, indicating timely, fair, proper, good timing Used in the NT only in the figurative sense, beautiful (only in Matt. 23:27; Acts 3:2, 10; Rom. 10:15).

5613. Hṓs; "as," used with numerals, it means "about" (Mark 5:13; 8:9; John 1:39; 6:19; 11:18; Acts 1:15; Rev. 8:1). Distinguished from *hósei* (5616), which indicates greater indefiniteness.

5616. Hṓsei; "as if," used before numerals and denotes "about," "nearly," "something like," with somewhat of an indication of greater indefiniteness than *hṓs* (5613) (Matt. 14:21; Luke 3:23).

GREEK CONCORDANCE

This concordance, keyed to the numbers of Strong's *Dictionary of the Greek Testament,* lists the verses where a particular Greek word is used in the New Testament. However, certain words, such as proper nouns that denote the inhabitants of a specific city which occur only in the spurious subscriptions to the books, have been left out, even though Strong may have numbered them. Those words which occur numerous times in the Greek New Testament have also been omitted.

The active form has been given, even if the mid. or pass. forms are all that occur in the New Testament. Hence, any entry that ends in -ομαι is deponent in form or meaning.

Roman Numerals under an entry indicate words that are either different forms of one root or different words entirely. The letters A, B, etc., under an entry represents different uses, meanings, or applications of the exact same word. When more than one word is listed for a single entry, and they are separated by commas, the additional words for the entry represent variant spellings, variant readings, or contracted forms of a particular word.

At all points where it seemed especially critical, WH has been used to denote the primary texts of the Westcott and Hort theory, and TR has been used to refer to the Textus Receptus. In other places, it was deemed necessary to identify various forms or uses as to their part of speech or their grammatical relation to another word (for example, when a special form of a noun or adjective is used as an adverb). The abbreviations used in these identifications are listed below.

2 aor.	second aorist	masc.	masculine
adv.	adverb	mid.	middle voice
compar.	comparative	neut.	neuter
dat.	dative	obs.	obsolete
fem.	feminine	perf.	perfect
fut.	future	pl.	plural
gen.	genitive	prep.	preposition
impers.	impersonal	pres.	present
imperf.	imperfect	sing.	singular
imper.	imperative	subj.	subjunctive
indic.	indicative	subst.	substantive(ly)
infer.	inferential	TR	Textus Receptus
inter.	interrogative	WH	Westcott and Hort

A

1. ***A alpha***
REV. 1:8,11; 21:6; 22:13

2. ***Ἀαρών Aarōn***
LUKE 1:5; **ACTS** 7:40; **HEB.** 5:4; 7:11; 9:4

3. ***Ἀβαδδών Abaddōn***
REV. 9:11

4. ***ἀβαρής abarēs***
2 COR. 11:9

5. ***ἀββᾶ abba***
MARK 14:36; **ROM.** 8:15; **GAL.** 4:6

6. ***Ἄβελ Abel***
MATT. 23:35; **LUKE** 11:51; **HEB.** 11:4; 12:24

7. ***Ἀβιά Abia***
MATT. 1:7; **LUKE** 1:5

8. ***Ἀβιάθαρ Abiathar***
MARK 2:26

9. ***Ἀβιληνή Abilēnē***
LUKE 3:1

10. ***Ἀβιούδ Abioud***
MATT. 1:13

11. ***Ἀβραάμ Abraam***
MATT. 1:1,2,17; 3:9; 8:11; 22:32; **MARK** 12:26; **LUKE** 1:55,73; 3:8,34; 13:16,28; 16:22-25,29,30; 19:9; 20:37; **JOHN** 8:33,37,39,40,52, 53,56-58; **ACTS** 3:13,25; 7:2,16,17,32; 13:26; **ROM.** 4:1-3,9,12,13,16; 9:7; 11:1; **2 COR.** 11:22; **GAL.** 3:6-9,14,16,18,29; 4:22; **HEB.** 2:16; 6:13; 7:1,2,4-6,9; 11:8,17; **JAMES** 2:21,23; **1 PET.** 3:6

12. ***ἄβυσσος abussos***
LUKE 8:31; **ROM.** 10:7; **REV.** 9:1,2,11; 11:7; 17:8; 20:1,3

13. ***Ἄγαβος Agabos***
ACTS 11:28; 21:10

14. ***ἀγαθοεργέω agathoergeō***
1 TIM. 6:18

15. ***ἀγαθοποιέω agathopoieō***
MARK 3:4; **LUKE** 6:9,33,35; **ACTS** 14:17; **1 PET.** 2:15,20; 3:6,17; **3 JOHN** 1:11

16. ***ἀγαθοποιΐα agathopoiia***
1 PET. 4:19

17. ***ἀγαθοποιός agathopoios***
1 PET. 2:14

18. ***ἀγαθός agathos***
MATT. 5:45; 7:11,17,18; 12:34,35; 19:16,17; 20:15; 22:10; 25:21,23; **MARK** 10:17,18; **LUKE** 1:53; 6:45; 8:8,15; 10:42; 11:13; 12:18,19; 16:25; 18:18,19; 19:17; 23:50; **JOHN** 1:46; 5:29; 7:12; **ACTS** 9:36; 11:24; 23:1; **ROM.** 2:7,10; 3:8; 5:7; 7:12,13,18,19; 8:28; 9:11; 10:15; 12:2,9,21; 13:3,4; 14:16; 15:2; 16:19; **2 COR.** 5:10; 9:8; **GAL.** 6:6,10; **EPH.** 2:10; 4:28,29; 6:8; **PHIL.** 1:6; **COL.** 1:10; **1 THESS.** 3:6; 5:15; **2 THESS.** 2:16,17; **1 TIM.** 1:5,19; 2:10; 5:10; **2 TIM.** 2:21; 3:17; **TITUS** 1:16; 2:5,10; 3:1; **PHILE.** 1:6,14; **HEB.** 9:11; 10:1; 13:21; **JAMES** 1:17; 3:17; **1 PET.** 2:18; 3:10,11,13,16,21; **3 JOHN** 1:11

19. ***ἀγαθωσύνη agathōsunē***
ROM. 15:14; **GAL.** 5:22; **EPH.** 5:9; **2 THESS.** 1:11

20. ***ἀγαλλιασις agalliasis***
LUKE 1:14,44; **ACTS** 2:46; **HEB.** 1:9; **JUDE** 1:24

21. ***ἀγαλλιάω agalliaō***
MATT. 5:12; **LUKE** 1:47; 10:21; **JOHN** 5:35; 8:56; **ACTS** 2:26; 16:34; **1 PET.** 1:6,8; 4:13; **REV.** 19:7

22. ***ἅγαμος agamos***
1 COR. 7:8,11,32,34

23. ***ἀγανακτέω aganakteō***
MATT. 20:24; 21:15; 26:8; **MARK** 10:14,41; 14:4; **LUKE** 13:14

24. *ἀγανάκτησις aganaktēsis*
2 COR. 7:11

25. *ἀγαπάω agapaō*
MATT. 5:43,44,46; 6:24; 19:19; 22:37,39; **MARK** 10:21; 12:30,31,33; **LUKE** 6:27,32,35; 7:5,42,47; 10:27; 11:43; 16:13; **JOHN** 3:16,19,35; 8:42; 10:17; 11:5; 12:43; 13:1,23; 13:34; 14:15,21,23,24,28,31; 15:9,12,17; 17:23,24,26; 19:26; 21:7,15,16,20; **ROM.** 8:28,37; 9:13,25; 13:8,9; **1 COR.** 2:9; 8:3; **2 COR.** 9:7; 11:11; 12:15; **GAL.** 2:20; 5:14; **EPH.** 1:6; 2:4; 5:2,25,28,33; 6:24; **COL.** 3:12,19; **1 THESS.** 1:4; 4:9; **2 THESS.** 2:13,16; **2 TIM.** 4:8,10; **HEB.** 1:9; 12:6; **JAMES** 1:12; 2:5,8; **1 PET.** 1:8,22; 2:17; 3:10; **2 PET.** 2:15; **1 JOHN** 2:10,15; 3:10,11,14,18,23; 4:7,8,10-12,19-21; 5:1,2; **2 JOHN** 1:1,5; **3 JOHN** 1:1; **REV.** 1:5; 3:9; 12:11; 20:9

26. *ἀγάπη agapē*
MATT. 24:12; **LUKE** 11:42; **JOHN** 5:42; 13:35; 15:9,10,13; 17:26; **ROM.** 5:5,8; 8:35,39; 12:9; 13:10; 14:15; 15:30; **1 COR.** 4:21; 8:1; 13:1-4,8,13; 14:1; 16:14,24; **2 COR.** 2:4,8; 5:14; 6:6; 8:7,8,24; 13:11,14; **GAL.** 5:6,13,22; **EPH.** 1:4,15; 2:4; 3:17,19; 4:2,15,16; 5:2; 6:23; **PHIL.** 1:9,17; 2:1,2; **COL.** 1:4,8,13; 2:2; 3:14; **1 THESS.** 1:3; 3:6,12; 5:8,13; **2 THESS.** 1:3; 2:10; 3:5; **1 TIM.** 1:5,14; 2:15; 4:12; 6:11; **2 TIM.** 1:7,13; 2:22; 3:10; **TITUS** 2:2; **PHILE.** 1:5,7,9; **HEB.** 6:10; 10:24; **1 PET.** 4:8; 5:14; **2 PET.** 1:7; **1 JOHN** 2:5,15; 3:1,16,17; 4:7,8-10,12,16-18; 5:3; **2 JOHN** 1:3,6; **3 JOHN** 1:6; **JUDE** 1:2,12,21; **REV.** 2:4,19

27. *ἀγαπητός agapētos*
MATT. 3:17; 12:18; 17:5; **MARK** 1:11; 9:7; 12:6; **LUKE** 3:22; 9:35; 20:13; **ACTS** 15:25; **ROM.** 1:7; 11:28; 12:19; 16:5,8,9,12; **1 COR.** 4:14,17; 10:14; 15:58; **2 COR.** 7:1; 12:19; **EPH.** 5:1; 6:21; **PHIL.** 2:12; 4:1; **COL.** 1:7; 4:7,9,14; **1 THESS.** 2:8; **1 TIM.** 6:2; **2 TIM.** 1:2; **PHILE.** 1:1,2,16; **HEB.** 6:9; **JAMES** 1:16,19; 2:5; **1 PET.** 2:11; 4:12; **2 PET.** 1:17; 3:1,8,14,15,17; **1 JOHN** 3:2,21; 4:1,7,11; **3 JOHN** 1:1,2,5,11; **JUDE** 1:3,17,20

28. *Ἅγαρ Agar*
GAL. 4:24,25

29. *ἀγγαρεύω aggareuō*
MATT. 5:41; 27:32; **MARK** 15:21

30. *ἀγγεῖον aggeion*
MATT. 13:48; 25:4

31. *ἀγγελία aggelia*
1 JOHN 3:11

32. *ἄγγελος aggelos*
MATT. 1:20,24; 2:13,19; 4:6,11; 11:10; 13:39,41,49; 16:27; 18:10; 22:30; 24:31,36; 25:31,41; 26:53; 28:2,5; **MARK** 1:2,13; 8:38; 12:25; 13:27,32; **LUKE** 1:11,13,18,19,26,28, 30,34,35,38; 2:9,10,13,15,21; 4:10; 7:24,27; 9:26,52; 12:8,9; 15:10; 16:22; 22:43; 24:23; **JOHN** 1:51; 5:4; 12:29; 20:12; **ACTS** 5:19; 6:15; 7:30,35,38,53; 8:26; 10:3,7,22; 11:13; 12:7-11,15,23; 23:8,9; 27:23; **ROM.** 8:38; **1 COR.** 4:9; 6:3; 11:10; 13:1; **2 COR.** 11:14; 12:7; **GAL.** 1:8; 3:19; 4:14; **COL.** 2:18; **2 THESS.** 1:7; **1 TIM.** 3:16; 5:21; **HEB.** 1:4-7,13; 2:2,5,7,9,16; 12:22; 13:2; **JAMES** 2:25; **1 PET.** 1:12; 3:22; **2 PET.** 2:4,11; **JUDE** 1:6; **REV.** 1:1,20; 2:1,8,12,18; 3:1,5,7,14; 5:2,11; 7:1,2,11; 8:2-8,10,12,13; 9:1,11,13-15; 10:1,5,7-10; 11:1,15; 12:7,9; 14:6,8-10,15,17-19; 15:1,6-8; 16:1,3-5,8,10,12,17; 17:1,7; 18:1,21; 19:17; 20:1; 21:9,12,17; 22:6,8,16

33. *ἄγε age*
JAMES 4:13; 5:1

34. *ἀγέλη agelē*
MATT. 8:30-32; **MARK** 5:11,13; **LUKE** 8:32,33

35. *ἀγενεαλόγητος agenealogētos*
HEB. 7:3

36. *ἀγενής agenēs*
1 COR. 1:28

37. *ἁγιάζω hagiazō*
MATT. 6:9; 23:17,19; **LUKE** 11:2; **JOHN** 10:36; 17:17,19; **ACTS** 20:32; 26:18; **ROM.** 15:16; **1 COR.** 1:2; 6:11; 7:14; **EPH.** 5:26; **1 THESS.** 5:23; **1 TIM.** 4:5; **2 TIM.** 2:21; **HEB.** 2:11; 9:13; 10:10,14,29; 13:12; **1 PET.** 3:15; **JUDE** 1:1; **REV.** 22:11

38. ***ἁγιασμός hagiasmos***
ROM. 6:19,22; **1 COR.** 1:30; **1 THESS.** 4:3,4,7; **2 THESS.** 2:13; **1 TIM.** 2:15; **HEB.** 12:14; **1 PET.** 1:2

39. ***ἅγιον hagion*** **subst.**
(Neut. of *ἅγιος*)
HEB. 8:2; 9:1-3,8,12,24,25; 10:19; 13:11

40. ***ἅγιος hagios***
MATT. 1:18,20; 3:11; 4:5; 7:6; 12:32; 24:15; 25:31; 27:52,53; 28:19; **MARK** 1:8,24; 3:29; 6:20; 8:38; 12:36; 13:11; **LUKE** 1:15,35,41, 49,67,70,72; 2:23,25,26; 3:16,22; 4:1,34; 9:26; 11:13; 12:10,12; **JOHN** 1:33; 7:39; 14:26; 17:11; 20:22; **ACTS** 1:2,5,8,16; 2:4,33,38; 3:14,21; 4:8,27,30,31; 5:3,32; 6:3,5,13; 7:33,51,55; 8:15,17-19; 9:13,17,31,32,41; 10:22,38,44,45,47; 11:15,16,24; 13:2,4,9,52; 15:8,28; 16:6; 19:2,6; 20:23,28; 21:11,28; 26:10; 28:25; **ROM.** 1:2,7; 5:5; 7:12; 8:27; 9:1; 11:16; 12:1,13; 14:17; 15:13,16,25,26,31; 16:2,15,16; **1 COR.** 1:2; 2:13; 3:17; 6:1,2,19; 7:14,34; 12:3; 14:33; 16:1,15,20; **2 COR.** 1:1; 6:6; 8:4; 9:1,12; 13:12-14; **EPH.** 1:1,4,13,15,18; 2:19,21; 3:5,8,18; 4:12,30; 5:3,27; 6:18; **PHIL.** 1:1; 4:21,22; **COL.** 1:2,4,12,22,26; 3:12; **1 THESS.** 1:5,6; 3:13; 4:8; 5:26,27; **2 THESS.** 1:10; **1 TIM.** 5:10; **2 TIM.** 1:9,14; **TITUS** 3:5; **PHILE.** 1:5,7; **HEB.** 2:4; 3:1,7; 6:4,10; 9:8; 10:15; 13:24; **1 PET.** 1:12,15,16; 2:5,9; 3:5; **2 PET.** 1:18,21; 2:21; 3:2,11; **1 JOHN** 2:20; 5:7; **JUDE** 1:3,14,20; **REV.** 3:7; 4:8; 5:8; 6:10; 8:3,4; 11:2,18; 13:7,10; 14:10,12; 15:3; 16:6; 17:6; 18:20,24; 19:8; 20:6,9; 21:2,10; 22:6,11,19

41. ***ἁγιότης hagiotēs***
HEB. 12:10

42. ***ἁγιωσύνη hagiōsunē***
ROM. 1:4; **2 COR.** 7:1; **1 THESS.** 3:13

43. ***ἀγκάλη agkalē***
LUKE 2:28

44. ***ἄγκιστρον agkistron***
MATT. 17:27

45. ***ἄγκυρα agkura***
ACTS 27:29,30,40; **HEB.** 6:19

46. ***ἄγναφος agnaphos***
MATT. 9:16; **MARK** 2:21

47. ***ἁγνεία hagneia***
1 TIM. 4:12; 5:2

48. ***ἁγνίζω hagnizō***
JOHN 11:55; **ACTS** 21:24,26; 24:18; **JAMES** 4:8; **1 PET.** 1:22; **1 JOHN** 3:3

49. ***ἁγνισμός hagnismos***
ACTS 21:26

50. ***ἀγνοέω agnoeō***
MARK 9:32; **LUKE** 9:45; **ACTS** 13:27; 17:23; **ROM.** 1:13; 2:4; 6:3; 7:1; 10:3; 11:25; **1 COR.** 10:1; 12:1; 14:38; **2 COR.** 1:8; 2:11; 6:9; **GAL.** 1:22; **1 THESS.** 4:13; **1 TIM.** 1:13; **HEB.** 5:2; **2 PET.** 2:12

51. ***ἀγνόημα agnoēma***
HEB. 9:7

52. ***ἄγνοια agnoia***
ACTS 3:17; 17:30; **EPH.** 4:18; **1 PET.** 1:14

53. ***ἁγνός hagnos***
2 COR. 7:11; 11:2; **PHIL.** 4:8; **1 TIM.** 5:22; **TITUS** 2:5; **JAMES** 3:17; **1 PET.** 3:2; **1 JOHN** 3:3

54. ***ἁγνότης hagnotēs***
2 COR. 6:6

55. ***ἁγνῶς hagnōs***
PHIL. 1:16

56. ***ἀγνωσία agnōsia***
1 COR. 15:34; **1 PET.** 2:15

57. ***ἄγνωστος agnōstos***
ACTS 17:23

58. ***ἀγορά agora***
MATT. 11:16; 20:3; 23:7; **MARK** 6:56; 7:4; 12:38; **LUKE** 7:32; 11:43; 20:46; **ACTS** 16:19; 17:17

59. ***ἀγοράζω agorazō***
MATT. 13:44,46; 14:15; 21:12; 25:9,10; 27:7; **MARK** 6:36,37; 11:15; 15:46; 16:1; **LUKE** 9:13; 14:18,19; 17:28; 19:45; 22:36; **JOHN** 4:8; 6:5; 13:29; **1 COR.** 6:20; 7:23,30; **2 PET.** 2:1; **REV.** 3:18; 5:9; 13:17; 14:3,4; 18:11

60. ***ἀγοραῖος agoraios***
ACTS 17:5; 19:38

61. ***ἄγρα agra***
LUKE 5:4,9

62. ***ἀγράμματος agrammatos***
ACTS 4:13

63. ***ἀγραυλέω agrauleō***
LUKE 2:8

64. ***ἀγρεύω agreuō***
MARK 12:13

65. ***ἀγριέλαιος agrielaios***
ROM. 11:17,24

66. ***ἄγριος agrios***
MATT. 3:4; **MARK** 1:6; **JUDE** 1:13

67. ***Ἀγρίππας Agrippas***
ACTS 25:13,22-24,26; 26:1,2,7,19,27,28,32

68. ***ἀγρός agros***
MATT. 6:28,30; 13:24,27,31,36,38,44; 19:29; 22:5; 24:18,40; 27:7,8,10; **MARK** 5:14; 6:36,56; 10:29,30; 13:16; 15:21; 16:12; **LUKE** 8:34; 9:12; 12:28; 14:18; 15:15,25; 17:7,31,36; 23:26; **ACTS** 4:37

69. ***ἀγρυπνέω agrupneō***
MARK 13:33; **LUKE** 21:36; **EPH.** 6:18; **HEB.** 13:17

70. ***ἀγρυπνία agrupnia***
2 COR. 6:5; 11:27

71. ***ἄγω agō***
MATT. 10:18; 14:6; 21:2,7; 26:46; **MARK** 1:38; 11:2,7; 13:11; 14:42; **LUKE** 4:1,9,29,40; 10:34; 18:40; 19:27,30,35; 21:12; 22:54; 23:1,32; 24:21; **JOHN** 1:42; 7:45; 8:3; 9:13; 10:16; 11:7,15,16; 14:31; 18:28; 19:4,13; **ACTS** 5:21,26,27; 6:12; 8:32; 9:2,21,27; 11:26; 17:5,15,19; 18:12; 19:37,38; 20:12; 21:16,34; 22:5,24; 23:10,18,31; 25:6,17,23; **ROM.** 2:4; 8:14; **1 COR.** 12:2; **GAL.** 5:18; **1 THESS.** 4:14; **2 TIM.** 3:6; 4:11; **HEB.** 2:10

72. ***ἀγωγή agōgē***
2 TIM. 3:10

73. ***ἀγών agōn***
PHIL. 1:30; **COL.** 2:1; **1 THESS.** 2:2; **1 TIM.** 6:12; **2 TIM.** 4:7; **HEB.** 12:1

74. ***ἀγωνία agōnia***
LUKE 22:44

75. ***ἀγωνίζομαι agōnizomai***
LUKE 13:24; **JOHN** 18:36; **1 COR.** 9:25; **COL.** 1:29; 4:12; **1 TIM.** 6:12; **2 TIM.** 4:7

76. ***Ἀδάμ Adam***
LUKE 3:38; **ROM.** 5:14; **1 COR.** 15:22,45; **1 TIM.** 2:13,14; **JUDE** 1:14

77. ***ἀδάπανος adapanos***
1 COR. 9:18

78. ***Ἀδδί Addi***
LUKE 3:28

79. ***ἀδελφή adelphē***
MATT. 12:50; 13:56; 19:29; **MARK** 3:35; 6:3; 10:29,30; **LUKE** 10:39,40; 14:26; **JOHN** 11:1,3,5,28,39; 19:25; **ACTS** 23:16; **ROM.** 16:1,15; **1 COR.** 7:15; 9:5; **1 TIM.** 5:2; **JAMES** 2:15; **2 JOHN** 1:13

80. ***ἀδελφός adelphos***
MATT. 1:2,11; 4:18,21; 5:22-24,47; 7:3-5; 10:2,21; 12:46-50; 13:55; 14:3; 17:1; 18:15,21,35; 19:29; 20:24; 22:24,25; 23:8; 25:40; 28:10; **MARK** 1:16,19; 3:17,31-35; 5:37; 6:3,17,18; 10:29,30; 12:19,20; 13:12; **LUKE** 3:1,19; 6:14,41,42; 8:19-21; 12:13; 14:12,26; 15:27,32; 16:28; 17:3; 18:29; 20:28,29; 21:16;

22:32; **JOHN** 1:40,41; 2:12; 6:8; 7:3,5,10; 11:2,19,21,23,32; 20:17; 21:23; **ACTS** 1:14,16; 2:29,37; 3:17,22; 6:3; 7:2,13,23,25,26,37; 9:17,30; 10:23; 11:1,12,29; 12:2,17; 13:15,26,38; 14:2; 15:1,3,7,13,22,23,32,33,36,40; 16:2,40; 17:6,10,14; 18:18,27; 20:32; 21:7,17,20; 22:1,5,13; 23:1,5,6; 28:14,15,17,21; **ROM.** 1:13; 7:1,4; 8:12,29; 9:3; 10:1; 11:25; 12:1; 14:10,13,15,21; 15:14,15,30; 16:14,17,23; **1 COR.** 1:1,10,11,26; 2:1; 3:1; 4:6; 5:11; 6:5,6,8; 7:12,15,24,29; 8:11-13; 9:5; 10:1; 11:2,33; 12:1; 14:6,20,26,39; 15:1,6,50,58; 16:11,12,15,20; **2 COR.** 1:1,8; 2:13; 8:1,18,22,23; 9:3,5; 11:9; 12:18; 13:11; **GAL.** 1:2,11,19; 3:15; 4:12,28,31; 5:11,13; 6:1,18; **EPH.** 6:10,21,33; **PHIL.** 1:12,14; 2:25; 3:1,13,17; 4:1,8,21; **COL.** 1:1,2; 4:7,9,15; **1 THESS.** 1:4; 2:1,9,14,17; 3:2,7; 4:1,6,10,13; 5:1,4,12,14,25-27; **2 THESS.** 1:3; 2:1,13,15; 3:1,6,13,15; **1 TIM.** 4:6; 5:1; 6:2; **2 TIM.** 4:21; **PHILE.** 1:1,7,16,20; **HEB.** 2:11,12,17; 3:1,12; 7:5; 8:11; 10:19; 13:22,23; **JAMES** 1:2,9,16,19; 2:1,5,14,15; 3:1,10,12; 4:11; 5:7,9,10,12,19; **1 PET.** 5:12; **2 PET.** 1:10; 3:15; **1 JOHN** 2:7,9-11; 3:10,12-17; 4:20,21; 5:16; **3 JOHN** 1:3,5,10; **JUDE** 1:1; **REV.** 1:9; 6:11; 12:10; 19:10; 22:9

81. ***ἀδελφότης adelphotēs***
1 PET. 2:17; 5:9

82. ***ἄδηλος adēlos***
LUKE 11:44; **1 COR.** 14:8

83. ***ἀδηλότης adēlotēs***
1 TIM. 6:17

84. ***ἀδήλως adēlōs***
1 COR. 9:26

85. ***ἀδημονέω adēmoneō***
MATT. 26:37; **MARK** 14:33; **PHIL.** 2:26

86. ***ᾅδης hadēs***
MATT. 11:23; 16:18; **LUKE** 10:15; 16:23; **ACTS** 2:27,31; **1 COR.** 15:55; **REV.** 1:18; 6:8; 20:13,14

87. ***ἀδιάκριτος adiakritos***
JAMES 3:17

88. ***ἀδιάλειπτος adialeiptos***
ROM. 9:2; **2 TIM.** 1:3

89. ***ἀδιαλείπτως adialeiptōs***
ROM. 1:9; **1 THESS.** 1:3; 2:13; 5:17

90. ***ἀδιαφθορία adiaphthoria***
TITUS 2:7

91. ***ἀδικέω adikeō***
MATT. 20:13; **LUKE** 10:19; **ACTS** 7:24,26,27; 25:10,11; **1 COR.** 6:7,8; **2 COR.** 7:2,12; **GAL.** 4:12; **COL.** 3:25; **PHILE.** 1:18; **REV.** 2:11; 6:6; 7:2,3; 9:4,10,19; 11:5; 22:11

92. ***ἀδίκημα adikēma***
ACTS 18:14; 24:20; **REV.** 18:5

93. ***ἀδικία adikia***
LUKE 13:27; 16:8,9; 18:6; **JOHN** 17:8; **ACTS** 1:18; 8:23; **ROM.** 1:18,29; 2:8; 3:5; 6:13; 9:14; **1 COR.** 13:6; **2 COR.** 12:13; **2 THESS.** 2:10,12; **2 TIM.** 2:19; **HEB.** 8:12; **JAMES** 3:6; **2 PET.** 2:13,15; **1 JOHN** 1:9; 5:17

94. ***ἄδικος adikos***
MATT. 5:45; **LUKE** 16:10,11; 18:11; **ACTS** 24:15; **ROM.** 3:5; **1 COR.** 6:1,9; **HEB.** 6:10; **1 PET.** 3:18; **2 PET.** 2:9

95. ***ἀδίκως adikōs***
1 PET. 2:19

96. ***ἀδόκιμος adokimos***
ROM. 1:28; **1 COR.** 9:27; **2 COR.** 13:5-7; **2 TIM.** 3:8; **TITUS** 1:16; **HEB.** 6:8

97. ***ἄδολος adolos***
1 PET. 2:2

98. ***Ἀδραμυττηνός Adramuttēnos***
ACTS 27:2

99. ***Ἀδρίας Adrias***
ACTS 27:27

100. ***ἁδρότης hadrotēs***
2 COR. 8:20

101. ***ἀδυνατέω adunateō***
MATT. 17:20; **LUKE** 1:37

102. ***ἀδύνατος adunatos***
MATT. 19:26; **MARK** 10:27; **LUKE** 18:27; **ACTS** 14:8; **ROM.** 8:3; 15:1; **HEB.** 6:4,18; 10:4; 11:6

103. ***ᾄδω adō***
EPH. 5:19; **COL.** 3:16; **REV.** 5:9; 14:3; 15:3

104. ***ἀεί aei***
MARK 15:8; **ACTS** 7:51; **2 COR.** 4:11; 6:10; **TITUS** 1:12; **HEB.** 3:10; **1 PET.** 3:15; **2 PET.** 1:12

105. ***ἀετός aetos***
MATT. 24:28; **LUKE** 17:37; **REV.** 4:7; 12:14

106. ***ἄζυμος azumos***
MATT. 26:17; **MARK** 14:1,12; **LUKE** 22:1,7; **ACTS** 12:3; 20:6; **1 COR.** 5:7,8

107. ***Ἀζώρ Azōr***
MATT. 1:13,14

108. ***Ἄζωτος Azōtos***
ACTS 8:40

109. ***ἀήρ aēr***
ACTS 22:23; **1 COR.** 9:26; 14:9; **EPH.** 2:2; **1 THESS.** 4:17; **REV.** 9:2; 16:17

110. ***ἀθανασία athanasia***
1 COR. 15:53,54; **1 TIM.** 6:16

111. ***ἀθέμιτος athemitos***
ACTS 10:28; **1 PET.** 4:3

112. ***ἄθεος atheos***
EPH. 2:12

113. ***ἄθεσμος athesmos***
2 PET. 2:7; 3:17

114. ***ἀθετέω atheteō***
MARK 6:26; 7:9; **LUKE** 7:30; 10:16; **JOHN** 12:48; **1 COR.** 1:19; **GAL.** 2:21; 3:15; **1 THESS.** 4:8; **1 TIM.** 5:12; **HEB.** 10:28; **JUDE** 1:8

115. ***ἀθέτησις athetēsis***
HEB. 7:18; 9:26

116. ***Ἀθῆναι Athēnai***
ACTS 17:15,16; 18:1; **1 THESS.** 3:1

117. ***Ἀθηναῖος Athēnaios***
ACTS 17:21,22

118. ***ἀθλέω athleō***
2 TIM. 2:5

119. ***ἄθλησις athlēsis***
HEB. 10:32

120. ***ἀθυμέω athumeō***
COL. 3:21

121. ***ἀθῶος athōos***
MATT. 27:4,24

122. ***αἴγειος aigeios***
HEB. 11:37

123. ***αἰγιαλός aigialos***
MATT. 13:2,48; **JOHN** 21:4; **ACTS** 21:5; 27:39,40

124. ***Αἰγύπτιος Aiguptios***
ACTS 7:22,24,28; 21:38; **HEB.** 11:29

125. ***Αἴγυπτος Aiguptos***
MATT. 2:13,14,15,19; **ACTS** 2:10; 7:9-12, 15,17,34,36,39,40; 13:17; **HEB.** 3:16; 8:9; 11:26,27; **JUDE** 1:5; **REV.** 11:8

126. ***ἀΐδιος aidios***
ROM. 1:20; **JUDE** 1:6

127. ***αἰδώς aidōs***
1 TIM. 2:9; **HEB.** 12:28

128. ***Αἰθίοψ Aithiops***
ACTS 8:27

129. ***αἷμα haima***
MATT. 16:17; 23:30,35; 26:28; 27:4,6,8,24,25; **MARK** 5:25,29; 14:24; **LUKE** 8:43,44; 11:50,51; 13:1; 22:20,44; **JOHN** 1:13; 6:53-56; 19:34; **ACTS** 1:19; 2:19,20; 5:28; 15:20,29; 17:26; 18:6; 20:26,28; 21:25; 22:20; **ROM.** 3:15,25; 5:9; **1 COR.** 10:16; 11:25,27; 15:50; **GAL.** 1:16; **EPH.** 1:7; 2:13; 6:12; **COL.** 1:14,20; **HEB.** 2:14; 9:7,12-14,18-22,25; 10:4,19,29; 11:28; 12:4,24; 13:11,12,20; **1 PET.** 1:2,19; **1 JOHN** 1:7; 5:6,8; **REV.** 1:5; 5:9; 6:10,12; 7:14; 8:7,8; 11:6; 12:11; 14:20; 16:3,4,6; 17:6; 18:24; 19:2,13

130. ***αἱματεκχυσία haimatekchusia***
HEB. 9:22

131. ***αἱμορροέω haimorroeō***
MATT. 9:20

132. ***Αἰνέας Aineas***
ACTS 9:33,34

133. ***αἴνεσις ainesis***
HEB. 13:15

134. ***αἰνέω aineō***
LUKE 2:13,20; 19:37; 24:53; **ACTS** 2:47; 3:8,9; **ROM.** 15:11; **REV.** 19:5

135. ***αἴνιγμα ainigma***
1 COR. 13:12

136. ***αἶνος ainos***
MATT. 21:16; **LUKE** 18:43

137. ***Αἰνών Ainōn***
JOHN 3:23

138. ***αἱρέω haireō***
PHIL. 1:22; **2 THESS.** 2:13; **HEB.** 11:25

139. ***αἵρεσις hairesis***
ACTS 5:17; 15:5; 24:5,14; 26:5; 28:22; **1 COR.** 11:19; **GAL.** 5:20; **2 PET.** 2:1

140. ***αἱρετίζω hairetizō***
MATT. 12:18

141. ***αἱρετικός hairetikos***
TITUS 3:10

142. ***αἴρω airō***
MATT. 4:6; 9:6,16; 11:29; 13:12; 14:12,20; 15:37; 16:24; 17:27; 20:14; 21:21,43; 22:13; 24:17,18,39; 25:28,29; 27:32; **MARK** 2:3,9, 11,12,21; 4:15,25; 6:8,29,43; 8:8,19,20,34; 10:21; 11:23; 13:15,16; 15:21,24; 16:18; **LUKE** 4:11; 5:24,25; 6:29,30; 8:12,18; 9:3,17,23; 11:22,52; 17:13,31; 19:21,22,24,26; 22:36; 23:18; **JOHN** 1:29; 2:16; 5:8-12; 8:59; 10:18,24; 11:39,41,48; 15:2; 16:22; 17:15; 19:15,31,38; 20:1,2,13,15; **ACTS** 4:24; 8:33; 20:9; 21:11,36; 22:22; 27:13,17; **1 COR.** 6:15; **EPH.** 4:31; **COL.** 2:14; **1 JOHN** 3:5; **REV.** 10:5; 18:21

143. ***αἰσθάνομαι aisthanomai***
LUKE 9:45

144. ***αἴσθησις aisthēsis***
PHIL. 1:9

145. ***αἰσθητήριον aisthētērion***
HEB. 5:14

146. ***αἰσχροκερδής aischrokerdēs***
1 TIM. 3:3,8; **TITUS** 1:7

147. ***αἰσχροκερδῶς aischrokerdōs***
1 PET. 5:2

148. ***αἰσχρολογία aischrologia***
COL. 3:8

149. ***αἰσχρόν aischron*** **subst.**
(Neut. of αἰσχρός)
1 COR. 11:6; 14:35; **EPH.** 5:12

150. ***αἰσχρός aischros***
TITUS 1:11

151. ***αἰσχρότης aischrotēs***
EPH. 5:4

152. ***αἰσχύνη aischunē***
LUKE 14:9; **2 COR.** 4:2; **PHIL.** 3:19; **HEB.** 12:2; **JUDE** 1:13; **REV.** 3:18

153. ***αἰσχύνω aischunō***
LUKE 16:3; **2 COR.** 10:8; **PHIL.** 1:20; **1 PET.** 4:16; **1 JOHN** 2:28

154. ***αἰτέω aiteō***
MATT. 5:42; 6:8; 7:7-11; 14:7; 18:19; 20:20,22; 21:22; 27:20,58; **MARK** 6:22-25; 10:35,38; 11:24; 15:6,8,43; **LUKE** 1:63; 6:30; 11:9-13; 12:48; 23:23,25,52; **JOHN** 4:9,10; 11:22; 14:13,14; 15:7,16; 16:23,24,26; **ACTS** 3:2,14; 7:46; 9:2; 12:20; 13:21,28; 16:29; 25:3,15; **1 COR.** 1:22; **EPH.** 3:13,20; **COL.** 1:9; **JAMES** 1:5,6; 4:2,3; **1 PET.** 3:15; **1 JOHN** 3:22; 5:14-16

155. ***αἴτημα aitēma***
LUKE 23:24; **PHIL.** 4:6; **1 JOHN** 5:15

156. ***αἰτία aitia***
MATT. 19:3,10; 27:37; **MARK** 15:26; **LUKE** 8:47; **JOHN** 18:38; 19:4,6; **ACTS** 10:21; 13:28; 22:24; 23:28; 25:18,27; 28:18,20; **2 TIM.** 1:6,12; **TITUS** 1:13; **HEB.** 2:11

157. ***αἰτίαμα aitiama***
ACTS 25:7

158. ***αἴτιον aition*** **subst.**
(Neut. of αἴτιος)
LUKE 23:4,14,22; **ACTS** 19:40

159. ***αἴτιος aitios***
HEB. 5:9

160. ***αἰφνίδιος aiphnidios***
LUKE 21:34; **1 THESS.** 5:3

161. ***αἰχμαλωσία aichmalōsia***
EPH. 4:8; **REV.** 13:10

162. ***αἰχμαλωτεύω aichmalōteuō***
EPH. 4:8; **2 TIM.** 3:6

163. ***αἰχμαλωτίζω aichmalōtizō***
LUKE 21:24; **ROM.** 7:23; **2 COR.** 10:5

164. ***αἰχμάλωτος aichmalōtos***
LUKE 4:18

165. ***αἰών aiōn***
MATT. 6:13; 12:32; 13:22,39,40,49; 21:19; 24:3; 28:20; **MARK** 3:29; 4:19; 10:30; 11:14; **LUKE** 1:33,55,70; 16:8; 18:30; 20:34,35; **JOHN** 4:14; 6:51,58; 8:35,51,52; 9:32; 10:28; 11:26; 12:34; 13:8; 14:16; **ACTS** 3:21; 15:18; **ROM.** 1:25; 9:5; 11:36; 12:2; 16:27; **1 COR.** 1:20; 2:6-8; 3:18; 8:13; 10:11; **2 COR.** 4:4; 9:9; 11:31; **GAL.** 1:4,5; **EPH.** 1:21; 2:2,7; 3:9,11,21; 6:12; **PHIL.** 4:20; **COL.** 1:26; **1 TIM.** 1:17; 6:17; **2 TIM.** 4:10,18; **TITUS** 2:12; **HEB.** 1:2,8; 5:6; 6:5,20; 7:17,21,24,28; 9:26; 11:3; 13:8,21; **1 PET.** 1:23,25; 4:11; 5:11; **2 PET.** 2:17; 3:18; **1 JOHN** 2:17; **2 JOHN** 1:2; **JUDE** 1:13,25; **REV.** 1:6,18; 4:9,10; 5:13,14; 7:12; 10:6; 11:15; 14:11; 15:7; 19:3; 20:10; 22:5

166. ***αἰώνιος aiōnios***
MATT. 18:8; 19:16,29; 25:41,46; **MARK** 3:29; 10:17,30; **LUKE** 10:25; 16:9; 18:18,30; **JOHN** 3:15,16,36; 4:14,36; 5:24,39; 5:24,39; 6:27,40,47,54,68; 10:28; 12:25,50; 17:2,3; **ACTS** 13:46,48; **ROM.** 2:7; 5:21; 6:22,23; 16:25,26; **2 COR.** 4:17,18; 5:1; **GAL.** 6:8; **2 THESS.** 1:9; 2:16; **1 TIM.** 1:16; 6:12,16,19; **2 TIM.** 1:9; 2:10; **TITUS** 1:2; 3:7; **PHILE.** 1:15; **HEB.** 5:9; 6:2; 9:12,14,15; 13:20; **1 PET.** 5:10; **2 PET.** 1:11; **1 JOHN** 1:2; 2:25; 3:15; 5:11,13,20; **JUDE** 1:7,21; **REV.** 14:6

167. ***ἀκαθαρσία akatharsia***
MATT. 23:27; **ROM.** 1:24; 6:19; **2 COR.** 12:21; **GAL.** 5:19; **EPH.** 4:19; 5:3; **COL.** 3:5; **1 THESS.** 2:3; 4:7

168. ***ἀκαθάρτης akathartēs***
REV. 17:4

169. ***ἀκάθαρτος akathartos***
MATT. 10:1; 12:43; **MARK** 1:23,26,27; 3:11,30; 5:2,8,13; 6:7; 7:25; 9:25; **LUKE** 4:33,36; 6:18; 8:29; 9:42; 11:24; **ACTS** 5:16; 8:7; 10:14,28; 11:8; **1 COR.** 7:14; **2 COR.** 6:17; **EPH.** 5:5; **REV.** 16:13; 18:2

170. ***ἀκαιρέομαι akaireomai***
PHIL. 4:10

171. ***ἀκαίρως akairōs***
2 TIM. 4:2

172. *ἄκακος akakos*
ROM. 16:18; **HEB.** 7:26

173. *ἄκανθα akantha*
MATT. 7:16; 13:7,22; 27:29; **MARK** 4:7,18; **LUKE** 6:44; 8:7,14; **JOHN** 19:2; **HEB.** 6:8

174. *ἀκάνθινος akanthinos*
MARK 15:17; **JOHN** 19:5

175. *ἄκαρπος akarpos*
MATT. 13:22; **MARK** 4:19; **1 COR.** 4:14; **EPH.** 5:11; **TITUS** 3:14; **2 PET.** 1:8; **JUDE** 1:12

176. *ἀκατάγνωστος akatagnōstos*
TITUS 2:8

177. *ἀκατακάλυπτος akatakaluptos*
1 COR. 11:5,13

178. *ἀκατάκριτος akatakritos*
ACTS 16:37; 22:25

179. *ἀκατάλυτος akatalutos*
HEB. 7:16

180. *ἀκατάπαυστος akatapaustos*
2 PET. 2:14

181. *ἀκαταστασία akatastasia*
LUKE 21:9; **1 COR.** 14:33; **2 COR.** 6:5; 12:20; **JAMES** 3:16

182. *ἀκατάστατος akatastatos*
JAMES 1:8

183. *ἀκατάσχετος akataschetos*
JAMES 3:8

184. *Ἀκελδαμά Akeldama*
ACTS 1:19

185. *ἀκέραιος akeraios*
MATT. 10:16; **ROM.** 16:19; **PHIL.** 2:15

186. *ἀκλινής aklinēs*
HEB. 10:23

187. *ἀκμάζω akmazō*
REV. 14:18

188. *ἀκμήν akmēn*
MATT. 15:16

189. *ἀκοή akoē*
MATT. 4:24; 13:14; 14:1; 24:6; **MARK** 1:28; 7:35; 13:7; **LUKE** 7:1; **JOHN** 12:38; **ACTS** 17:20; 28:26; **ROM.** 10:16,17; **1 COR.** 12:17; **GAL.** 3:2,5; **1 THESS.** 2:13; **2 TIM.** 4:3,4; **HEB.** 4:2; 5:11; **2 PET.** 2:8

190. *ἀκολουθέω akoloutheō*
MATT. 4:20,22,25; 8:1,10,19,22,23; 9:9,19,27; 10:38; 12:15; 14:13; 16:24; 19:2,21,27,28; 20:29,34; 21:9; 26:58; 27:55; **MARK** 1:18; 2:14,15; 3:7; 5:24; 6:1; 8:34; 9:38; 10:21,28,32,52; 11:9; 14:13,51,54; 15:41; **LUKE** 5:11,27,28; 7:9; 9:11,23,49,57,59,61; 18:22,28,43; 22:10,39,54; 23:27; **JOHN** 1:37,38,40,43; 6:2; 8:12; 10:4,5,27; 11:31; 12:26; 13:36,37; 18:15; 20:6; 21:19,20,22; **ACTS** 12:8,9; 13:43; 21:36; **1 COR.** 10:4; **REV.** 6:8; 14:4,8,9,13; 18:5; 19:14

191. *ἀκούω akouō*
MATT. 2:3,9,18,22; 4:12; 5:21,27,33,38,43; 7:24,26; 8:10; 9:12; 10:14,27; 11:2,4,5,15; 12:19,24,42; 13:9,13-20,22,23,43; 14:1,13; 15:10,12; 17:5,6; 18:15,16; 19:22,25; 20:24, 30; 21:16,33,45; 22:7,22,33,34; 24:6; 26:65; 27:13,47; 28:14; **MARK** 2:1,17; 3:8,21; 4:3, 9,12,15,16,18,20,23,24,33; 5:27,36; 6:2,11, 14,16,20,29,55; 7:14,16,25,37; 8:18; 9:7; 10:41,47; 11:14,18; 12:28,29,37; 13:7; 14:11, 58,64; 15:35; 16:11; **LUKE** 1:41,58,66; 2:18, 20,46,47; 4:23,28; 5:1,15; 6:17,27,47,49; 7:3,9,22,29; 8:8,10,12-15,18,21,50; 9:7,9,35; 10:16,24,39; 11:28,31; 12:3; 14:15,35; 15:1,25; 16:2,14,29,31; 18:6,22,23,26,36; 19:11,48; 20:16,45; 21:9,38; 22:71; 23:6,8; **JOHN** 1:37, 40; 3:8,29,32; 4:1,42,47; 5:24,25,28,30,37; 6:45,60; 7:32,40,51; 8:9,26,40,43,47; 9:27,31, 32,35,40; 10:3,8,16,20,27; 11:4,6,20,29,41,42; 12:12,18,29,34,47; 14:24,28; 15:15; 16:13; 18:21,37; 19:8,13; 21:7; **ACTS** 1:4; 2:6,8,11, 22,33,37; 3:22,23; 4:4,19,20,24; 5:5,11,21,24,33; 6:11,14; 7:2,12,34,37,54; 8:6,14,30; 9:4,7,13, 21,38; 10:22,33,44,46; 11:1,7,18,22; 13:7,16, 44,48; 14:9,14; 15:7,12,13,24; 16:14,38; 17:8,

21,32; 18:8,26; 19:2,5,10,26,28; 21:12,20,22; 22:1, 2,7,9,14,15,22,26; 23:16; 24:4,22,24; 25:22; 26:3,14,29; 28:15,22,26-28; **ROM.** 10:14, 18; 11:8; 15:21; **1 COR.** 2:9; 5:1; 11:18; 14:2; **2 COR.** 12:4,6; **GAL.** 1:13,23; 4:21; **EPH.** 1:13,15; 3:2; 4:21,29; **PHIL.** 1:27,30; 2:26; 4:9; **COL.** 1:4,6,9,23; **2 THESS.** 3:11; **1 TIM.** 4:16; **2 TIM.** 1:13; 2:2,14; 4:17; **PHILE.** 1:5; **HEB.** 2:1,3; 3:7,15,16; 4:2,7; 12:19; **JAMES** 1:19; 2:5; 5:11; **2 PET.** 1:18; **1 JOHN** 1:1,3,5; 2:7,18,24; 3:11; 4:3,5,6; 5:14,15; **2 JOHN** 1:6; **3 JOHN** 1:4; **REV.** 1:3,10; 2:7,11,17,29; 3:3,6,13,20,22; 4:1; 5:11,13; 6:1,3,5-7; 7:4; 8:13; 9:13,16,20; 10:4,8; 11:12; 12:10; 13:9; 14:2,13; 16:1,5,7; 18:4,22,23; 19:1,6; 21:3; 22:8,17,18

192. ***ἀκρασία akrasia***
MATT. 23:25; **1 COR.** 7:5

193. ***ἀκρατής akratēs***
2 TIM. 3:3

194. ***ἄκρατος akratos***
REV. 14:10

195. ***ἀκρίβεια akribeia***
ACTS 22:3

196. ***ἀκριβέστατος akribestatos***
ACTS 26:5

197. ***ἀκριβέστερον akribesteron*** **adv.**
ACTS 18:26; 23:15,20; 24:22

198. ***ἀκριβόω akriboō***
MATT. 2:7,16

199. ***ἀκριβῶς akribōs***
MATT. 2:8; **LUKE** 1:3; **ACTS** 18:25; **EPH.** 5:15; **1 THESS.** 5:2

200. ***ἀκρίς akris***
MATT. 3:4; **MARK** 1:6; **REV.** 9:3,7

201. ***ἀκροατήριον akroatērion***
ACTS 25:23

202. ***ἀκροατής akroatēs***
ROM. 2:13; **JAMES** 1:22,23,25

203. ***ἀκροβυστία akrobustia***
ACTS 11:3; **ROM.** 2:25-27; 3:30; 4:9-12; **1 COR.** 7:18,19; **GAL.** 2:7; 5:6; 6:15; **EPH.** 2:11; **COL.** 2:13; 3:11

204. ***ἀκρογωνιαῖος akrogōniaios***
EPH. 2:20; **1 PET.** 2:6

205. ***ἀκροθίνιον akrothinion***
HEB. 7:4

206. ***ἄκρον akron***
MATT. 24:31; **MARK** 13:27; **LUKE** 16:24; **HEB.** 11:21

207. ***Ἀκύλας Akulas***
ACTS 18:2,18,26; **ROM.** 16:3; **1 COR.** 16:19; **2 TIM.** 4:19

208. ***ἀκυρόω akuroō***
MATT. 15:6; **MARK** 7:13; **GAL.** 3:17

209. ***ἀκωλύτως akōlutōs***
ACTS 28:31

210. ***ἄκων akōn***
1 COR. 9:17

211. ***ἀλάβαστρον alabastron***
MATT. 26:7; **MARK** 14:3; **LUKE** 7:37

212. ***ἀλαζονεία alazoneia***
JAMES 4:16; **1 JOHN** 2:16

213. ***ἀλαζών alazōn***
ROM. 1:30; **2 TIM.** 3:2

214. ***ἀλαλάζω alalazō***
MARK 5:38; **1 COR.** 13:1

215. ***ἀλάλητος alalētos***
ROM. 8:26

216. ***ἄλαλος alalos***
MARK 7:37; 9:17,25

217. ***ἅλας halas***
MATT. 5:13; **MARK** 9:50; **LUKE** 14:34; **COL.** 4:6

218. ***ἀλείφω aleiphō***
MATT. 6:17; **MARK** 6:13; 16:1; **LUKE** 7:38,46; **JOHN** 11:2; 12:3; **JAMES** 5:14

219. ***ἀλεκτοροφωνία alektorophōnia***
MARK 13:35

220. ***ἀλέκτωρ alektōr***
MATT. 26:34,74,75; **MARK** 14:30,68,72; **LUKE** 22:34,60,61; **JOHN** 13:38; 18:27

221. ***Ἀλεξανδρεύς Alexandreus***
ACTS 6:9; 18:24

222. ***Ἀλεξανδρῖνος Alexandrinos***
ACTS 27:6; 28:11

223. ***Ἀλέξανδρος Alexandros***
MARK 15:21; **ACTS** 4:6; 19:33; **1 TIM.** 1:20; **2 TIM.** 4:14

224. ***ἄλευρον aleuron***
MATT. 13:33; **LUKE** 13:21

225. ***ἀλήθεια alētheia***
MATT. 22:16; **MARK** 5:33; 12:14,32; **LUKE** 4:25; 20:21; 22:59; **JOHN** 1:14,17; 3:21; 4:23,24; 5:33; 8:32,40,44-46; 14:6,17; 15:26; 16:7,13; 17:17,19; 18:37,38; **ACTS** 4:27; 10:34; 26:25; **ROM.** 1:18,25; 2:2,8,20; 3:7; 9:1; 15:8; **1 COR.** 5:8; 13:6; **2 COR.** 4:2; 6:7; 7:14; 11:10; 12:6; 13:8; **GAL.** 2:5,14; 3:1; 5:7; **EPH.** 1:13; 4:21,24,25; 5:9; 6:14; **PHIL.** 1:18; **COL.** 1:5,6; **2 THESS.** 2:10,12,13; **1 TIM.** 2:4,7; 3:15; 4:3; 6:5; **2 TIM.** 2:15,18,25; 3:7,8; 4:4; **TITUS** 1:1,14; **HEB.** 10:26; **JAMES** 1:18; 3:14; 5:19; **1 PET.** 1:22; **2 PET.** 1:12; 2:2; **1 JOHN** 1:6,8; 2:4,21; 3:18,19; 4:6; 5:6; **2 JOHN** 1:1-4; **3 JOHN** 1:1,3,4,8,12

226. ***ἀληθεύω alētheuō***
GAL. 4:16; **EPH.** 4:15

227. ***ἀληθής alēthēs***
MATT. 22:16; **MARK** 12:14; **JOHN** 3:33; 4:18; 5:31,32; 7:18; 8:13,14,16,17,26; 10:41; 19:35; 21:24; **ACTS** 12:9; **ROM.** 3:4; **2 COR.** 6:8; **PHIL.** 4:8; **TITUS** 1:13; **1 PET.** 5:12; **2 PET.** 2:22; **1 JOHN** 2:8,27; **3 JOHN** 1:12

228. ***ἀληθινός alēthinos***
LUKE 16:11; **JOHN** 1:9; 4:23,37; 6:32; 7:28; 15:1; 17:3; 19:35; **1 THESS.** 1:9; **HEB.** 8:2; 9:24; 10:22; **1 JOHN** 2:8; 5:20; **REV.** 3:7,14; 6:10; 15:3; 16:7; 19:2,9,11; 21:5; 22:6

229. ***ἀλήθω alēthō***
MATT. 24:41; **LUKE** 17:35

230. ***ἀληθῶς alēthōs***
MATT. 14:33; 26:73; 27:54; **MARK** 14:70; 15:39; **LUKE** 9:27; 12:44; 21:3; **JOHN** 1:47; 4:42; 6:14,55; 7:26,40; 8:31; 17:8; **ACTS** 12:11; **1 THESS.** 2:13; **1 JOHN** 2:5

231. ***ἁλιεύς halieus***
MATT. 4:18,19; **MARK** 1:16,17; **LUKE** 5:2

232. ***ἁλιεύω halieuō***
JOHN 21:3

233. ***ἁλίζω halizō***
MATT. 5:13; **MARK** 9:49

234. ***ἀλίσγημα alisgēma***
ACTS 15:20

236. ***ἀλλάσσω, ἀλλάττω allassō, allattō***
ACTS 6:14; **ROM.** 1:23; **1 COR.** 15:51,52; **GAL.** 4:20; **HEB.** 1:12

237. ***ἀλλαχόθεν allachothen***
JOHN 10:1

238. ***ἀλληγορέω allēgoreō***
GAL. 4:24

239. ***ἀλληλούϊα, ἀλληλοϊά allēlouia, hallēloia***
REV. 19:1,3,4,6

240. ***ἀλλήλων allēlōn***
MATT. 24:10; 25:32; **MARK** 4:41; 8:16; 9:34,50; 15:31; **LUKE** 2:15; 4:36; 6:11; 7:32; 8:25; 12:1; 23:12; 24:14,17,32; **JOHN** 4:43; 5:44; 6:43,52; 11:56; 13:14,22,34,35; 15:12,17; 16:17,19; 19:24; **ACTS** 2:7; 4:15; 7:26; 15:39; 19:38; 21:6; 26:31; 28:4,25; **ROM.** 1:12,27; 2:15; 12:5,10,16; 13:8; 14:13,19; 15:5,7,14; 16:16; **1 COR.** 7:5; 11:33; 12:25; 16:20; **2 COR.** 13:12; **GAL.** 5:13,15,17,26; 6:2; **EPH.** 4:2,25, 32; 5:21; **PHIL.** 2:3; **COL.** 3:9,13; **1 THESS.** 3:12; 4:9,18; 5:11,15; **2 THESS.** 1:3; **TITUS** 3:3; **HEB.** 10:24; **JAMES** 4:11; 5:9,16; **1 PET.** 1:22; 4:9; 5:5,14; **1 JOHN** 1:7; 3:11,23; 4:7,11, 12; **2 JOHN** 1:5; **REV.** 6:4; 11:10

241. ***ἀλλογενής allogenēs***
LUKE 17:18

242. ***ἅλλομαι hallomai***
JOHN 4:14; **ACTS** 3:8; 14:10

243. ***ἄλλος allos***
MATT. 2:12; 4:21; 5:39; 8:9; 10:23; 12:13; 13:5,7,8,24,31,33; 16:14; 19:9; 20:3,6; 21:8,33,36,41; 22:4; 25:16,17,20,22; 26:71; 27:42,61; 28:1; **MARK** 3:5; 4:5,7,8,36; 6:15; 7:4,8; 8:28; 10:11,12; 11:8; 12:4,5,9,31,32; 14:19,58; 15:31,41; **LUKE** 5:29; 6:10,29; 7:8,19,20; 9:8,19; 20:16; 22:59; 23:35; **JOHN** 4:37,38; 5:7,32,43; 6:22,23; 7:12,41; 9:9,16; 10:16,21; 12:29; 14:16; 15:24; 18:15,16,34; 19:18,32; 20:2-4,8,25,30; 21:2,8,18,25; **ACTS** 2:12; 4:12; 15:2; 19:32; 21:34; **1 COR.** 1:16; 3:10,11; 9:2,12,27; 10:29; 12:8-10; 14:19,29,30; 15:39,41; **2 COR.** 1:13; 8:13; 11:4,8; **GAL.** 1:7; 5:10; **PHIL.** 3:4; **1 THESS.** 2:6; **HEB.** 4:8; 11:35; **JAMES** 5:12; **REV.** 2:24; 6:4; 7:2; 8:3; 10:1; 12:3; 13:11; 14:6,8,15,17,18; 15:1; 16:7; 17:10; 18:1,4; 20:12

244. ***ἀλλοτριοεπίσκοπος allotrioepiskopos***
1 PET. 4:15

245. ***ἀλλότριος allotrios***
MATT. 17:25,26; **LUKE** 16:12; **JOHN** 10:5; **ACTS** 7:6; **ROM.** 14:4; 15:20; **2 COR.** 10:15,16; **1 TIM.** 5:22; **HEB.** 9:25; 11:9,34

246. ***ἀλλόφυλος allophulos***
ACTS 10:28

247. ***ἄλλως allōs***
1 TIM. 5:25

248. ***ἀλοάω aloaō***
1 COR. 9:9,10; **1 TIM.** 5:18

249. ***ἄλογος alogos***
ACTS 25:27; **2 PET.** 2:12; **JUDE** 1:10

250. ***ἀλόη aloē***
JOHN 19:39

251. ***ἅλς hals***
MARK 9:49

252. ***ἁλυκός halukos***
JAMES 3:12

253. ***ἀλυπότερος alupoteros***
PHIL. 2:28

254. ***ἅλυσις halusis***
MARK 5:3,4; **LUKE** 8:29; **ACTS** 12:6,7; 21:33; 28:20; **EPH.** 6:20; **2 TIM.** 1:16; **REV.** 20:1

255. ***ἀλυσιτελής alusitelēs***
HEB. 13:17

256. ***Ἁλφαῖος Alphaios***
MATT. 10:13; **MARK** 2:14; 3:18; **LUKE** 6:15; **ACTS** 1:13

257. ***ἅλων halōn***
MATT. 3:12; **LUKE** 3:17

258. ***ἀλώπηξ alōpēx***
MATT. 8:20; **LUKE** 9:58; 13:32

259. ***ἅλωσις halōsis***
2 PET. 2:12

260. ***ἅμα hama***
MATT. 13:29; 20:1; **ACTS** 24:26; 27:40; **ROM.** 3:12; **COL.** 4:3; **1 THESS.** 4:17; 5:10; **1 TIM.** 5:13; **PHILE.** 1:22

261. ***ἀμαθής amathēs***
2 PET. 3:16

262. ***ἀμαράντινος amarantinos***
1 PET. 5:4

263. ***ἀμάραντος amarantos***
1 PET. 1:4

264. ***ἁμαρτάνω hamartanō***
MATT. 18:15,21; 27:4; **LUKE** 15:18,21; 17:3,4; **JOHN** 5:14; 8:11; 9:2,3; **ACTS** 25:8; **ROM.** 2:12; 3:23; 5:12,14,16; 6:15; **1 COR.** 6:18; 7:28,36; 8:12; 15:34; **EPH.** 4:26; **1 TIM.** 5:20; **TITUS** 3:11; **HEB.** 3:17; 10:26; **1 PET.** 2:20; **2 PET.** 2:4; **1 JOHN** 1:10; 2:1; 3:6,8,9; 5:16,18

265. ***ἁμάρτημα hamartēma***
MARK 3:28; 4:12; **ROM.** 3:25; **1 COR.** 6:18

266. ***ἁμαρτία hamartia***
MATT. 1:21; 3:6; 9:2,5,6; 12:31; 26:28; **MARK** 1:4,5; 2:5,7,9,10; **LUKE** 1:77; 3:3; 5:20,21, 23,24; 7:47-49; 11:4; 24:47; **JOHN** 1:29; 8:21, 24,34,46; 9:34,41; 15:22,24; 16:8,9; 19:11; 20:23; **ACTS** 2:38; 3:19; 5:31; 7:60; 10:43; 13:38; 22:16; 26:18; **ROM.** 3:9,20; 4:7,8; 5:12,13,20,21; 6:1,2,6,7,10-14,16-18,20,22,23; 7:5,7-9,11,13,14,17,20,23,25; 8:2,3,10; 11:27; 14:23; **1 COR.** 15:3,17,56; **2 COR.** 5:21; 11:7; **GAL.** 1:4; 2:17; 3:22; **EPH.** 2:1; **COL.** 1:14; 2:11; **1 THESS.** 2:16; **2 THESS.** 2:3; **1 TIM.** 5:22,24; **2 TIM.** 3:6; **HEB.** 1:3; 2:17; 3:13; 4:15; 5:1,3; 7:27; 8:12; 9:26,28; 10:2-4,6,8,11,12,17, 18,26; 11:25; 12:1,4; 13:11; **JAMES** 1:15; 2:9; 4:17; 5:15,20; **1 PET.** 2:22,24; 3:18; 4:1,8; **2 PET.** 1:9; 2:14; **1 JOHN** 1:7-9; 2:2,12; 3:4,5,8,9; 4:10; 5:16,17; **REV.** 1:5; 18:4,5

267. ***ἀμάρτυρος amarturos***
ACTS 14:17

268. ***ἁμαρτωλός hamartōlos***
MATT. 9:10,11,13; 11:19; 26:45; **MARK** 2:15-17; 8:38; 14:41; **LUKE** 5:8,30,32; 6:32-34; 7:34,37,39; 13:2; 15:1,2,7,10; 18:13; 19:7; 24:7; **JOHN** 9:16,24,25,31; **ROM.** 3:7; 5:8,19; 7:13; **GAL.** 2:15,17; **1 TIM.** 1:9,15; **HEB.** 7:26; 12:3; **JAMES** 4:8; 5:20; **1 PET.** 4:18; **JUDE** 1:15

269. ***ἄμαχος amachos***
1 TIM. 3:3; **TITUS** 3:2

270. ***ἀμάω amaō***
JAMES 5:4

271. ***ἀμέθυστος amethustos***
REV. 21:20

272. ***ἀμελέω ameleō***
MATT. 22:5; **1 TIM.** 4:14; **HEB.** 2:3; 8:9; **2 PET.** 1:12

273. ***ἄμεμπτος amemptos***
LUKE 1:6; **PHIL.** 2:15; 3:6; **1 THESS.** 3:13; **HEB.** 8:7

274. ***ἀμέμπτως amemptōs***
1 THESS. 2:10; 5:23

275. ***ἀμέριμνος amerimnos***
MATT. 28:14; **1 COR.** 7:32

276. ***ἀμετάθετος ametathetos***
HEB. 6:17,18

277. ***ἀμετακίνητος ametakinētos***
1 COR. 15:58

278. ***ἀμεταμέλητος ametamelētos***
ROM. 11:29; **2 COR.** 7:10

279. ***ἀμετανόητος ametanoētos***
ROM. 2:5

280. ***ἄμετρος ametros***
2 COR. 10:13,15

281. ***ἀμήν amēn***
MATT. 5:18,26; 6:2,5,13,16; 8:10; 10:15, 23,42; 11:11; 13:17; 16:28; 17:20; 18:3,13,18; 19:23,28; 21:21,31; 23:36; 24:2,34,47; 25:12,

40,45; 26:13,21,34; 28:20; **MARK** 3:28; 6:11; 8:12; 9:1,41; 10:15,29; 11:23; 12:43; 13:30; 14:9,18,25,30; 16:20; **LUKE** 4:24; 12:37; 13:35; 18:17,29; 21:32; 23:43; 24:53; **JOHN** 1:51; 3:3,5,11; 5:19,24,25; 6:26,32,47,53; 8:34,51,58; 10:1,7; 12:24; 13:16,20,21,38; 14:12; 16:20,23; 21:18,25; **ROM.** 1:25; 9:5; 11:36; 15:33; 16:24, 27; **1 COR.** 14:16; 16:24; **2 COR.** 1:20; 13:14; **GAL.** 1:5; 6:18; **EPH.** 3:21; 6:24; **PHIL.** 4:20, 23; **COL.** 4:18; **1 THESS.** 5:28; **2 THESS.** 3:18; **1 TIM.** 1:17; 6:16,21; **2 TIM.** 4:18,22; **TITUS** 3:15; **PHILE.** 1:25; **HEB.** 13:21,25; **1 PET.** 4:11; 5:11,14; **2 PET.** 3:18; **1 JOHN** 5:21; **2 JOHN** 1:13; **JUDE** 1:25; **REV.** 1:6,7,18; 3:14; 5:14; 7:12; 19:4; 22:20,21

282. ***ἀμήτωρ amētōr***
HEB. 7:3

283. ***ἀμίαντος amiantos***
HEB. 7:26; 13:4; **JAMES** 1:27; **1 PET.** 1:4

284. ***Ἀμιναδάβ Aminadab***
MATT. 1:4; **LUKE** 3:33

285. ***ἄμμος ammos***
MATT. 7:26; **ROM.** 9:27; **HEB.** 11:12; **REV.** 13:1; 20:8

286. ***ἀμνός amnos***
JOHN 1:29,36; **ACTS** 8:32; **1 PET.** 1:19

287. ***ἀμοιβή amoibē***
1 TIM. 5:4

288. ***ἄμπελος ampelos***
MATT. 26:29; **MARK** 14:25; **LUKE** 22:18; **JOHN** 15:1,4,5; **JAMES** 3:12; **REV.** 14:19

289. ***ἀμπελουργός ampelourgos***
LUKE 13:7

290. ***ἀμπελών ampelōn***
MATT. 20:1,2,4,7,8; 21:28,33,39-41; **MARK** 12:1,2,8,9; **LUKE** 13:6; 20:9,10,13,15,16; **1 COR.** 9:7

291. ***Ἀμπλιας Amplias***
ROM. 16:8

292. ***ἀμύνω amunō***
ACTS 7:24

293. ***ἀμφίβληστρον amphiblēstron***
MATT. 4:18; **MARK** 1:16

294. ***ἀμφιέννυμι amphiennumi***
MARK 6:30; 11:8; **LUKE** 7:25; 12:28

295. ***Ἀμφίπολις Amphipolis***
ACTS 17:1

296. ***ἄμφοδον amphodon***
MARK 11:4

297. ***ἀμφότερος amphoteros***
MATT. 9:17; 13:30; 15:14; **LUKE** 1:6,7; 5:7,38; 6:39; 7:42; **ACTS** 8:38; 23:8; **EPH.** 2:14,16,18

298. ***ἀμώμητος amōmētos***
PHIL. 2:15; **2 PET.** 3:14

299. ***ἄμωμος amōmos***
EPH. 1:4; 5:27; **COL.** 1:22; **HEB.** 9:14; **1 PET.** 1:19; **JUDE** 1:24; **REV.** 14:5

300. ***Ἀμών Amōn***
MATT. 1:10

301. ***Ἀμώς Amōs***
LUKE 3:25

302. ***ἄν an***
MATT. 2:13; 5:18,19,21,22,26,31,32; 6:5; 7:12; 10:11,23,33; 11:21,23; 12:7,20,32,50; 15:5; 16:25,28; 18:6; 19:9; 21:22,44; 22:9,44; 23:3, 16,18,30,39; 24:22,34,43; 25:27; 26:48; **MARK** 3:28,29,35; 4:25; 6:10,11,56; 8:35,38; 9:1,18,41, 42; 10:44; 11:23,24; 12:36; 13:20; 14:9,44; **LUKE** 1:62; 2:35; 6:11; 7:39; 8:18; 9:4,5,24, 26,27,46,57; 10:5,8,10,13,35; 12:8,39; 13:25,35; 17:6; 19:23; 20:18,43; 21:32; **JOHN** 1:33; 2:5; 4:10,14; 5:19,46; 8:19,39,42; 9:41; 11:21,22,32; 13:24; 14:2,7,13,28; 15:16,19; 16:13,23; 18:30, 36; 20:23; **ACTS** 2:12,21,35,39,45; 3:19,22,23; 4:35; 5:24; 7:3; 8:19,31; 10:17; 15:17; 17:18,20; 18:14; 21:33; 26:29; **ROM.** 3:4; 9:15,29; 10:13;

16:2; **1 COR.** 2:8; 4:5; 7:5; 11:25-27,31,34; 12:2; 15:25; 16:2; **2 COR.** 3:16; 10:9; 11:21; **GAL.** 1:10; 3:21; 4:15; 5:10,17; **PHIL.** 2:23; **COL.** 3:17; **1 THESS.** 2:7; **HEB.** 1:13; 4:8; 8:4,7; 10:2; 11:15; **JAMES** 3:4; 4:4; 5:7; **1 JOHN** 2:5,19; 3:17; 4:15; 5:15; **REV.** 2:25; 13:15; 14:4

303. A. *ἀνά ana* **adv.**
MATT. 20:9,10; **MARK** 6:40; **LUKE** 9:3,14; 10:1; **JOHN** 2:6; **REV.** 4:8; 21:21

B. *ἀνά ana* **prep.**
MATT. 13:25; **MARK** 7:31; **1 COR.** 6:5; 14:27; **REV.** 7:17

304. *ἀναβαθμός anabathmos*
ACTS 21:35,40

305. *ἀναβαίνω anabainō*
MATT. 3:16; 5:1; 13:7; 14:23; 15:29; 17:27; 20:17,18; **MARK** 1:10; 3:13; 4:7,8,32; 6:51; 10:32,33; **LUKE** 2:4,42; 5:19; 9:28; 18:10,31; 19:4,28; 24:38; **JOHN** 1:51; 2:13; 3:13; 5:1; 6:62; 7:8,10,14; 10:1; 11:55; 12:20; 20:17; 21:3,11; **ACTS** 1:13; 2:34; 3:1; 7:23; 8:31,39; 10:4,9; 11:2; 15:2; 18:22; 20:11; 21:4,12,15,31; 24:11; 25:1,9; **ROM.** 10:6; **1 COR.** 2:9; **GAL.** 2:1,2; **EPH.** 4:8-10; **REV.** 4:1; 7:2; 8:4; 9:2; 11:7,12; 13:1,11; 14:11; 17:8; 19:3; 20:9

306. *ἀναβάλλω anaballō*
ACTS 24:22

307. *ἀναβιβάζω anabibazō*
MATT. 13:48

308. *ἀναβλέπω anablepō*
MATT. 11:5; 14:19; 20:34; **MARK** 6:41; 7:34; 8:24,25; 10:51,52; 16:4; **LUKE** 7:22; 9:16; 18:41-43; 19:5; 21:1; **JOHN** 9:11,15,18; **ACTS** 9:12,17,18; 22:13

309. *ἀνάβλεψις anablepsis*
LUKE 4:18

310. *ἀναβοάω anaboaō*
MATT. 27:46; **MARK** 15:8; **LUKE** 9:38

311. *ἀναβολή anabolē*
ACTS 25:17

312. *ἀναγγέλλω anaggellō*
MARK 5:14,19; **JOHN** 4:25; 5:15; 16:13-15; 16:25; **ACTS** 14:27; 15:4; 16:38; 19:18; 20:20,27; **ROM.** 15:21; **2 COR.** 7:7; **1 PET.** 1:12; **1 JOHN** 1:5

313. *ἀναγεννάω anagennaō*
1 PET. 1:3,23

314. *ἀναγινώσκω anaginoskō*
MATT. 12:3,5; 19:4; 21:16,42; 22:31; 24:15; **MARK** 2:25; 12:10,26; 13:14; **LUKE** 4:16; 6:3; 10:26; **JOHN** 19:20; **ACTS** 8:28,30,32; 13:27; 15:21,31; 23:34; **2 COR.** 1:23; 3:2,15; **EPH.** 3:4; **COL.** 4:16; **1 THESS.** 5:27; **REV.** 1:3; 5:4

315. *ἀναγκάζω anagkazō*
MATT. 14:22; **MARK** 6:45; **LUKE** 14:23; **ACTS** 26:11; 28:19; **2 COR.** 12:11; **GAL.** 2:3,14; 6:12

316. *ἀναγκαῖος anagkaios*
ACTS 10:24; 13:46; **1 COR.** 12:22; **2 COR.** 9:5; **PHIL.** 1:24; 2:25; **TITUS** 3:14; **HEB.** 8:3

317. *ἀναγκαστῶς anagkastōs*
1 PET. 5:2

318. *ἀνάγκη anagkē*
MATT. 18:7; **LUKE** 14:18; 21:23; 23:17; **ROM.** 13:5; **1 COR.** 7:26,37; 9:16; **2 COR.** 6:4; 9:7; 12:10; **1 THESS.** 3:7; **PHILE.** 1:14; **HEB.** 7:12,27; 9:16,23; **JUDE** 1:3

319. *ἀναγνωρίζω anagnōrizō*
ACTS 7:13

320. *ἀνάγνωσις anagnōsis*
ACTS 13:15; **2 COR.** 3:14; **1 TIM.** 4:13

321. *ἀνάγω anagō*
MATT. 4:1; **LUKE** 2:22; 4:5; 8:22; 22:66; **ACTS** 7:41; 9:39; 12:4; 13:13; 16:11,34; 18:21; 20:3,13; 21:1,2; 27:2,4,12,21; 28:10,11; **ROM.** 10:7; **HEB.** 13:20

322. ***ἀναδείκνυμι anaadeiknumi***
LUKE 10:1; **ACTS** 1:24

323. ***ἀνάδειξις anadeixis***
LUKE 1:80

324. ***ἀναδέχομαι anadechomai***
ACTS 28:7; **HEB.** 11:17

325. ***ἀναδίδωμι anadidōmi***
ACTS 23:33

326. ***ἀναζάω anazaō***
LUKE 15:24,32; **ROM.** 7:9; 14:9; **REV.** 20:9

327. ***ἀναζητέω anazēteō***
LUKE 2:44; **ACTS** 11:25

328. ***ἀναζώννυμι anazōnnumi***
1 PET. 1:13

329. ***ἀναζωπυρέω anazōpureō***
2 TIM. 1:6

330. ***ἀναθάλλω anathallō***
PHIL. 4:10

331. ***ἀνάθεμα anathema***
ACTS 23:14; **ROM.** 9:3; **1 COR.** 12:3; 16:22; **GAL.** 1:8,9

332. ***ἀναθεματίζω anathematizō***
MARK 14:71; **ACTS** 23:12,14,21

333. ***ἀναθεωρέω anatheōreō***
ACTS 17:23; **HEB.** 13:7

334. ***ἀνάθημα anathēma***
LUKE 21:5

335. ***ἀναίδεια anaideia***
LUKE 11:8

336. ***ἀναίρεσις anairesis***
ACTS 8:1; 22:20

337. ***ἀναιρέω anaireō***
MATT. 2:16; **LUKE** 22:2; 23:32; **ACTS** 2:23; 5:33,36; 7:21,28; 9:23,24,29; 10:39; 12:2; 13:28; 16:27; 22:20; 23:15,21,27; 25:3; 26:10; **HEB.** 10:9

338. ***ἀναίτιος anaitios***
MATT. 12:5,7

339. ***ἀνακαθίζω anakathizō***
LUKE 7:15; **ACTS** 9:40

340. ***ἀνακαινίζω anakainizō***
HEB. 6:6

341. ***ἀνακαινόω anakainoō***
2 COR. 4:16; **COL.** 3:10

342. ***ἀνακαίνωσις anakainōsis***
ROM. 12:2; **TITUS** 3:5

343. ***ἀνακαλύπτω anakaluptō***
2 COR. 3:14,18

344. ***ἀνακάμπτω anakamptō***
MATT. 2:12; **LUKE** 10:6; **ACTS** 18:21; **HEB.** 11:15

345. ***ἀνάκειμαι anakeimai***
MATT. 9:10; 22:10,11; 26:7,20; **MARK** 5:40; 14:18; 16:14; **LUKE** 7:37; 22:27; **JOHN** 6:11; 13:23,28

346. ***ἀνακεφαλαιόω anakephalaioō***
ROM. 13:9; **EPH.** 1:10

347. ***ἀνακλινῶ anaklinō***
MATT. 8:11; 14:19; **MARK** 6:39; **LUKE** 2:7; 7:30; 9:15; 12:37; 13:29

348. ***ἀνακόπτω anakoptō***
GAL. 5:7

349. ***ἀνακράζω anakrazō***
MARK 1:23; 6:49; **LUKE** 4:33; 8:28; 23:18

350. ***ἀνακρίνω anakrinō***
LUKE 23:14; **ACTS** 4:9; 12:19; 17:11; 24:8; 28:18; **1 COR.** 2:14,15; 4:3,4; 9:3; 10:25,27; 14:24

351. ***ἀνάκρισις anakrisis***
ACTS 25:26

352. ***ἀνακύπτω anakuptō***
LUKE 13:11; 21:28; **JOHN** 8:7,10

353. ***ἀναλαμβάνω analambanō***
MARK 16:19; **ACTS** 1:2,11,22; 7:43; 10:16; 20:13,14; 23:31; **EPH.** 6:13,16; **1 TIM.** 3:16; **2 TIM.** 4:11

354. ***ἀνάληψις analēpsis***
LUKE 9:51

355. ***ἀναλίσκω analiskō***
LUKE 9:54; **GAL.** 5:15; **2 THESS.** 2:8

356. ***ἀναλογία analogia***
ROM. 12:6

357. ***ἀναλογίζομαι analogizomai***
HEB. 12:3

358. ***ἄναλος analos***
MARK 9:50

359. ***ἀνάλυσις analusis***
2 TIM. 4:6

360. ***ἀναλύω analuō***
LUKE 12:36; **PHIL.** 1:23

361. ***ἀναμάρτητος anamartētos***
JOHN 8:7

362. ***ἀναμένω anamenō***
1 THESS. 1:10

363. ***ἀναμιμνήσκω anamimnēskō***
MARK 11:21; 14:72; **1 COR.** 4:17; **2 COR.** 7:15; **2 TIM.** 1:6; **HEB.** 10:32

364. ***ἀνάμνησις anamnēsis***
LUKE 22:19; **1 COR.** 11:24,25; **HEB.** 10:3

365. ***ἀνανεόω ananeoō***
EPH. 4:23

366. ***ἀνανήφω ananēphō***
2 TIM. 2:26

367. ***Ἀνανίας Ananias***
ACTS 5:1,3,5; 9:10,12,13,17; 22:12; 23:2; 24:1

368. ***ἀνάντίρρητος anantirrētos***
ACTS 19:36

369. ***ἀναντιρρήτως anantirrētōs***
ACTS 10:29

370. ***ἀνάξιος anaxios***
1 COR. 6:2

371. ***ἀναξίως anaxiōs***
1 COR. 11:27,29

372. ***ἀνάπαυσις anapausis***
MATT. 11:29; 12:43; **LUKE** 11:24; **REV.** 4:8; 14:11

373. ***ἀναπαύω anapauō***
MATT. 11:28; 26:45; **MARK** 6:31; 14:41; **LUKE** 12:19; **1 COR.** 16:18; **2 COR.** 7:13; **PHILE.** 1:7,20; **1 PET.** 4:14; **REV.** 6:11; 14:13

374. ***ἀναπείθω anapeithō***
ACTS 18:13

375. ***ἀναπέμπω anapempō***
LUKE 23:7,11,15; **PHILE.** 1:12

376. ***ἀνάπηρος anapēros***
LUKE 14:13,21

377. ***ἀναπίπτω anapiptō***
MATT. 15:35; **MARK** 6:40; 8:6; **LUKE** 11:37; 14:10; 17:7; 22:14; **JOHN** 6:10; 13:12; 21:20

378. ***ἀναπληρόω anaplēroō***
MATT. 13:14; **1 COR.** 14:16; 16:17; **GAL.** 6:2; **PHIL.** 2:30; **1 THESS.** 2:16

379. ***ἀναπολόγητος anapologētos***
ROM. 1:20; 2:1

380. ***ἀναπτύσσω anaptussō***
LUKE 4:17

381. ***ἀνάπτω anaptō***
LUKE 12:49; **ACTS** 28:2; **JAMES** 3:5

382. ***ἀναρίθμητος anarithmētos***
HEB. 11:12

383. ***ἀνασείω anaseiō***
MARK 15:11; **LUKE** 23:5

384. ***ἀνασκευάζω anaskeuazō***
ACTS 15:24

385. ***ἀνασπάω anaspaō***
LUKE 14:5; **ACTS** 11:10

386. ***ἀνάστασις anastasis***
MATT. 22:23,28,30,31; **MARK** 12:18,23; **LUKE** 2:34; 14:14; 20:27,33,35,36; **JOHN** 5:29; 11:24,25; **ACTS** 1:22; 2:31; 4:2,33; 17:18,32; 23:6,8; 24:15,21; 26:23; **ROM.** 1:4; 6:5; **1 COR.** 15:12,13,21,42; **PHIL.** 3:10; **2 TIM.** 2:18; **HEB.** 6:2; 11:35; **1 PET.** 1:3; 3:21; **REV.** 20:5,6

387. ***ἀναστατόω anastatoō***
ACTS 17:6; 21:38; **GAL.** 5:12

388. ***ἀνασταυρόω anastauroō***
HEB. 6:6

389. ***ἀναστενάζω anastenazō***
MARK 8:12

390. ***ἀναστρέφω anastrephō***
MATT. 17:22; **JOHN** 2:15; **ACTS** 5:22,15:16; **2 COR.** 1:12; **EPH.** 2:3; **1 TIM.** 3:5; **HEB.** 10:13,13:18; **1 PET.** 1:7; **2 PET.** 2:18

391. ***ἀναστροφή anastrophē***
GAL. 1:13; **EPH.** 4:22; **1 TIM.** 4:12; **HEB.** 13:7; **JAMES** 3:13; **1 PET.** 1:15; 18; 2:12; 3:1,2,16; **2 PET.** 2:7; 3:11

392. ***ἀνατάσσομαι anatassomai***
LUKE 1:1

393. ***ἀνατέλλω anatellō***
MATT. 4:16; 5:45; 13:6; **MARK** 4:6; 16:2; **LUKE** 12:54; **HEB.** 7:14; **JAMES** 1:11; **2 PET.** 1:19

394. ***ἀνατίθημι anatithēmi***
ACTS 25:14; **GAL.** 2:2

395. ***ἀνατολή anatolē***
MATT. 2:1,2,9; 8:11; 24:27 **LUKE** 1:78; 13:29; **REV.** 7:2; 16:12; 21:13

396. ***ἀνατρέπω anatrepō***
2 TIM. 2:18; **TITUS** 1:11

397. ***ἀνατρέφω anatrephō***
ACTS 7:20,21; 22:3

398. ***ἀναφαίνω anaphainō***
LUKE 19:11; **ACTS** 21:3

399. ***ἀναφέρω anapherō***
MATT. 17:1; **MARK** 9:2; **LUKE** 24:51; **HEB.** 7:27; 9:28; 13:15; **JAMES** 2:21; **1 PET.** 2:5,24

400. ***ἀναφωνέω anaphōneō***
LUKE 1:42

401. ***ἀνάχυσις anachusis***
1 PET. 4:4

402. ***ἀναχωρέω anachōreō***
MATT. 2:12,13,14,22; 4:12; 9:24; 12:15; 14:13; 15:21; 27:5; **MARK** 3:7; **JOHN** 6:15; **ACTS** 23:19; 26:31

403. ***ἀνάψυξις anapsuxis***
ACTS 3:19

404. ***ἀναψύχω anapsuchō***
2 TIM. 1:16

405. ***ἀνδραποδιστής andrapodistēs***
1 TIM. 1:10

406. ***Ἀνδρέας Andreas***
MATT. 4:18; 10:2; **MARK** 1:16,29; 3:18; 13:3; **LUKE** 6:14; **JOHN** 1:40,44; 6:8; 12:22; **ACTS** 1:13

407. ***ἀνδρίζω andrizō***
1 COR. 16:13

408. ***Ἀνδρόνικος Andronikos***
ROM. 16:7

409. ***ἀνδροφόνος androphonos***
1 TIM. 1:9

410. ***ἀνέγκλητος anegklētos***
1 COR. 1:8; **COL.** 1:22; **1 TIM.** 3:10; **TITUS** 1:6,7

411. ***ἀνεκδιήγητος anekdiēgētos***
2 COR. 9:15

412. ***ἀνεκλάλητος aneklalētos***
1 PET. 1:8

413. ***ἀνέκλειπτος anekleiptos***
LUKE 12:33

414. ***ἀνεκτότερος anektoteros***
MATT. 10:15; 11:22,24; **MARK** 6:11; **LUKE** 10:12,14

415. ***ἀνελεήμων aneleēmōn***
ROM. 1:31

416. ***ἀνεμίζω anemizō***
JAMES 1:6

417. ***ἄνεμος anemos***
MATT. 7:5,27; 8:26,27; 11:7; 14:24,30,32; 24:31; **MARK** 4:37,39,41; 6:48,51; 13:27; **LUKE** 7:24; 8:23-25; **JOHN** 6:18; **ACTS** 27:4,7,14,15; **EPH.** 4:14; **JAMES** 3:4; **JUDE** 1:12; **REV.** 6:13; 7:1

418. ***ἀνένδεκτος anendektos***
LUKE 17:1

419. ***ἀνεξερεύνητος anexereunētos***
ROM. 11:33

420. ***ἀνεξίκακος anexikakos***
2 TIM. 2:24

421. ***ἀνεξιχνίαστος anexichniastos***
ROM. 11:33; **EPH.** 3:8

422. ***ἀνεπαίσχυντος anepaischuntos***
2 TIM. 2:15

423. ***ἀνεπίληπτος anepilēptos***
1 TIM. 3:2; 5:7; 6:14

424. ***ἀνέρχομαι anerchomai***
JOHN 6:3; **GAL.** 1:17,18

425. ***ἄνεσις anesis***
ACTS 24:23; **2 COR.** 2:13; 7:5; 8:13; **2 THESS.** 1:7

426. ***ἀνετάζω anetazō***
ACTS 22:24,29

427. ***ἄνευ aneu***
MATT. 10:29; **1 PET.** 3:1; 4:9

428. ***ἀνεύθετος aneuthetos***
ACTS 27:12

429. ***ἀνευρίσκω aneuriskō***
LUKE 2:16; **ACTS** 21:4

430. ***ἀνέχω anechō***
MATT. 17:17; **MARK** 9:19; **LUKE** 9:41; **ACTS** 18:14; **1 COR.** 4:12; **2 COR.** 11:1,4, 19,20; **EPH.** 4:2; **COL.** 3:13; **2 THESS.** 1:4; **2 TIM.** 4:3; **HEB.** 13:22

431. ***ἀνεψιός anepsios***
COL. 4:10

432. ***ἄνηθον anēthon***
MATT. 23:23

433. ***ἀνήκω anēkō***
EPH. 5:4; **COL.** 3:18; **PHILE.** 1:8

434. ***ἀνήμερος anēmeros***
2 TIM. 3:3

435. ***ἀνήρ anēr***
MATT. 1:16,19; 7:24,26; 12:41; 14:21,35; 15:38; **MARK** 6:20,44; 10:2,12; **LUKE** 1:27,34; 2:36; 5:8,12,18; 7:20; 8:27,38,41; 9:14,30,32,38; 11:31,32; 14:24; 16:18; 17:12; 19:2,7; 22:63; 23:50; 24:4,19; **JOHN** 1:13,30; 4:16-18; 6:10; **ACTS** 1:10,11,16,21; 2:5,14,22,29,37; 3:2, 12,14; 4:4; 5:1,9,10,14,25,35,36; 6:3,5,11; 7:2,26; 8:2,3,9,12,27; 9:2,7,12,13,38; 10:1,5, 17,19,21,22,28,30; 11:3,11-13,20,24; 13:7,15, 16,21,22,26,38; 14:8,15; 15:7,13,22,25; 16:9; 17:5,12,22,31,34; 18:24; 19:7,25,35,37; 20:30; 21:11,23,26,28,38; 22:1,3,4,12; 23:1,6,21,27,30; 24:5; 25:5,14,17,23,24; 27:10,21,25; 28:17; **ROM.** 4:8; 7:2,3; 11:4; **1 COR.** 7:2-4,10,11, 13,14,16,34,39; 11:3,4,7-9,11,12,14; 13:11; 14:35; **2 COR.** 11:2; **GAL.** 4:27; **EPH.** 4:13; 5:22-25,28,33; **COL.** 3:18,19; **1 TIM.** 2:8,12; 3:2,12; 5:9; **TITUS** 1:6; 2:5; **JAMES** 1:8,12,20,23; 2:2; 3:2; **1 PET.** 3:1,5,7; **REV.** 21:2

436. ***ἀνθίστημι anthistēmi***
MATT. 5:39; **LUKE** 21:15; **ACTS** 6:10; 13:8; **ROM.** 9:19; 13:2; **GAL.** 2:11; **EPH.** 6:13; **2 TIM.** 3:8; 4:15; **JAMES** 4:7; **1 PET.** 5:9

437. ***ἀνθομολογέομαι anthomologeomai***
LUKE 2:38

438. ***ἄνθος anthos***
JAMES 1:10,11; **1 PET.** 1:24

439. ***ἀνθρακιά anthrakia***
JOHN 18:18; 21:9

440. ***ἄνθραξ anthrax***
ROM. 12:20

441. ***ἀνθρωπάρεσκος anthrōpareskos***
EPH. 6:6; **COL.** 3:22

442. ***ἀνθρώπινος anthrōpinos***
ROM. 6:19; **1 COR.** 2:4,13; 4:3; 10:13; **JAMES** 3:7; **1 PET.** 2:13

443. ***ἀνθροποκτόνος anthropoktonos***
JOHN 8:44; **1 JOHN** 3:15

444. ***ἄνθρωπος anthrōpos***
MATT. 4:4,19; 5:13,16,19; 6:1,2,5,14-16,18; 7:9,12; 8:9,20,27; 9:6,8,9,32; 10:17,23, 32,33,35,36; 11:8,19; 12:8,10-13,31,32,35, 36,40,43,45; 13:24,25,28,31,37,41,44,45,52; 15:9,11,18,20; 16:13,23,26-28; 17:9,12,14,22; 18:7,11,12,22; 19:3,5,6,10,12,26,28; 20:1,18,28; 21:25,26,28,33; 22:2,11,16; 23:4,5,7,13,28; 24:27,30,37,39,44; 25:13,14,24,31; 26:2,24, 45,64,72,74; 27:32,57; **MARK** 1:17,23; 2:10, 27,28; 3:1,3,5,28; 4:26; 5:2,8; 7:7,8,11,15, 18,20,21,23; 8:24,27,31,33,36,37,38; 9:9,12, 31; 10:7,9,27,33,45; 11:2,30,32; 12:1,14; 13:26,34; 14:13,21,41,62,71; 15:39; **LUKE** 1:25; 2:14,15,25,52; 4:4,33; 5:10,18,20,24; 6:5,6,8,10,22,26,31,45,48,49; 7:8,25,31,34; 8:29,33,35; 9:22,25,26,44,56,58; 10:30; 11:24, 26,30,44,46; 12:8-10,14,16,36,40; 13:4,19; 14:2,16,30; 15:4,11; 16:1,15,19; 17:22,24,26,30; 18:2,4,8,10,11,27,31; 19:10,12,21,22,30; 20:4, 6,9; 21:26,27,36; 22:10,22,48,58,60,69; 23:4, 6,14,47; 24:7; **JOHN** 1:4,6,9,51; 2:10,25; 3:1,4,13,14,19,27; 4:28,29,50; 5:5,7,9,12,15, 27,34,41; 6:10,14,27,53,62; 7:22,23,46,51; 8:17,28,40; 9:1,11,16,24,30; 10:33; 11:47,50; 12:23,34,43; 13:31; 16:1; 17:6; 18:14,17,29; 19:5; **ACTS** 4:9,12-14,16,17,22; 5:4,28,29, 35,38; 6:13; 7:56; 9:33; 10:26,28; 12:22; 14:11,15; 15:17,26; 16:17,20,35,37; 17:25, 26,29,30; 18:13; 19:16,35; 21:28,39; 22:15, 25,26; 23:9,24:16; 25:16,22; 26:31,32; 28:4; **ROM.** 1:18,23; 2:1,3,9,16,29; 3:4,5,28; 4:6; 5:12,15,18,19; 6:6; 7:1,22,24; 9:20; 10:5; 12:17,18; 14:18,20; **1 COR.** 1:25; 2:5,9,11,14; 3:3,21; 4:1,9; 6:18; 7:1,7,23,26; 9:8; 11:28; 13:1; 14:2,3; 15:19,21,32,39,45,47; **2 COR.** 3:2; 4:2,16; 5:11; 8:21; 12:2-4; **GAL.** 1:1,10-12; 2:6,16; 3:12,15; 5:3; 6:1,7; **EPH.** 2:15; 3:5,16;

4:8,14,22,24; 5:31; 6:7; **PHIL.** 2:7,8; 4:5; **COL.** 1:28; 2:8,22; 3:9,23; **1 THESS.** 2:4,6,13,15; 4:8; **2 THESS.** 2:3; 3:2; **1 TIM.** 2:1,4,5; 4:10; 5:24; 6:5,9,11,16; **2 TIM.** 2:2; 3:2,8,13,17; **TITUS** 1:14; 2:11; 3:2,8,10; **HEB.** 2:6; 5:1; 6:16; 7:8,28; 8:2; 9:27; 13:6; **JAMES** 1:7,19; 2:20,24; 3:8,9; 5:17; **1 PET.** 1:24; 2:4,15; 3:4; 4:2,6; **2 PET.** 1:21; 2:16; 3:7; **1 JOHN** 5:9; **JUDE** 1:4; **REV.** 1:13; 4:7; 8:11; 9:4-7,10,15,18,20; 11:13; 13:13, 18; 14:4,14; 16:2,8,9,18,21; 18:13; 21:3,17

445. ***ἀνθυπατεύω anthupateuō***
ACTS 18:12

446. ***ἀνθύπατος anthupatos***
ACTS 13:7,8,12; 19:38

447. ***ἀνίημι aniēmi***
ACTS 16:26; 27:40; **EPH.** 6:9; **HEB.** 13:5

448. ***ἀνίλεως anileōs***
JAMES 2:13

449. ***ἄνιπτος aniptos***
MATT. 15:20; **MARK** 7:2,5

450. ***ἀνίστημι anistēmi***
MATT. 9:9; 12:41; 17:9; 20:19; 22:24; 26:62; **MARK** 1:35; 2:14; 3:26; 5:42; 7:24; 8:31; 9:9,10,27,31; 10; 1,34,50; 12:23,25; 14:57,60; 16:9; **LUKE** 1:39; 4:16,29,38,39; 5:25,28; 6:8; 8:55; 9:8,19; 10:25; 11:7,8,32; 15:18,20; 16:31; 17:19; 18:33; 22:45,46; 23:1; 24:7,12,33,46; **JOHN** 6:39,40,44,54; 11:23,24,31; 20:9; **ACTS** 1:15; 2:24,30,32; 3:22,26; 5:6,17,34,36, 37; 6:9; 7:18,37; 8:26,27; 9:6,11,18,34,39-41; 10:13,20,26,41; 11:7,28; 12:7; 13:16,33,34; 14:10,20; 15:7; 17:3,31; 20:30; 22:10,16; 23:9; 26:16,30; **ROM.** 14:9; 15:12; **ICOR.** 10:7; **EPH.** 5:14; **1 THESS.** 4:14,16; **HEB.** 7:11,15

451. ***Ἄννα Anna***
LUKE 2:36

452. ***Ἅννας Annas***
LUKE 3:2; **JOHN** 18:13,24; **ACTS** 4:6

453. ***ἀνόητος anoētos***
LUKE 24:25; **ROM.** 1:14; **GAL.** 3:1,3; **1 TIM.** 6:9; **TITUS** 3:3

454. ***ἄνοια anoia***
LUKE 6:11; **2 TIM.** 3:9

455. ***ἀνοίγω anoigō***
MATT. 2:11; 3:16; 5:2; 7:7,8; 9:30; 13:35; 17:27; 20:33; 25:11; 27:52; **LUKE** 1:64; 3:21; 11:9,10; 12:36; 13:25; **JOHN** 1:51; 9:10, 14,17,21,26,30,32; 10:3,21; 11:37; **ACTS** 5:19,23; 7:56; 8:32,35; 9:8,40; 10:11,34; 12:10,14,16; 14:27; 16:26,27; 18:14; 26:18; **ROM.** 3:13; **1 COR.** 16:9; **2 COR.** 2:12; 6:11; **COL.** 4:3; **REV.** 3:7,8,20; 4:1; 5:2-5,9; 6:1,3,5,7,9,12; 8:1; 9:2; 10:2,8; 11:19; 12:16; 13:6; 15:5; 20:12

456. ***ἀνοικοδομέω anoikodomeō***
ACTS 15:16

457. ***ἄνοιξις anoixis***
EPH. 6:19

458. ***ἀνομία anomia***
MATT. 7:23; 13:41; 23:28; 24:12; **ROM.** 4:7; 6:19; **2 COR.** 6:14; **2 THESS.** 2:7; **TITUS** 2:14; **HEB.** 1:9; 8:12; 10:17; **1 JOHN** 3:4

459. ***ἄνομος anomos***
MARK 15:28; **LUKE** 22:37; **ACTS** 2:23; **1 COR.** 9:21; **2 THESS.** 2:8; **1 TIM.** 1:9; **2 PET.** 2:8

460. ***ἀνόμως anomōs***
ROM. 2:12

461. ***ἀνορθόω anorthoō***
LUKE 13:13; **ACTS** 15:16; **HEB.** 12:12

462. ***ἀνόσιος anosios***
1 TIM. 1:9; **2 TIM.** 3:2

463. ***ἀνοχή anochē***
ROM. 2:4; 3:25

464. ***ἀνταγωνίζομαι antagōnizomai***
HEB. 12:4

465. *ἀντάλλαγμα antallagma*
MATT. 16:26; **MARK** 8:37

466. *ἀνταναπληρόω antanaplēroō*
COL. 1:24

467. *ἀνταποδίδωμι antapodidōmi*
LUKE 14:14; **ROM.** 11:35; 12:19; **1 THESS.** 3:9; **2 THESS.** 1:6; **HEB.** 10:30

468. *ἀνταπόδομα antapodoma*
LUKE 14:12; **ROM.** 11:9

469. *ἀνταπόδοσις antapodosis*
COL. 3:24

470. *ἀνταποκρίνομαι antapokrinomai*
LUKE 14:6; **ROM.** 9:20

471. *ἀντέπω antepō*
LUKE 21:15; **ACTS** 4:14

472. *ἀντέχω antechō*
MATT. 6:24; **LUKE** 16:13; **1 THESS.** 5:14; **TITUS** 1:9

473. *ἀντί anti*
MATT. 2:22,5:38; 17:27; 20:28; **MARK** 10:45; **LUKE** 1:20; 11:11; 12:3; 19:44; **JOHN** 1:16; **ACTS** 12:23; **ROM.** 12:17; **1 COR.** 11:15; **EPH.** 5:31; **1 THESS.** 5:15; **2 THESS.** 2:10; **HEB.** 12:2; **JAMES** 4:15; **1 PET.** 3:9

474. *ἀντιβάλλω antiballō*
LUKE 24:17

475. *ἀντιδιατίθημι antidiatithēmi*
2 TIM. 2:25

476. *ἀντίδικος antidikos*
MATT. 5:25; **LUKE** 12:58; 18:3; **1 PET.** 5:8

477. *ἀντίθεσις antithesis*
1 TIM. 6:20

478. *ἀντικαθίστημι antikathistēmi*
HEB. 12:4

479. *ἀντικαλέω antikaleō*
LUKE 14:12

480. *ἀντίκειμαι antikeimai*
LUKE 13:17,21:15; **1 COR.** 16:9; **GAL.** 5:17; **PHIL.** 1:28; **2 THESS.** 2:4; **1 TIM.** 1:10; 5:14

481. *ἀντικρύ antikru*
ACTS 20:15

482. *ἀντιλαμβάνω antilambanō*
LUKE 1:54; **ACTS** 20:35; **1 TIM.** 6:2

483. *ἀντιλέγω antilegō*
LUKE 2:34,20:27; **JOHN** 19:12; **ACTS** 13:45; 28:19,22; **ROM.** 10:21; **TITUS** 1:9; 2:9

484. *ἀντίληψις antilēpsis*
1 COR. 12:28

485. *ἀντιλογία antilogia*
HEB. 6:16; 7:7; 12:3; **JUDE** 1:11

486. *ἀντιλοιδορέω antiloidoreō*
1 PET. 2:23

487. *ἀντίλυτρον antilutron*
1 TIM. 2:6

488. *ἀντιμετρέω antimetreō*
MATT. 7:2; **LUKE** 6:38

489. *ἀντιμισθία antimisthia*
ROM. 1:27; **2 COR.** 6:13

490. *Ἀντιόχεια Antiocheia*
ACTS 11:19,20,22,26,27; 13:1,14; 14:19,21,26; 15:22,23,30,35; 18:22; **GAL.** 2:11; **2 TIM.** 3:11

491. *Ἀντιοχεύς Antiocheus*
ACTS 6:5

492. *ἀντιπαρέρχομαι antiparerchomai*
LUKE 10:31,32

493. *Ἀντίπας Antipas*
REV. 2:13

494. *Ἀντιπατρις Antipatris*
ACTS 23:31

495. *ἀντιπέραν antiperan*
LUKE 8:26

496. *ἀντιπίπτω antipiptō*
ACTS 7:51

497. *ἀντιστρατεύομαι antistrateuomai*
ROM. 7:23

498. *ἀντιτάσσω antitassō*
ACTS 18:6; **ROM.** 13:2; **JAMES** 4:6; 5:6; **1 PET.** 5:5

499. *ἀντίτυπον antitupon*
HEB. 9:24; **1 PET.** 3:21

500. *ἀντίχριστος antichristos*
1 JOHN 2:18,22; 4:3; **2 JOHN** 1:7

501. *ἀντλέω antleō*
JOHN 2:8,9; 4:7,15

502. *ἄντλημα antlēma*
JOHN 4:11

503. *ἀντοφθαλμέω antophthalmeō*
ACTS 27:15

504. *ἄνυδρος anudros*
MATT. 12:43; **LUKE** 11:24; **2 PET.** 2:17; **JUDE** 1:12

505. *ἀνυπόκριτος anupokritos*
ROM. 12:9; **2 COR.** 6:6; **1 TIM.** 1:5; **2 TIM.** 1:5; **1 PET.** 1:22; **JAMES** 3:17

506. *ἀνυπότακτος anupotaktos*
1 TIM. 1:9; **TITUS** 1:6,10; **HEB.** 2:8

507. *ἄνω anō*
JOHN 2:7; 8:23; 11:41; **ACTS** 2:19; **GAL.** 4:26; **PHIL.** 3:14; **COL.** 3:1,2; **HEB.** 12:15

508. *ἀνώγεον anōgeon*
MARK 14:15; **LUKE** 22:12

509. *ἄνωθεν anōthen*
MATT. 27:51; **MARK** 15:38; **LUKE** 1:3; **JOHN** 3:3,7,31; 19:11,23; **ACTS** 26:5; **GAL.** 4:9; **JAMES** 1:17; 3:15,17

510. *ἀνωτερικός anōterikos*
ACTS 19:1

511. *ἀνώτερος anōteros*
LUKE 14:10; **HEB.** 10:8

512. *ανωφελής anōphelēs*
TITUS 6:9; **HEB.** 7:18

513. *ἀξίνη axinē*
MATT. 3:10; **LUKE** 3:9

514. *ἄξιος axios*
MATT. 3:8; 10:10,11,13,37,38; 22:8; **LUKE** 3:8; 7:4; 10:7; 12:48; 15:19,21; 23:15,41; **JOHN** 1:27; **ACTS** 13:25,46; 23:29; 25:11,25; 26:20, 31; **ROM.** 1:32; 8:18; **1 COR.** 16:4; **2 THESS.** 1:3; **1 TIM.** 1:15; 4:9; 5:18; 6:1; **HEB.** 11:38; **REV.** 3:4; 4:11; 5:2,4,9,12; 16:6

515. *ἀξιόω axioō*
LUKE 7:7; **ACTS** 15:38; 28:22; **2 THESS.** 1:11; **1 TIM.** 5:17; **HEB.** 3:3; 10:29

516. *ἀξίως axiōs*
ROM. 16:2; **EPH.** 4:1; **PHIL.** 1:27; **COL.** 1:10; **1 THESS.** 2:12; **3 JOHN** 1:6

517. *ἀόρατος aoratos*
ROM. 1:20; **COL.** 1:15,16; **1 TIM.** 1:17; **HEB.** 11:27

518. *ἀπαγγέλλω apaggellō*
MATT. 2:8; 8:33; 11:4; 12:18; 14:12; 28:8-11; **MARK** 6:30; 16:10,13; **LUKE** 7:18,22; 8:20, 34,36,47; 9:36; 13:1; 14:21; 18:37; 24:9; **JOHN**

4:51; 20:18; **ACTS** 4:23; 5:22,25; 11:13; 12:14, 17; 15:27; 16:36; 22:26; 23:16,17,19; 26:20; 28:21; **1 COR.** 14:25; **1 THESS.** 1:9; **HEB.** 2:12; **1 JOHN** 1:2,3

519. ***ἀπάγχω apagchō***
MATT. 27:5

520. ***ἀπάγω apagō***
MATT. 7:13,14; 26:57; 27:2,31; **MARK** 14:44,53; 15:16; **LUKE** 13:15; 23:26; **JOHN** 18:13; 19:16; **ACTS** 12:19; 23:17; 24:7; **1 COR.** 12:2

521. ***ἀπαίδευτος apaideutos***
2 TIM. 2:23

522. ***ἀπαίρω apairō***
MATT. 9:15; **MARK** 2:20; **LUKE** 5:35

523. ***ἀπαιτέω apaiteō***
LUKE 6:30; 12:20

524. ***ἀπαλγέω apalgeō***
EPH. 4:19

525. ***ἀπαλλάσσω, ἀπαλλάττω apallassō, apallattō***
LUKE 12:58; **ACTS** 19:12; **HEB.** 2:15

526. ***ἀπαλλοτριόω apallotrioō***
EPH. 2:12; 4:18; **COL.** 1:21

527. ***ἁπαλός hapalos***
MATT. 24:32; **MARK** 13:28

528. ***ἀπαντάω apantaō***
MATT. 28:9; **MARK** 5:2; 14:13; **LUKE** 14:31; 17:12; **JOHN** 4:51; **ACTS** 16:16

529. ***ἀπάντησις apantēsis***
MATT. 25:1,6; **ACTS** 28:15; **1 THESS.** 4:17

530. ***ἅπαξ hapax***
2 COR. 11:25; **PHIL.** 4:16; **1 THESS.** 2:18; **HEB.** 6:4; 9:7,26-28; 10:2; 12:26,27; **1 PET.** 3:18,20; **JUDE** 1:3,5

531. ***ἀπαράβατος aparabatos***
HEB. 7:24

532. ***ἀπαρασκεύαστος aparaskeuastos***
2 COR. 9:4

533. ***ἀπαρνέομαι aparneomai***
MATT. 16:24; 26:34,35,75; **MARK** 8:34; 14:30,31,72; **LUKE** 9:23; 12:9; 22:34,61; **JOHN** 13:38

534. ***ἀπάρτι aparti***
REV. 14:13

535. ***ἀπαρτισμός apartismos***
LUKE 14:28

536. ***ἀπαρχή aparchē***
ROM. 8:23; 11:16; 16:5; **1 COR.** 15:20,23; 16:15; **JAMES** 1:18; **REV.** 14:4

537. ***ἅπας hapas***
MATT. 6:32; 24:39; 28:11; **MARK** 5:40; 8:25; 11:32; 16:15; **LUKE** 2:39; 3:16,21; 4:6; 5:11,26,28; 7:16; 8:37; 9:15; 15:13; 17:27,29; 19:7,37,48; 21:4,12; 23:1; **ACTS** 2:1,4,14,44; 4:31,32; 5:12,16; 6:15; 10:8; 11:10; 13:29; 16:3,28; 27:33; **EPH.** 6:13; **JAMES** 3:2

538. ***ἀπατάω apataō***
EPH. 5:6; **1 TIM.** 2:14; **JAMES** 1:26

539. ***ἀπάτη apatē***
MATT. 13:22; **MARK** 4:19; **EPH.** 4:22; **COL.** 2:8; **2 THESS.** 2:10; **HEB.** 3:13; **2 PET.** 2:13

540. ***ἀπάτωρ apatōr***
HEB. 1:3

541. ***ἀπαύγασμα apaugasma***
HEB. 1:3

542. ***ἀπείδον apeidon***
(2 aor. of ἀφοράω)
PHIL. 2:23

543. ***ἀπείθεια apeitheia***
ROM. 11:30,32; **EPH.** 2:2; 5:6; **COL.** 3:6; **HEB.** 4:6,11

544. ***ἀπειθέω apeitheō***
JOHN 3:36; **ACTS** 14:2; 17:5; 19:9; **ROM.** 2:8; 10:21; 11:30,31; 15:31; **HEB.** 3:18; 11:31; **1 PET.** 2:7,8; 3:1,20; 4:17

545. ***ἀπειθής apeithēs***
LUKE 1:17; **ACTS** 26:19; **ROM.** 1:30; **2 TIM.** 3:2; **TITUS** 1:16; 3:3

546. ***ἀπειλέω apeileō***
ACTS 4:17; **1 PET.** 2:23

547. ***ἀπειλή apeilē***
ACTS 4:17,29; 9:1; **EPH.** 6:9

548. ***ἄπειμι apeimi***
1 COR. 5:3; **2 COR.** 10:1,11; 13:2,10; **PHIL.** 1:27; **COL.** 2:5

549. ***ἄπειμι apeimi***
ACTS 17:10

550. ***ἀπεῖπον apeipon***
2 COR. 4:2

551. ***ἀπείραστος apeirastos***
JAMES 1:13

552. ***ἄπειρος apeiros***
HEB. 5:13

553. ***ἀπεκδέχομαι apekdechomai***
ROM. 8:19,23,25; **1 COR.** 1:7; **GAL.** 5:5; **PHIL.** 3:20; **HEB.** 9:28

554. ***ἀπεκδύομαι apekduomai***
COL. 2:15; 3:9

555. ***ἀπέκδυσις apekdusis***
COL. 2:11

556. ***ἀπελαύνω apelaunō***
ACTS 18:16

557. ***ἀπελεγμός apelegmos***
ACTS 19:27

558. ***ἀπελεύθερος apeleutheros***
1 COR. 7:22

559. ***Ἀπελλῆς Apellēs***
ROM. 16:10

560. ***ἀπελπίζω apelpizō***
LUKE 6:35

561. ***ἀπέναντι apenanti***
MATT. 21:2; 27:24,61; **ACTS** 3:16; 17:7; **ROM.** 3:18

562. ***ἀπέραντος aperantos***
1 TIM. 1:4

563. ***ἀπερισπάστως aperispastōs***
1 COR. 7:35

564. ***ἀπερίτμητος aperitmētos***
ACTS 7:51

565. ***ἀπέρχομαι aperchomai***
MATT. 2:22; 4:24; 8:18,19,21,31-33; 9:7; 10:5; 13:25,28,46; 14:15,16,25; 16:4,21; 18:30; 19:22; 20:4; 21:29,30; 22:5,22; 25:10,18,25,46; 26:36, 42,44; 27:5,60; 28:10; **MARK** 1:20,35,42; 3:13; 5:17,20,24; 6:27,32,36,37,46; 7:24,30; 8:13; 9:43; 10:22; 11:4; 12:12; 14:10,12,39; 16:13; **LUKE** 1:23,38; 2:15; 5:13,14,25; 7:24; 8:31, 34,37,39; 9:12,57,59,60; 10:30; 17:23; 19:32; 22:4,13; 23:33; 24:12,24; **JOHN** 4:3,8,28,43,47; 5:15; 6:1,22,66,68; 9:7,11; 10:40; 11:28,46,54; 12:19,36; 16:7; 18:6; 20:10; **ACTS** 4:15; 5:26; 9:17; 10:7; 28:29; **ROM.** 15:28; **GAL.** 1:17; **JAMES** 1:24; **JUDE** 1:7; **REV.** 9:12; 10:9; 11:14; 12:17; 16:2 18:14; 21:4

566. ***ἀπέχει apechei***
MARK 14:41

567. ***ἀπέχομαι apechomai***
(Mid. of ἀπέχω)
ACTS 15:20,29; **1 THESS.** 4:3; 5:22; **1 TIM.** 4:3; **1 PET.** 2:11

568. ***ἀπέχω apechō***
MATT. 6:2,5,16; 15:8; **MARK** 7:6; **LUKE** 6:24; 7:6; 15:20; 24:13; **PHIL.** 4:18; **PHILE.** 1:15

569. ***ἀπιστέω apisteō***
MARK 16:11,16; **LUKE** 24:11,41; **ACTS** 28:24; **ROM.** 3:3; **2 TIM.** 2:13

570. ***ἀπιστία apistia***
MATT. 13:58; 17:20; **MARK** 6:6; 9:24; 16:14; **ROM.** 3:3; 4:20; 11:20,23; **1 TIM.** 1:13; **HEB.** 3:12,19

571. ***ἄπιστος apistos***
MATT. 17:17; **MARK** 9:19; **LUKE** 9:41; 12:46; **JOHN** 20:27; **ACTS** 26:8; **1 COR.** 6:6; 7:12-15; 10:27; 14:22-24; **2 COR.** 4:4; 6:14,15; **1 TIM.** 5:8; **TITUS** 1:15; **REV.** 21:8

572. ***ἁπλότης haplotēs***
ROM. 12:8; **2 COR.** 1:12; 8:2; 9:11,13; 11:3; **EPH.** 6:5; **COL.** 3:22

573. ***ἁπλόος, ἁπλοῦς haploos, haplous***
MATT. 6:22; **LUKE** 11:34

574. ***ἁπλῶς haplōs***
JAMES 1:5

576. ***ἀποβαίνω apobainō***
LUKE 5:2; 21:13; **JOHN** 21:9; **PHIL.** 1:19

577. ***ἀποβάλλω apoballō***
MARK 10:50; **HEB.** 10:35

578. ***ἀποβλέπω apoblepō***
HEB. 11:26

579. ***ἀπόβλητος apoblētos***
1 TIM. 4:4

580. ***ἀποβολή apobolē***
ACTS 27:22; **ROM.** 11:15

581. ***ἀπογενόμενος apogenomenos***
1 PET. 2:24

582. ***ἀπογραφή apographē***
LUKE 2:2; **ACTS** 5:37

583. ***ἀπογράφω apographō***
LUKE 2:1,3,5; **HEB.** 12:23

584. ***ἀποδείκνυμι apodeiknumi***
ACTS 2:22; 25:7; **1 COR.** 4:9; **2 THESS.** 2:4

585. ***ἀπόδειξις apodeixis***
1 COR. 2:4

586. ***ἀποδεκατόω apodekatoō***
MATT. 23:23; **LUKE** 11:42; 18:12; **HEB.** 7:5

587. ***ἀπόδεκτος apodektos***
1 TIM. 2:3; 5:4

588. ***ἀποδέχομαι apodechomai***
LUKE 8:40; **ACTS** 2:41; 15:4; 18:27; 24:3; 28:30

589. ***ἀποδημέω apodēmeō***
MATT. 21:31; 25:14,15; **MARK** 12:1; **LUKE** 15:13; 20:9

590. ***ἀπόδημος apodēmos***
MARK 13:34

591. ***ἀποδίδωμι apodidōmi***
MATT. 5:26,33; 6:4,6,18; 12:36; 16:27; 18:25,26,28-30,34; 20:8; 21:41; 22:21; 27:58; **MARK** 12:17; **LUKE** 4:20; 7:42; 9:42; 10:35; 12:59; 16:2; 19:8; 20:25; **ACTS** 4:33; 5:8; 7:9; 19:40; **ROM.** 2:6; 12:17; 13:7; **1 COR.** 7:3; **1 THESS.** 5:15; **1 TIM.** 5:4; **2 TIM.** 4:8,14; **HEB.** 12:11,16; 13:17; **1 PET.** 3:9; 4:5; **REV.** 18:6; 22:2,12

592. ***ἀποδιορίζω apodirizō***
JUDE 1:19

593. ***ἀποδοκιμάζω apodokimazō***
MATT. 21:42; **MARK** 8:31; 12:10; **LUKE** 9:22; 17:25; 20:17; 12:17; **1 PET.** 2:4,7

594. ***ἀποδοχή apodochē***
1 TIM. 1:15; 4:9

595. ***ἀπόθεσις apothesis***
1 PET. 3:21; **2 PET.** 1:14

596. ***ἀποθήκη apothēkē***
MATT. 3:12; 6:26; 13:30; **LUKE** 3:17; 12:18,24

597. ***ἀποθησαυρίζω apothēsaurizō***
1 TIM. 6:19

598. ***ἀποθλίβω apothlibō***
LUKE 8:45

599. ***ἀποθνήσκω apothnēskō***
MATT. 8:32; 9:24; 22:24,27; 26:35; **MARK** 5:35,39; 9:26; 12:19-22; 15:44; **LUKE** 8:42, 52,53; 16:22; 20:28-32,36; **JOHN** 4:47,49; 6:49,50,58; 8:21,24,52,53; 11:14,16,25, 32,37,50,51; 12:24,33; 18:32; 19:7; 21:23; **ACTS** 7:4; 9:37; 21:13; 25:11; **ROM.** 5:6-8, 15; 6:2, 7,8,9,10; 7:2,3,6,9; 8:13,34; 14:7,8, 9,15; **1 COR.** 8:11; 9:15; 15:3,22,31,32, 36; **2 COR.** 5:14,15; 6:9; **GAL.** 2:19,21; **PHIL.** 1:21; **COL.** 2:20; 3:3; **1 THESS.** 4:14; 5:10; **HEB.** 7:8; 9:27; 10:28; 11:4,13,21,37; **JUDE** 1:12; **REV.** 3:2; 8:9,11; 9:6; 14:13; 16:3

600. ***ἀποκαθίστημι apokathistēmi***
MATT. 12:13; 17:11; **MARK** 3:5; 8:25; 9:12; **LUKE** 6:10; **ACTS** 1:6; **HEB.** 13:19

601. ***ἀποκαλύπτω apokaluptō***
MATT. 10:26; 11:25,27; 16:17; **LUKE** 2:35; 10:21,22; 12:2; 17:30; **JOHN** 12:38; **ROM.** 1:17,18; 8:18; **1 COR.** 2:10; 3:13; 14:30; **GAL.** 1:16; 3:23; **EPH.** 3:5; **PHIL.** 3:15; **2 THESS.** 2:3,6,8; **1 PET.** 1:5,12; 5:1

602. ***ἀποκάλυψις apokalupsis***
LUKE 2:32; **ROM.** 2:5; 8:19; 16:25; **1 COR.** 1:7; 14:6,26; **2 COR.** 12:1,7; **GAL.** 1:12; 2:2; **EPH.** 1:17; 3:3; **2 THESS.** 1:7; **1 PET.** 1:7,13; 4:13; **REV.** 1:1

603. ***ἀποκαραδοκία apokaradokia***
ROM. 8:19; **PHIL.** 1:20

604. ***ἀποκαταλλάσσω, ἀποκαταλλάττω apokatallassō, apokatallattō***
EPH. 2:16; **COL.** 1:20,21

605. ***ἀποκατάστασις apokatastasis***
ACTS 3:21

606. ***ἀπόκειμαι apokeimai***
LUKE 19:20; **COL.** 1:5; **2 TIM.** 4:8; **HEB.** 9:27

607. ***ἀποκεφαλίζω apokephalizō***
MATT. 14:10; **MARK** 6:16,27; **LUKE** 9:9

608. ***ἀποκλείω apokleiō***
LUKE 13:25

609. ***ἀποκόπτω apokoptō***
MARK 9:43,45; **JOHN** 18:10,26; **ACTS** 27:32; **GAL.** 5:12

610. ***ἀπόκριμα apokrima***
2 COR. 1:9

611. ***ἀποκρίνομαι apokrinomai***
MATT. 3:15; 4:4; 8:8; 11:4,25; 12:38,39,48; 13:11,37; 14:28; 15:3,13,15,23,24,26,28; 16:2,16,17; 17:4,11,17; 19:4,27; 20:13,22; 21:21,24,27,29,30; 22:1,29,46; 24:4; 25:9, 12,26,37,40,44,45; 26:23,25,33,62,63,66; 27:12,14,21,25; 28:5; **MARK** 3:33; 5:9; 6:37; 7:6,28; 8:4,28,29; 9:5,12,17,19,38; 10:3,5,20, 24,29,51; 11:14,22,29,30,33; 12:17,24,28, 29,34,35; 13:2,5; 14:20,40,48,60,61; 15:2,4, 5,9,12; **LUKE** 1:19,35,60; 3:11,16; 4:4,8,12; 5:5,22,31; 6:3; 7:22,40,43; 8:21,50; 9:19,20, 41,49; 10:27,28,41; 11:7,45; 13:2,8,14,15,25; 14:3,5; 15:29; 17:17,20,37; 19:40; 20:3,7, 24,34,39; 22:51,68; 23:3,9,40; 24:18; **JOHN** 1:21,26,48-50; 2:18,19; 3:3,5,9 10,27; 4:10, 13,17; 5:7,11,17,19; 6:7,26,29,43,68,70; 7:16, 20,21,46,47,52; 8:14,19,33,34,39,48,49,54; 9:3, 11,20,25,27,30,34,36; 10:25,32-34; 11:9; 12:23, 30,34; 13:7,8,26,36,38; 14:23; 16:31; 18:5,8,20, 22,23,30,34-37; 19:7,11,15,22; 20:28; 21:5; **ACTS** 3:12; 4:19; 5:8,29; 8:24,34,37; 9:13; 10:46; 11:9; 15:13; 19:15; 21:13; 22:8,28;

24:10, 25; 25:4,9,12,16; **COL.** 4:6; **REV.** 7:13

612. ***ἀπόκρισις apokrisis***
LUKE 2:47; 20:26; **JOHN** 1:22; 19:9

613. ***ἀποκρύπτω apokruptō***
MATT. 11:25; 25:18; **LUKE** 10:21; **1 COR.** 2:7; **EPH.** 3:9; **COL.** 1:26

614. ***ἀπόκρυφος apokruphos***
MARK 4:22; **LUKE** 8:17; **COL.** 2:3

615. ***ἀποκτείνω apokteinō***
MATT. 10:28; 14:5; 16:21; 17:23; 21:35,38,39; 22:6; 23:34,37; 24:9; 26:4; **MARK** 3:4; 6:19; 8:31; 9:31; 10:34; 12:5,7,8; 14:1; **LUKE** 9:22; 11:47-49; 12:4,5; 13:4,31,34; 18:33; 20:14,15; **JOHN** 5:16,18; 7:1,19,20,25; 8:22,37,40; 11:53; 12:10; 16:2; 18:31; **ACTS** 3:15; 7:52; 21:31; 23:12,14; 27:42; **ROM.** 7:11; 11:3; **2 COR.** 3:6; **EPH.** 2:16; **1 THESS.** 2:15; **REV.** 2:13,23; 6:8,11; 9:5,15,18,20; 11:5,7,13; 13:10,15; 19:21

616. ***ἀποκυέω apokueō***
JAMES 1:15,18

617. ***ἀποκυλίνδω, ἀποκυλίω apokulindō, apokuliō***
MATT. 28:2; **MARK** 16:3,4; **LUKE** 24:2

618. ***ἀπολαμβάνω apolambanō***
MARK 7:33; **LUKE** 6:34; 15:27; 16:25; 18:30; 23:41; **ROM.** 1:27; **GAL.** 4:5; **COL.** 3:24; **2 JOHN** 1:8; **3 JOHN** 1:8

619. ***ἀπόλαυσις apolausis***
1 TIM. 6:17; **HEB.** 11:25

620. ***ἀπολείπω apoleipō***
2 TIM. 4:13,20; **HEB.** 4:6,9; 10:26; **JUDE** 1:6

621. ***ἀπολείχω apoleichō***
LUKE 16:21

622. ***ἀπόλλυμι apollumi***
MATT. 2:13; 5:29,30; 8:25; 9:17; 10:6,28,39,42; 12:14; 15:24; 16:25; 18:11,14; 21:41; 22:7; 26:52; 27:20; **MARK** 1:24; 2:22; 3:6; 4:38; 8:35; 9:22,41; 11:18; 12:9; **LUKE** 4:34; 5:37; 6:9; 8:24; 9:24,25,56; 11:51; 13:3,5,33; 15:4,6,8,9,17,24,32; 17:27,29,33; 19:10,47; 20:16; 21:18; **JOHN** 3:15,16; 6:12,27,39; 10:10,28; 11:50; 12:25; 17:12; 18:9,14; **ACTS** 5:37; **ROM.** 2:12; 14:15; **1 COR.** 1:18,19; 8:11; 10:9,10; 15:18; **2 COR.** 2:15; 4:3,9; **2 THESS.** 2:10; **HEB.** 1:11; **JAMES** 1:11; 4:12; **1 PET.** 1:7; **2 PET.** 3:6,9; **2 JOHN** 1:8; **JUDE** 1:5,11

623. ***Ἀπολλύων Apolluōn***
REV. 9:11

624. ***Ἀπολλωνία Apollōnia***
ACTS 17:1

625. ***Ἀπολλώς Apollōs***
ACTS 18:24; 19:1; **1 COR.** 1:12; 3:4-6,22; 4:6; 16:12; **TITUS** 3:13

626. ***ἀπολογέομαι apologeomai***
LUKE 12:11; 21:14; **ACTS** 19:33; 24:10; 25:8; 26:1,2,24; **ROM.** 2:15; **2 COR.** 12:19

627. ***ἀπολογία apologia***
ACTS 22:1; 25:16; **1 COR.** 9:3; **2 COR.** 7:11; **PHIL.** 1:7,17; **2 TIM.** 4:16; **1 PET.** 3:15

628. ***ἀπολούω apolouō***
ACTS 22:16; **1 COR.** 6:11

629. ***ἀπολύτρωσις apolutrōsis***
LUKE 21:28; **ROM.** 3:24; 8:23; **1 COR.** 1:30; **EPH.** 1:7,14; 4:30; **COL.** 1:14; **HEB.** 9:15; 11:35

630. ***ἀπολύω apoluō***
MATT. 1:19; 5:31,32; 14:15,22,23; 15:23,32,39; 18:27; 19:3,7-9; 27:15,17,21,26; **MARK** 6:36,45; 8:3,9; 10:2,4,11,12; 15:6,9,11,15; **LUKE** 2:29; 6:37; 8:38; 9:12; 13:12; 14:4; 16:18; 22:68; 23:16-18,20,22,25; **JOHN** 18:39; 19:10,12; **ACTS** 3:13; 4:21,23; 5:40; 13:3; 15:30,33; 16:35,36; 17:9; 19:41; 23:22; 26:32; 28:18,25; **HEB.** 13:23

631. ***ἀπομάσσω apomassō***
LUKE 10:11

632. ***ἀπονέμω aponemō***
1 PET. 3:7

633. ***ἀπονίπτω aponiptō***
MATT. 27:24

634. ***ἀποπίπτω apopiptō***
ACTS 9:18

635. ***ἀποπλανάω apoplanaō***
MARK 13:22; **1 TIM.** 6:10

636. ***ἀποπλέω apopleō***
ACTS 13:4; 14:26; 20:15; 27:1

637. ***ἀποπλύνω apoplunō***
LUKE 5:2

638. ***ἀποπνίγω apopnigō***
MATT. 13:7; **LUKE** 8:33

639. ***ἀπορέω aporeō***
JOHN 13:22; **ACTS** 25:20; **2 COR.** 4:8; **GAL.** 4:20

640. ***ἀπορία aporia***
LUKE 21:25

641. ***ἀπορρίπτω aporriptō***
ACTS 27:43

642. ***ἀπορφανίζω aporphanizō***
1 THESS. 2:17

643. ***ἀποσκευάζω aposkeuazō***
ACTS 21:15

644. ***ἀποσκίασμα aposkiasma***
JAMES 1:17

645. ***ἀποσπάω apospaō***
MATT. 26:51; **LUKE** 22:41; **ACTS** 20:30; 21:1

646. ***ἀποστασία apostasia***
ACTS 21:21; **2 THESS.** 2:3

647. ***ἀποστάσιον apostasion***
MATT. 5:31; 19:7; **MARK** 10:4

648. ***ἀποστεγάζω apostegazō***
MARK 2:4

649. ***ἀποστέλλω apostellō***
MATT. 2:16; 10:5,16,40; 11:10; 13:41; 14:35; 15:24; 20:2; 21:1,3,34,36,37; 22:3,4,16; 23:34,37; 24:31; 27:19; **MARK** 1:2; 3:14,31; 4:29; 5:10; 6:7,17,27; 8:26; 9:37; 11:1,3; 12:2-6,13; 13:27; 14:13; **LUKE** 1:19,26; 4:18,43; 7:3,20,27; 9:2,48,52; 10:1,3,16; 11:49; 13:34; 14:17,32; 19:14,29,32; 20:10,20; 22:8,35; 24:49; **JOHN** 1:6,19,24; 3:17,28,34; 4:38; 5:33,36,38; 6:29,57; 7:29,32; 8:42; 9:7; 10:36; 11:3,42; 17:3,8,18,21,23,25; 18:24; 20:21; **ACTS** 3:20, 26; 5:21; 7:14,34,35; 8:14; 9:17,38; 10:8,17, 20,21,36; 11:11,13,30; 13:15,26; 15:27; 16:35, 36; 19:22; 26:17; 28:28; **ROM.** 10:15; **1 COR.** 1:17; **2 COR.** 12:17; **2 TIM.** 4:12; **HEB.** 1:14; **1 PET.** 1:12; **1 JOHN** 4:9,10,14; **REV.** 1:1; 5:6; 22:6

650. ***ἀποστερέω apostereō***
MARK 10:19; **1 COR.** 6:7,8; 7:5; **1 TIM.** 6:5; **JAMES** 5:4

651. ***ἀποστολή apostolē***
ACTS 1:25; **ROM.** 1:5; **1 COR.** 9:2; **GAL.** 2:8

652. ***ἀπόστολος apostolos***
MATT. 10:2; **MARK** 6:30; **LUKE** 6:13; 9:10; 11:49; 17:5; 22:14; 24:10; **JOHN** 13:16; **ACTS** 1:2,26; 2:37,42,43; 4:33,35-37; 5:2, 12,18,29,34,40; 6:6; 8:1,14,18; 9:27; 11:1; 14:4,14; 15:2,4,6,22,23,33; 16:4; **ROM.** 1:1; 11:13; 16:7; **1 COR.** 1:1; 4:9; 9:1,2,5; 12:28,29; 15:7,9; **2 COR.** 1:1; 8:23; 11:5,13; 12:11,12; **GAL.** 1:1,17,19; **EPH.** 1:1; 2:20; 3:5; 4:11; **PHIL.** 2:25; **COL.** 1:1; **1 THESS.** 2:6; **1 TIM.** 1:1; 2:7; **2 TIM.** 1:1,11; **TITUS** 1:1; **HEB.** 3:1; **1 PET.** 1:1; **2 PET.** 1:1; 3:2; **JUDE** 1:17; **REV.** 2:2; 18:20; 21:14

653. ***ἀποστοματίζω apostomatizō***
LUKE 11:53

654. ***ἀποστρέφω apostrephō***
MATT. 5:42; 26:52; 27:3; **LUKE** 23:14; **ACTS** 3:26; **ROM.** 11:26; **2 TIM.** 1:15; 4:4; **TITUS** 1:14; **HEB.** 12:25

655. ***ἀποστυγέω apostugeō***
ROM. 12:9

656. ***ἀποσυνάγωγος aposunagōgos***
JOHN 9:22; 12:42; 16:2

657. ***ἀποτάσσω, ἀποτάττω apotassō, apotattō***
MARK 6:46; **LUKE** 9:61; 14:33; **ACTS** 18:18,21; **2 COR.** 2:13

658. ***ἀποτελέω apoteleō***
JAMES 1:15

659. ***ἀποτίθημι apotithēmi***
ACTS 7:58; **ROM.** 13:12; **EPH.** 4:22,25; **COL.** 3:8; **HEB.** 12:1; **JAMES** 1:21; **1 PET.** 2:1

660. ***ἀποτινάσσω apotinassō***
LUKE 9:5; **ACTS** 28:5

661. ***ἀποτίνω, ἀποτίω apotinō, apotiō***
PHILE. 1:19

662. ***ἀποτολμάω apotolmaō***
ROM. 10:20

663. ***ἀποτομία apotomia***
ROM. 11:22

664. ***ἀποτόμως apotomōs***
2 COR. 13:10; **TITUS** 1:13

665. ***ἀποτρέπω apotrepō***
2 TIM. 3:5

666. ***ἀπουσία apousia***
PHIL. 2:12

667. ***ἀποφέρω apopherō***
MARK 15:1; **LUKE** 16:22; **1 COR.** 16:3; **REV.** 17:3; 21:10

668. ***ἀποφεύγω apopheugō***
2 PET. 1:4; 2:18,20

669. ***ἀποφθέγγομαι apophtheggomai***
ACTS 2:4,14; 26:25

670. ***ἀποφορτίζομαι apophortizomai***
ACTS 21:3

671. ***ἀπόχρησις apochrēsis***
COL. 2:22

672. ***ἀποχωρέω apochōreō***
MATT. 7:23; **LUKE** 9:39; **ACTS** 13:13

673. ***ἀποχωρίζω apochōrizō***
ACTS 15:39; **REV.** 6:14

674. ***ἀποψύχω apopsuchō***
LUKE 21:26

675. ***Ἄππίος Appios***
(only in Appii Forum)
ACTS 28:15

676. ***ἀπρόσιτος aprositos***
1 TIM. 6:16

677. ***ἀπρόσκοπος aproskopos***
ACTS 24:16; **1 COR.** 10:32; **PHIL.** 1:10

678. ***ἀπροσωπολήπτως aprosōpolēptōs***
1 PET. 1:17

679. ***ἄπταιστος aptaistos***
JUDE 1:24

680. ***ἅπτομαι haptomai***
MATT. 8:3,15; 9:20,21,29; 14:36; 17:7; 20:34; **MARK** 1:41; 3:10; 5:27,28,30,31; 6:56; 7:33; 8:22; 10:13; **LUKE** 5:13; 6:19; 7:14,39; 8:44-47; **JOHN** 20:17; **1 COR.** 7:1; **2 COR.** 6:17; **COL.** 2:21; **1 JOHN** 5:18

681. ***ἅπτω haptō***
LUKE 8:16; 11:33; 15:8; 22:55

682. ***Ἀπφία Apphia***
PHILE. 1:2

683. ***ἀπωθέω apōtheō***
ACTS 7:27,39; 13:46; **ROM.** 11:1,2; **1 TIM.** 1:19

684. ***ἀπώλεια apōleia***
MATT. 7:13; 26:8; **MARK** 14:4; **JOHN** 17:12; **ACTS** 8:20; 25:16; **ROM.** 9:22; **PHIL.** 1:28; 3:19; **2 THESS.** 2:3; **1 TIM.** 6:9; **HEB.** 10:39 **2 PET.** 2:1-3; 3:7,16; **REV.** 17:8,11

685. ***ἀρά ara*** **noun**
ROM. 3:14

686. ***ἄρα ara*** **infer. particle**
MATT. 7:20; 12:28; 17:16; 18:1; 19:25,27; 24:45; **MARK** 4:41; 11:13; **LUKE** 1:66; 8:25; 11:20,48; 12:42; 22:23; **ACTS** 7:1; 8:22; 11:18; 12:18; 17:27; 21:38; **ROM.** 5:18; 7:3,21,25; 8:1,12; 9:16,18; 10:17; 14:12,19; **1 COR.** 5:10; 7:14; 15:14,15,18; **2 COR.** 1:17; 5:14; 7:12; **GAL.** 2:21; 3:7,29; 4:31; 5:11; 6:10; **EPH.** 2:19; **1 THESS.** 5:6; **2 THESS.** 2:15; **HEB.** 4:9; 12:8

687. ***ἆρα ara*** **inter. particle**
LUKE 18:8; **ACTS** 8:30; **GAL.** 2:17

688. ***Ἀραβια Arabia***
GAL. 1:17; 4:25

689. ***Ἀράμ Aram***
MATT. 1:3,4; **LUKE** 3:33

690. ***Ἄραψ Araps***
ACTS 2:11

691. ***ἀργέω argeō***
2 PET. 2:3

692. ***ἀργός argos***
MATT. 12:36; 20:3,6; **1 TIM.** 5:13; **TITUS** 1:12; **2 PET.** 1:8

693. ***ἀργυρεος argureos***
ACTS 19:24; **2 TIM.** 2:20; **REV.** 9:20

694. ***ἀργύριον argurion***
MATT. 25:18,27; 26:15; 27:3,5,6,9; 28:12,15; **MARK** 14:11; **LUKE** 9:3; 19:15,23; 22:5; **ACTS** 3:6; 7:16; 8:20; 19:19; 20:33; **1 PET.** 1:18

695. ***ἀργυροκόπος argurokopos***
ACTS 19:24

696. ***ἄργυρος arguros***
MATT. 10:9; **ACTS** 17:29; **1 COR.** 3:12; **JAMES** 5:3; **REV.** 18:12

697. ***Ἄρειος Πάγος Areios Pagos***
ACTS 17:19,22

698. ***Ἀρεοπαγίτης Areopagitēs***
ACTS 17:34

699. ***ἀπέσκεια areskeia***
COL. 1:10

700. ***ἀρέσκω areskō***
MATT. 14:6; **MARK** 6:22; **ACTS** 6:5; **ROM.** 8:8; 15:1-3; **1 COR.** 7:32-34; 10:33; **GAL.** 1:10; **1 THESS.** 2:4,15; 4:1; **2 TIM.** 2:4

701. ***ἀρεστός arestos***
JOHN 8:29; **ACTS** 6:2; 12:3; **1 JOHN** 3:22

702. ***Ἀρέτας Aretas***
2 COR. 11:32

703. ***ἀρετή aretē***
PHIL. 4:8; **1 PET.** 2:9; **2 PET.** 1:3,5

704. ***ἀρήν arēn***
LUKE 10:3

705. ***ἀριθμέω arithmeō***
MATT. 10:30; **LUKE** 12:7; **REV.** 7:9

706. ***ἀριθμός arithmos***
LUKE 22:3; **JOHN** 6:10; **ACTS** 4:4; 5:36; 6:7; 11:21; 16:5; **ROM.** 9:27; **REV.** 5:11; 7:4; 9:16; 13:17,18; 15:2; 20:8

707. ***Ἀριμαθαία Arimathaia***
MATT. 27:57; **MARK** 15:43; **LUKE** 23:51; **JOHN** 19:38

708. *Ἀρίσταρχος Aristarchos*
ACTS 19:29; 20:4; 27:2; **COL.** 4:10; **PHILE.** 1:24

709. *ἀριστάω aristaō*
LUKE 11:37; **JOHN** 21:12,15

710. *ἀριστερός aristeros*
MATT. 6:13; **LUKE** 23:33; **2 COR.** 6:7

711. *Ἀριστόβουλος Aristoboulos*
ROM. 16:10

712. *ἄριστον ariston*
MATT. 22:4; **LUKE** 11:38; 14:12

713. *ἀρκετός arketos*
MATT. 6:34; 10:25; **1 PET.** 4:3

714. *ἀρκέω arkeō*
MATT. 25:9; **LUKE** 3:14; **JOHN** 6:7; 14:8; **2 COR.** 12:9; **1 TIM.** 6:8; **HEB.** 13:5; **3 JOHN** 1:10

715. *ἄρκτος arktos*
REV. 13:2

716. *ἅρμα harma*
ACTS 8:28,29,38; **REV.** 9:9

717. *Ἁρμαγεδδών Armageddōn*
REV. 16:16

718. *ἁρμόζω harmozō*
2 COR. 11:2

719. *ἁρμός harmos*
HEB. 4:12

720. *ἀρνέομαι arneomai*
MATT. 10:33; 26:70,72; **MARK** 14:68,70; **LUKE** 8:45; 12:9; 22:57; **JOHN** 1:20; 18:25,27; **ACTS** 3:13,14; 4:16; 7:35; **1 TIM.** 5:8; **2 TIM.** 2:12,13; 3:5; **TITUS** 1:16; 2:12; **HEB.** 11:24; **2 PET.** 2:1; **1 JOHN** 2:22,23; **JUDE** 1:4; **REV.** 2:13; 3:8

721. *ἀρνίον arnion*
JOHN 21:15; **REV.** 5:6,8,12,13; 6:1,16; 7:9,10,14,17; 12:11; 13:8,11; 14:1,4,10; 15:3; 17:14; 19:7,9; 21:9,14,22,23,27; 22:1,3

722. *ἀροτριάω arotriaō*
LUKE 17:7; **1 COR.** 9:10

723. *ἄροτρον arotron*
LUKE 9:62

724. *ἁρπαγή harpagē*
MATT. 23:25; **LUKE** 11:39; **HEB.** 10:34

725. *ἁρπαγμός harpagmos*
PHIL. 2:6

726. *ἁρπάζω harpazō*
MATT. 11:12; 13:19; **JOHN** 6:15; 10:12,28,29; **ACTS** 8:39; 23:10; **2 COR.** 12:2,4; **1 THESS.** 4:17; **JUDE** 1:23; **REV.** 12:5

727. *ἅρπαξ harpax*
MATT. 7:15; **LUKE** 18:11; **1 COR.** 5:10,11; 6:10

728. *ἀρραβών arrabōn*
2 COR. 1:22; 5:5; **EPH.** 1:14

729. *ἄρραφος arraphos*
JOHN 19:23

730. *ἄρρην arrēn*
MATT. 19:4; **MARK** 10:6; **LUKE** 2:23; **ROM.** 1:27; **GAL.** 3:28; **REV.** 12:5,13

731. *ἄρρητος arrētos*
2 COR. 12:4

732. *ἄρρωστος arrōstos*
MATT. 14:14; **MARK** 6:5,13; 16:18; **1 COR.** 11:30

733. *ἀρσενοκοίτης arsenokoitēs*
1 COR. 6:9; **1 TIM.** 1:10

734. *Ἄρτεμᾶς Artemas*
TITUS 3:12

735. *Ἄρτεμις Artemis*
ACTS 19:24,27,28,34,35

736. *ἀρτέμων artemōn*
ACTS 27:40

737. *ἄρτι arti*
MATT. 3:15; 9:18; 11:12; 23:39; 26:29,53,64; **JOHN** 1:51; 2:10; 5:17; 9:19,25; 13:7,19,33,37; 14:7; 16:12,24,31; **1 COR.** 4:11,13; 8:7; 13:12; 15:6; 16:7; **GAL.** 1:9,10; 4:20; **1 THESS.** 3:6; **2 THESS.** 2:7; **1 PET.** 1:6,8; **1 JOHN** 2:9; **REV.** 12:10

738. *ἀρτιγέννητος artigennētos*
1 PET. 2:2

739. *ἄρτιος artios*
2 TIM. 3:17

740. *ἄρτος artos*
MATT. 4:3,4; 6:11; 7:9; 12:4; 14:17,19; 15:2,26,33,34,36; 16:5,7-12; 26:26; **MARK** 2:26; 3:20; 6:8,36-38,41,44,52; 7:2,5,27; 8:4-6,14,16,17,19; 14:22; **LUKE** 4:3,4; 6:4; 7:33; 9:3,13,16; 11:3,5,11; 14:1,15; 15:17; 22:19; 24:30,35; **JOHN** 6:5,7,9,11,13,23,26,31-35,41,48,50,51,58; 13:18; 21:9,13; **ACTS** 2:42,46; 20:7,11; 27:35; **1 COR.** 10:16,17; 11:23,26-28; **2 COR.** 9:10; **2 THESS.** 3:8,12; **HEB.** 9:2

741. *ἀρτύω artuō*
MARK 9:50; **LUKE** 14:34; **COL.** 4:6

742. *Ἀρφαξάδ Arphaxad*
LUKE 3:36

743. *ἀρχάγγελος archaggelos*
1 THESS. 4:16; **JUDE** 1:9

744. *ἀρχαῖος archaios*
MARK 5:21,27,33; **LUKE** 9:8,19; **ACTS** 15:7,21; 21:16; **2 COR.** 5:17; **2 PET.** 2:5; **REV.** 12:9; 20:2

745. *Ἀρχέλαος Archelaos*
MATT. 2:22

746. *ἀρχή archē*
MATT. 19:4,8; 24:8,21; **MARK** 1:1; 10:6; 13:8,19; **LUKE** 1:2; 12:11; 20:20; **JOHN** 1:1,2; 2:11; 6:64; 8:25,44; 15:27; 16:4; **ACTS** 10:11; 11:5,15; 26:4; **ROM.** 8:38; **1 COR.** 15:24; **EPH.** 1:21; 3:10; 6:12; **PHIL.** 4:15; **COL.** 1:16,18; 2:10,15; **2 THESS.** 2:13; **TITUS** 3:1; **HEB.** 1:10; 2:3; 3:14; 5:12; 6:1; 7:3; **2 PET.** 3:4; **1 JOHN** 1:1; 2:7,13,14,24; 3:8,11; **2 JOHN** 1:5,6; **JUDE** 1:6; **REV.** 1:8; 3:14; 21:6; 22:13

747. *ἀρχηγός archēgos*
ACTS 5:31; 13:15; **HEB.** 2:10; 12:2

748. *ἀρχιερατικός archieratikos*
ACTS 4:6

749. *ἀρχιερεύς archiereus*
MATT. 2:4; 16:21; 20:18; 21:15,23,45; 26:3,14,47,51,57-59,62,63,65; 27:1,3,6, 12,20,41,62; 28:11; **MARK** 2:26; 8:31; 10:33; 11:18,27; 14:1,10,43,47,53-55,60,61,63,66; 15:1,3,10,11,31; **LUKE** 3:2; 9:22; 19:47; 20:1,19; 22:2,4,50,52,54,66; 23:4,10,13,23; 24:20; **JOHN** 7:32,45; 11:47,49,51,57; 12:10; 18:3,10,13,15,16,19,22,24,26,35; 19:6,15,21; **ACTS** 4:6,23; 5:17,21,24,27; 7:1; 9:1,14,21; 19:14; 22:5,30; 23:2,4,5,14; 24:1; 25:2,15; 26:10,12; **HEB.** 2:17; 3:1; 4:14,15; 5:1,5,10; 6:20; 7:26-28; 8:1,3; 9:7,11,25; 13:11

750. *ἀρχιποίμην archipoimēn*
1 PET. 5:4

751. *Ἄρχιππος Archippos*
COL. 4:17; **PHILE.** 1:2

752. *ἀρχισυνάγωγος archisunagōgos*
MARK 5:22,35,36,38; **LUKE** 8:49; 13:14; **ACTS** 13:15; 18:8,17

753. *ἀρχιτέκτων architektōn*
1 COR. 3:10

754. *ἀρχιτελώνης architelōnēs*
LUKE 19:2

755. *ἀρχιτρίκλινος architriklinos*
JOHN 2:8,9

756. ***ἀρχομαι archomai***
(Mid. of ἄρχω)
MATT. 4:17; 11:7,20; 12:1; 14:30; 16:21,22; 18:24; 20:8; 24:49; 26:22,37,74; **MARK** 1:45; 2:23; 4:1; 5:17,20; 6:2,7,34,55; 8:11,31,32; 10:28,32,41,47; 11:15; 12:1; 13:5; 14:19,33, 65,69,71; 15:8,18; **LUKE** 3:8,23; 4:21; 5:21; 7:15,24,38,49; 9:12; 11:29,53; 12:1,45; 13:25,26; 14:9,18,29,30; 15:14,24; 19:37,45; 20:9; 21:28; 22:23; 23:2,5,30; 24:27,47; **JOHN** 8:9; 13:5; **ACTS** 1:1,22; 2:4; 8:35; 10:37; 11:4,15; 18:26; 24:2; 27:35; **2 COR.** 3:1; **1 PET.** 4:17

757. ***ἄρχω archō***
MARK 10:42; **ROM.** 15:12

758. ***ἀρχων archōn***
MATT. 9:18,23,34; 12:24; 20:25; **MARK** 3:22; **LUKE** 8:41; 11:15; 12:58; 14:1; 18:18; 23:13,35; 24:20; **JOHN** 3:1; 7:26,48; 12:31,42; 14:30; 16:11; **ACTS** 3:17; 4:5,8,26; 7:27,35; 13:27; 14:5; 16:19; 23:5; **ROM.** 13:3; **1 COR.** 2:6,8; **EPH.** 2:2; **REV.** 1:5

759. ***ἄρωμα arōma***
MARK 16:1; **LUKE** 23:56; 24:1; **JOHN** 19:40

760. ***Ἀσά Asa***
MATT. 1:7,8

761. ***ἀσάλευτος asaleutos***
ACTS 27:41; **HEB.** 12:28

762. ***ἄσβεστος asbestos***
MATT. 3:12; **MARK** 9:43,45; **LUKE** 3:17

763. ***ἀσέβεια asebeia***
ROM. 1:18; 11:26; **2 TIM.** 2:16; **TITUS** 2:12; **JUDE** 1:15,18

764. ***ἀσεβέω asebeō***
2 PET. 2:6; **JUDE** 1:15

765. ***ἀσεβής asebēs***
ROM. 4:5; 5:6; **1 TIM.** 1:9; **1 PET.** 4:18; **2 PET.** 2:5; 3:7; **JUDE** 1:4,15

766. ***ἀσέλγεια aselgeia***
MARK 7:22; **ROM.** 13:13; **2 COR.** 12:21; **GAL.** 5:19; **EPH.** 4:19; **1 PET.** 4:3; **2 PET.** 2:7,18; **JUDE** 1:4

767. ***ἄσημος asēmos***
ACTS 21:39

768. ***Ἀσήρ Asēr***
LUKE 2:36; **REV.** 7:6

769. ***ἀσθένεια astheneia***
MATT. 8:17; **LUKE** 5:15; 8:2; 13:11,12; **JOHN** 5:5; 11:4; **ACTS** 28:9; **ROM.** 6:19; 8:26; **1 COR.** 2:3; 15:43; **2 COR.** 11:30; 12:5,9,10; 13:4; **GAL.** 4:13; **1 TIM.** 5:23; **HEB.** 4:15; 5:2; 7:28; 11:34

770. ***ἀσθενέω astheneō***
MATT. 10:8; 25:36; **MARK** 6:56; **LUKE** 4:40; 7:10; 9:2; **JOHN** 4:46; 5:3,7; 6:2; 11:1-3,6; **ACTS** 9:37; 19:12; 20:35; **ROM.** 4:19; 8:3; 14:1,2,21; **1 COR.** 8:9,11,12; **2 COR.** 11:21,29; 12:10; 13:3,4,9; **PHIL.** 2:26,27; **2 TIM.** 4:20; **JAMES** 5:14

771. ***ἀσθένημα asthenēma***
ROM. 15:1

772. ***ἀσθενής asthenēs***
MATT. 25:39,43,44; 26:41; **MARK** 14:38; **LUKE** 10:9; **ACTS** 4:9; 5:15,16; **ROM.** 5:6; **1 COR.** 1:25,27; 4:10; 8:7,10; 9:22; 11:30; 12:22; **2 COR.** 10:10; **GAL.** 4:9; **1 THESS.** 5:14; **HEB.** 7:18; **1 PET.** 3:7

773. ***Ἀσία Asia***
ACTS 2:9; 6:9; 16:6; 19:10,22,26,27; 20:4,16,18; 21:27; 24:18; 27:2; **1 COR.** 16:19; **2 COR.** 1:8; **2 TIM.** 1:15; **1 PET.** 1:1; **REV.** 1:4,11

774. ***Ἀσιανός Asianos***
ACTS 20:4

775. ***Ἀσιάρχης Asiarchēs***
ACTS 19:31

776. ***ἀσιτία asitia***
ACTS 27:21

777. ***ἄσιτος asitos***
ACTS 27:33

778. ***ἀσκέω askeō***
ACTS 24:16

779. ***ἀσκός askos***
MATT. 9:17; **MARK** 2:22; **LUKE** 5:37,38

780. ***ἀσμένως asmenōs***
ACTS 2:41; 21:17

781. ***ἄσοφος asophos***
EPH. 5:15

782. ***ἀσπάζομαι aspazomai***
MATT. 5:47; 10:12; **MARK** 9:15; 15:18; **LUKE** 1:40; 10:4; **ACTS** 18:22; 20:1; 21:6,7,19; 25:13; **ROM.** 16:3,5-16,21-23; **1 COR.** 16:19,20; **2 COR.** 13:12,13; **PHIL.** 4:21,22; **COL.** 4:10,12,14,15; **1 THESS.** 5:26; **2 TIM.** 4:19,21; **TITUS** 3:15; **PHILE.** 1:23; **HEB.** 11:13; 13:24; **1 PET.** 5:13,14; **2 JOHN** 1:13; **3 JOHN** 1:14

783. ***ἀσπασμός aspasmos***
MATT. 23:7; **MARK** 12:38; **LUKE** 1:29,41,44; 11:43; 20:46; **1 COR.** 16:21; **COL.** 4:18; **2 THESS.** 3:17

784. ***ἄσπιλος aspilos***
1 TIM. 6:14; **JAMES** 1:27; **1 PET.** 1:19; **2 PET.** 3:14

785. ***ἀσπίς aspis***
ROM. 3:13

786. ***ἄσπονδος aspondos***
ROM. 1:31; **2 TIM.** 3:3

787. ***ἀσσάριον assarion***
MATT. 10:29; **LUKE** 12:6

788. ***ἄσσον asson***
ACTS 27:13

789. ***Ἄσσος Assos***
ACTS 20:13,14

790. ***ἀστατέω astateō***
1 COR. 4:11

791. ***ἀστεῖος asteios***
ACTS 7:20; **HEB.** 11:23

792. ***ἀστήρ astēr***
MATT. 2:2,7,9,10; 24:29; **MARK** 13:25; **1 COR.** 15:41; **JUDE** 1:13; **REV.** 1:16,20; 2:1,28; 3:1; 6:13; 8:10-12; 9:1; 12:1,4; 22:16

793. ***ἀστήρικτος astēriktos***
2 PET. 2:14; 3:16

794. ***ἄστοργος astorgos***
ROM. 1:31; **2 TIM.** 3:3

795. ***ἀστοχέω astocheō***
1 TIM. 1:6; 6:21; **2 TIM.** 2:18

796. ***ἀστραπή astrapē***
MATT. 24:27; 28:3; **LUKE** 10:18; 11:36; 17:24; **REV.** 4:5; 8:5; 11:19; 16:18

797. ***ἀστράπτω astraptō***
LUKE 17:24; 24:4

798. ***ἄστρον astron***
LUKE 21:25; **ACTS** 7:43; 27:20; **HEB.** 11:12

799. ***Ἀσύγκριτος Asugkritos***
ROM. 16:14

800. ***ἀσύμφωνος asumphōnos***
ACTS 28:25

801. ***ἀσύνετος asunetos***
MATT. 15:16; **MARK** 7:18; **ROM.** 1:21,31; 10:19

802. ***ἀσύνθετος asunthetos***
ROM. 1:31

803. ***ἀσφάλεια asphaleia***
LUKE 1:4; **ACTS** 5:23; **1 THESS.** 5:3

804. ***ἀσφαλής asphalēs***
ACTS 21:34; 22:30; 25:26; **PHIL.** 3:1; **HEB.** 6:19

805. ***ἀσφαλίζω asphalizō***
MATT. 27:64-66; **ACTS** 16:24

806. ***ἀσφαλῶς asphalōs***
MARK 14:44; **ACTS** 2:36; 16:23

807. ***ἀσχημονέω aschēmoneō***
1 COR. 7:36; 13:5

808. ***ἀσχημοσύνη aschēmosunē***
ROM. 1:27; **REV.** 16:15

809. ***ἀσχήμων aschēmōn***
1 COR. 12:23

810. ***ἀσωτία asōtia***
EPH. 5:18; **TITUS** 1:6; **1 PET.** 4:4

811. ***ἀσώτως asōtōs***
LUKE 15:13

812. ***ἀτακτέω atakteō***
2 THESS. 3:7

813. ***ἄτακτος ataktos***
1 THESS. 5:14

814. ***ἀτάκτως ataktōs***
2 THESS. 3:6,11

815. ***ἄτεκνος ateknos***
LUKE 20:28-30

816. ***ἀτενίζω atenizō***
LUKE 4:20; 22:56; **ACTS** 1:10; 3:4,12; 6:15; 7:55; 10:4; 13:9; 14:9 23:1; **2 COR.** 3:7,13

817. ***ἄτερ ater***
LUKE 22:6,35

818. ***ἀτιμάζω atimazō***
LUKE 20:11; **JOHN** 8:49; **ACTS** 5:41; **ROM.** 1:24; 2:23; **JAMES** 2:6

819. ***ἀτιμία atimia***
ROM. 1:26; 9:21; **1 COR.** 11:14; 15:43; **2 COR.** 6:8; 11:21; **2 TIM.** 2:20

820. ***ἄτιμος atimos***
MATT. 13:57; **MARK** 6:4; **1 COR.** 4:10; 12:23

821. ***ἀτιμόω atimoō***
MARK 12:4

822. ***ἀτμίς atmis***
ACTS 2:19; **JAMES** 4:14

823. ***ἄτομος atomos***
1 COR. 15:52

824. ***ἄτοπος atopos***
LUKE 23:41; **ACTS** 28:6; **2 THESS.** 3:2

825. ***Ἀττάλεια Attaleia***
ACTS 14:25

826. ***αὐγάζω augazō***
2 COR. 4:4

827. ***αὐγή augē***
ACTS 20:11

828. ***Αὔγουστος Augoustos***
LUKE 2:1

829. ***αὐθάδης authadēs***
TITUS 1:7; **2 PET.** 2:10

830. ***αὐθαίρετος authairetos***
2 COR. 8:3,17

831. ***αὐθεντέω authenteō***
1 TIM. 2:12

832. ***αὐλέω auleō***
MATT. 11:17; **LUKE** 7:32; **1 COR.** 14:7

833. ***αὐλή aulē***
MATT. 26:3,58,69; **MARK** 14:54,66; 15:16; **LUKE** 11:21; 22:55; **JOHN** 10:1,16; 18:15; **REV.** 11:2

834. ***αὐλητής aulētēs***
MATT. 9:23; **REV.** 18:22

835. ***αὐλίζομαι aulizomai***
MATT. 21:17; **LUKE** 21:37

836. ***αὐλός aulos***
1 COR. 14:7

837. ***αὔξω, αὐξάνω auxō, auxanō***
MATT. 6:28; 13:32; **MARK** 4:8; **LUKE** 1:80; 2:40; 12:27; 13:19; **JOHN** 3:30; **ACTS** 6:7; 7:17; 12:24; 19:20; **1 COR.** 3:6,7; **2 COR.** 9:10; 10:15; **EPH.** 2:21; 4:15; **COL.** 1:10; 2:19; **1 PET.** 2:2; **2 PET.** 3:18

838. ***αὔξησις auxēsis***
EPH. 4:16; **COL.** 2:19

839. ***αὔριον aurion***
MATT. 6:30,34; **LUKE** 10:35; 12:28; 13:32,33; **ACTS** 4:3,5; 23:15,20; 25:22; **1 COR.** 15:32; **JAMES** 4:13,14

840. ***αὐστηρός austēros***
LUKE 19:21,22

841. ***αὐτάρκεια autarkeia***
2 COR. 9:8; **1 TIM.** 6:6

842. ***αὐτάρκης autarkēs***
PHIL. 4:11

843. ***αὐτοκατάκριτος autokatakritos***
TITUS 3:11

844. ***αὐτόματος automatos***
MARK 4:28; **ACTS** 12:10

845. ***αὐτόπτης autoptēs***
LUKE 1:2

846. ***αὐτός autos***
MATT. 1:20; 2:16; 3:5,7; 5:3,4,10; 7:13; 10:11; 13:2,4; 16:21; 17:18; 21:19,41; 22:34; 24:32; 25:16; **MARK** 1:19; 2:15; 6:22,31; 7:25; 12:37,44; 13:28; 16:14; **LUKE** 1:57; 2:22,35,38; 6:42; 7:12,21; 10:9,10; 11:4; 14:32; 17:35; 19:23; 21:21; 24:18,39; **JOHN** 11:4; 12:7; 14:17; 15:2; 17:11; 18:28; **ACTS** 3:12; 9:37; 11:22; 14:1; **ROM.** 8:16; 9:17; 13:6; **2 COR.** 2:3; 5:5; 13:11; **1 THESS.** 5:23; **HEB.** 3:3; 9:19; 10:1; **JAMES** 3:9; **1 PET.** 1:12; 2:24; 4:14; **2 PET.** 1:5; **3 JOHN** 1:12; **REV.** 17:9

847. ***αὐτοῦ autou***
MATT. 26:36; **ACTS** 15:34; 18:19; 21:4

849. ***αὐτόχειρ autocheir***
ACTS 27:19

850. ***αὐχμηρός auchmēros***
2 PET. 1:19

851. ***ἀφαιρέω aphaireō***
MATT. 26:51; **MARK** 14:47; **LUKE** 1:25; 10:42; 16:3; 22:50; **ROM.** 11:27; **HEB.** 10:4; **REV.** 22:19

852. ***ἀφανής aphanēs***
HEB. 4:13

853. ***ἀφανίζω aphanizō***
MATT. 6:16,19,20; **ACTS** 13:41; **JAMES** 4:14

854. ***ἀφανισμός aphanismos***
HEB. 8:13

855. ***ἄφαντος aphantos***
LUKE 24:31

856. ***ἀφεδρών aphedrōn***
MATT. 15:17; **MARK** 7:19

857. ***ἀφειδία apheidia***
COL. 2:23

858. ***ἀφελότης aphelotēs***
ACTS 2:46

859. ***ἄφεσις aphesis***
MATT. 26:28; **MARK** 1:4; 3:29; **LUKE** 1:77,3:3; 4:18; 24:47; **ACTS** 2:38; 5:31; 10:43; 13:38; 26:18; **EPH.** 1:7; **COL.** 1:14; **HEB.** 9:22; 10:18

860. ***ἀφή haphē***
EPH. 4:16; **COL.** 2:19

861. ***ἀφθαρσία aphtharsia***
ROM. 2:7; **1 COR.** 15:42,50,53,54; **EPH.** 6:24; **2 TIM.** 1:10; **TITUS** 2:7

862. ***ἄφθαρτος aphthartos***
ROM. 1:23; **1 COR.** 9:25; 15:52; **1 TIM.** 1:17; **1 PET.** 1:4,23; 3:4

863. ***ἀφίημι aphiēmi***
MATT. 3:15; 4:11,20,22; 5:24,40; 6:12,14,15; 7:4; 8:15,22; 9:2,5,6; 12:31,32; 13:30,36; 15:14; 18:12,21,27,32,35; 19:14,27,29; 22:22,25; 23:13,23,38; 24:2,40,41; 26:44,56; 27:49,50; **MARK** 1:18,20,31,34; 2:5,7,9,10; 3:28; 4:12,36; 5:19,37; 7:8,12,27; 8:13; 10:14,28,29; 11:6, 16,25,26; 12:12,19-22; 13:2,34; 14:6,50; 15:36,37; **LUKE** 4:39; 5:11,20,21,23,24; 6:42; 7:47-49; 8:51; 9:60; 10:30; 11:4,42; 12:10,39; 13:8,35; 17:3,4,34-36; 18:16,28,29; 19:44; 21:6; 23:34; **JOHN** 4:3,28,52; 8:29; 10:12; 11:44,48; 12:7; 14:18,27; 16:28,32; 18:8; 20:23; **ACTS** 8:22; 14:17; **ROM.** 1:27; 4:7; **1 COR.** 7:11-13; **HEB.** 2:8; 6:1; **JAMES** 5:15; **1 JOHN** 1:9; 2:12; **REV.** 2:4; 11:9

864. ***ἀφικνέομαι aphikneomai***
ROM. 16:19

865. ***ἀφιλάγαθος aphilagathos***
2 TIM. 3:3

866. ***ἀφιλάργυρος aphilarguros***
1 TIM. 3:3; **HEB.** 13:5

867. ***ἄφιξις aphixis***
ACTS 20:29

868. ***ἀφίστημι aphistēmi***
LUKE 2:37; 4:13; 8:13; 13:27; **ACTS** 5:37,38; 12:10; 15:38; 19:9; 22:29; **2 COR.** 12:8; **1 TIM.** 4:1; 6:5; **2 TIM.** 2:19; **HEB.** 3:12

869. ***ἄφνω aphnō***
ACTS 2:2; 16:26; 28:6

870. ***ἀφόβως aphobōs***
LUKE 1:74; **1 COR.** 16:10; **PHIL.** 1:14; **JUDE** 1:12

871. ***ἀφομοιόω aphomoioō***
HEB. 7:3

872. ***ἀφοράω aphoraō***
PHIL. 2:23; **HEB.** 12:2

873. ***ἀφορίζω aphorizō***
MATT. 13:49; 25:32; **LUKE** 6:22; **ACTS** 13:2,19:9; **ROM.** 1:1; **2 COR.** 6:17; **GAL.** 1:15; 2:12

874. ***ἀφορμή aphormē***
ROM. 7:8,11; **2 COR.** 5:12; 11:12; **GAL.** 5:13; **1 TIM.** 5:14

875. ***ἀφρίζω aphrizō***
MARK 9:18,20

876. ***ἀφρός aphros***
LUKE 9:39

877. ***ἀφροσύνη aphrosunē***
MARK 7:22; **2 COR.** 11:1,17,21

878. ***ἄφρων aphrōn***
LUKE 11:40; 12:20; **ROM.** 2:20; **1 COR.** 15:36; **2 COR.** 11:16,19; 12:6,11; **EPH.** 5:17; **1 PET.** 2:15

879. ***ἀφυπνόω aphupnoō***
LUKE 8:23

880. ***ἄφωνος aphōnos***
ACTS 8:32; **1 COR.** 12:2; 14:10; **2 PET.** 2:16

881. ***Ἀχαζ Achaz***
MATT. 1:9

882. ***Ἀχαΐα Achaia***
ACTS 18:12,27; 19:21; **ROM.** 15:26; 16:5;

1 COR. 16:15; **2 COR.** 1:1; 9:2; 11:10; **1 THESS.** 1:7,8

883. *Ἀχαϊκός Achaikos*
1 COR. 16:17

884. *ἀχάριστος acharistos*
LUKE 6:35; **2 TIM.** 3:2

885. *Ἀχείμ Acheim*
MATT. 1:14

886. *ἀχειροποίητος acheiropoiētos*
MARK 14:58; **2 COR.** 5:1; **COL.** 2:11

887. *ἀχλύς achlus*
ACTS 13:11

888. *ἀχρεῖος achreios*
MATT. 25:30; **LUKE** 17:10

889. *ἀχρειόω achreioō*
ROM. 3:12

890. *ἄχρηστος achrēstos*
PHILE. 1:11

891. *ἄχρι achri*
MATT. 24:38; **LUKE** 1:20; 4:13; 17:27; 21:24; **ACTS** 1:2; 2:29; 3:21; 7:18; 11:5; 13:6,11; 20:4,6,11; 22:4,22; 23:1; 26:22; 27:33; 28:15; **ROM.** 1:13; 5:13; 8:22; 11:25; **1 COR.** 4:11; 11:26; 15:25; **2 COR.** 3:14; 10:13,14; **GAL.** 3:19; 4:2,19; **PHIL.** 1:5,6; **HEB.** 3:13; 4:12; 6:11; **REV.** 2:10,25,26; 7:3; 12:11; 14:20; 15:8; 17:47; 18:5; 20:3

892. *ἄχυρον achuron*
MATT. 3:12; **LUKE** 3:17

893. *ἀψευδής apseudēs*
TITUS 1:2

894. *ἄψινθος apsinthos*
REV. 8:11

895. *ἄψυχος apsuchos*
1 COR. 14:7

B

896. *Βάαλ Baal*
ROM. 11:4

897. *Βαβυλών Babulōn*
MATT. 1:11,12,17; **ACTS** 7:43; **1 PET.** 5:13; **REV.** 14:8; 16:19; 17:5; 18:2,10,21

898. *βαθμός bathmos*
1 TIM. 3:13

899. *βάθος bathos*
MATT. 13:5; **MARK** 4:5; **LUKE** 5:4; **ROM.** 8:39; 11:33; **1 COR.** 2:10; **2 COR.** 8:2; **EPH.** 3:18; **REV.** 2:24

900. *βαθύνω bathunō*
LUKE 6:48

901. *βαθύς bathus*
LUKE 24:1; **JOHN** 4:11; **ACTS** 20:9

902. *βαΐον baion*
JOHN 12:13

903. *Βαλαάμ Balaam*
2 PET. 2:15; **JUDE** 1:11; **REV.** 2:14

904. *Βαλάκ Balak*
REV. 2:14

905. *βαλάντιον balantion*
LUKE 10:4; 12:33; 22:35,36

906. *βάλλω ballō*
MATT. 3:10; 4:6,18; 5:13,25,29,30; 6:30; 7:6,19; 8:6,14; 9:2,17; 10:34; 13:42,47,48,50; 15:26; 17:27; 18:8,9,30; 21:21; 25:27; 26:12; 27:6,35; **MARK** 1:16; 2:22; 4:26; 7:27,30,33; 9:22,42,45,47; 11:23; 12:41-44; 14:65; 15:24; **LUKE** 3:9; 4:9; 5:37; 12:28,49,58; 13:8,19; 14:35; 16:20; 21:1-4; 23:19,25,34; **JOHN** 3:24; 5:7; 8:7,59; 12:6; 13:2,5; 15:6; 18:11; 19:24; 20:25,27; 21:6,7; **ACTS** 16:23,24,37; 22:23; 27:14; **JAMES** 3:3; **1 JOHN** 4:18; **REV.** 2:10,14,22,24; 4:10; 6:13; 8:5,7,8; 12:4,9,13,15,16; 14:16,19; 18:19,21; 19:20; 20:3,10,14,15

907. ***βαπτίζω baptizō***
MATT. 3:6,11,13,14,16; 20:22,23; 28:19; **MARK** 1:4,5,8,9; 6:14; 7:4; 10:38,39; 16:16; **LUKE** 3:7,12,16,21; 7:29,30; 11:38; 12:50; **JOHN** 1:25,26,28,31,33; 3:22,23,26; 4:1,2; 10:40; **ACTS** 1:5; 2:38,41; 8:12,13,16,36,38; 9:18; 10:47,48; 11:16; 16:15,33; 18:8; 19:3-5; 22:16; **ROM.** 6:3; **1 COR.** 1:13-17; 10:2; 12:13; 15:29; **GAL.** 3:27

908. ***βάπτισμα baptisma***
MATT. 3:7; 20:22,23; 21:25; **MARK** 1:4; 10:38,39; 11:30; **LUKE** 3:3; 7:29; 12:50; 20:4; **ACTS** 1:22; 10:37; 13:24; 18:25; 19:3,4; **ROM.** 6:4; **EPH.** 4:5; **COL.** 2:12; **1 PET.** 3:21

909. ***βαπτισμός baptismos***
MARK 7:4,8; **HEB.** 6:2; 9:10

910. ***βαπτιστής baptistēs***
MATT. 3:1; 11:11,12; 14:2,8; 16:14; 17:13; **MARK** 6:24,25; 8:28; **LUKE** 7:20,28,33; 9:19

911. ***βάπτω baptō***
LUKE 16:24; **JOHN** 13:26; **REV.** 19:13

912. ***Βαραββᾶς Barabbas***
MATT. 27:16,17,20,21,26; **MARK** 15:7,11,15; **LUKE** 23:18; **JOHN** 18:40

913. ***Βαράκ Barak***
HEB. 11:32

914. ***Βαραχίας Barachias***
MATT. 23:35

915. ***βάρβαρος barbaros***
ACTS 28:2,4; **ROM.** 1:14; **1 COR.** 14:11; **COL.** 3:11

916. ***βαρέω bareō***
MATT. 26:43; **MARK** 14:40; **LUKE** 9:32; **1 COR.** 1:8; 5:4; **1 TIM.** 5:16

917. ***βαρέως bareōs***
MATT. 13:15; **ACTS** 28:27

918. ***Βαρθολομαῖος Bartholomaios***
MATT. 10:3; **MARK** 3:18; **LUKE** 6:14; **ACTS** 1:13

919. **Βάρ-ἰησοῦς, Βαριησοῦς**
Bar-iēsous, Bariēsous
ACTS 13:6

920. ***Βάρ-ἰωνᾶς, Βαριωνᾶ***
Bar-iōnas, Bariōna
MATT. 16:17

921. ***Βαρνάβας Barnabas***
ACTS 4:36; 9:27; 11:22,25,30; 12:25; 13:1,2,7,43,46,50; 14:12,14,20; 15:2,12, 22,25,35-37,39; **1 COR.** 9:6; **GAL.** 2:1,9,13; **COL.** 4:10

922. ***βάρος baros***
MATT. 20:12; **ACTS** 15:28; **2 COR.** 4:17; **GAL.** 6:2; **1 THESS.** 2:6; **REV.** 2:24

923. ***Βαρσαβᾶς Barsabas***
ACTS 1:23; 15:22

924. ***Βαρτίμαιος Bartimaios***
MARK 10:46

925. ***βαρύνω barunō***
LUKE 21:34

926. ***βαρύς barus***
MATT. 23:4,23; **ACTS** 20:29; 25:7; **2 COR.** 10:10; **1 JOHN** 5:3

927. ***βαρύτιμος barutimos***
MATT. 26:7

928. ***βασανίζω basanizō***
MATT. 8:6,29; 14:24; **MARK** 5:7; 6:48; **LUKE** 8:28; **2 PET.** 2:8; **REV.** 9:5; 11:10; 12:2; 14:10; 20:10

929. ***βασανισμός basanismos***
REV. 9:5; 14:11; 18:7,10,15

930. ***βασανιστής basanistēs***
MATT. 18:34

931. ***βάσανος basanos***
MATT. 4:24; **LUKE** 16:23,28

932. ***βασιλεία basileia***
MATT. 3:2; 4:8,17,23; 5:3,10,19,20; 6:10, 13,33; 7:21; 8:11,12; 9:35; 10:7; 11:11,12, 25,26,28; 13:11,19,24,31,33,38,41,43-45,47,52; 16:19,28; 18:1,3,4,23; 19:12,14,23,24; 20:1,21; 21:31,43; 22:2; 23:13; 24:7,14; 25:1,34; 26:29; **MARK** 1:14,15; 3:24; 4:11,26,30; 6:23; 9:1,47; 10:14,15,23-25; 11:10; 12:34; 13:8; 14:25; 15:43; **LUKE** 1:33; 4:5,43; 6:20; 7:28; 8:1,10; 9:2,11,27,60,62; 10:9,11; 11:2,17,18,20; 12:31, 32; 13:18,20,28,29; 14:15;16:16; 17:20,21; 18:16,17,24,25,29; 19:11, 12,15; 21:10,31; 22:16,18,29,30; 23:42,51; **JOHN** 3:3,5; 18:36; **ACTS** 1:3,6; 8:12; 14:22; 19:8; 20:25; 28:23, 31; **ROM.** 14:17; **1 COR.** 4:20; 6:9,10; 15:24,50; **GAL.** 5:21; **EPH.** 5:5; **COL.** 1:13; 4:11; **1 THESS.** 2:12; **2 THESS.** 1:5; **2 TIM.** 4:1,18; **HEB.** 1:8; 11:33; 12:28; **JAMES** 2:5; **2 PET.** 1:11; **REV.** 1:9; 11:15; 12:10; 16:10; 17:12,17,18

933. ***βασίλειον basileion*** **subst.**
LUKE 7:25

934. ***βασίλειος basileios***
1 PET. 2:9

935. ***βασιλεύς basileus***
MATT. 1:6; 2:1-3,9; 5:35; 10:18; 11:8; 14:9; 17:25; 18:23; 21:5; 22:2,7,11,13; 25:34,40; 27:11,29,37,42; **MARK** 6:14,22,25-27; 13:9; 15:2,9,12,18,26,32; **LUKE** 1:5; 10:24; 14:31; 19:38; 21:12; 22:25; 23:2,3,37,38; **JOHN** 1:49; 6:15; 12:13,15; 18:33,37,39; 19:3,12,14,15, 19,21; **ACTS** 4:26; 7:10,18; 9:15; 12:1,20; 13:21,22; 17:7; 25:13,14,24,26; 26:2,7, 13,19,26,27,30; **2 COR.** 11:32; **1 TIM.** 1:17; 2:2; 6:15; **HEB.** 7:1,2; 11:23,27; **1 PET.** 2:13, 17; **REV.** 1:5,6; 5:10; 6:15; 9:11; 10:11; 15:3; 16:12,14; 17:2,10,12,14,18; 18:3,9; 19:16,18,19; 21:24

936. ***βασιλεύω basileuō***
MATT. 2:22; **LUKE** 1:33; 19:14,27; **ROM.** 5:14,17,21; 6:12; **1 COR.** 4:8; 15:25; **1 TIM.** 6:15; **REV.** 5:10; 11:15,17; 19:6; 20:4,6; 22:5

937. ***βασιλικός basilikos***
JOHN 4:46,49; **ACTS** 12:20,21; **JAMES** 2:8

938. ***βασίλισσα basilissa***
MATT. 12:42; **LUKE** 11:31; **ACTS** 8:27; **REV.** 18:7

939. ***βάσις basis***
ACTS 3:7

940. ***βασκαίνω baskainō***
GAL. 3:1

941. ***βαστάζω bastazō***
MATT. 3:11; 8:17; 20:12; **MARK** 14:13; **LUKE** 7:14; 10:4; 11:27; 14:27; 22:10; **JOHN** 10:31; 12:6; 16:12; 19:17; 20:15; **ACTS** 3:2; 9:15; 15:10; 21:35; **ROM.** 11:18; 15:1; **GAL.** 5:10; 6:2,5; 6:17; **REV.** 2:2,3; 17:7

942. ***ἡ βάτος batos*** **fem.**
MARK 12:26; **LUKE** 6:44; 20:37; **ACTS** 7:30,35

943. ***ὁ βάτος batos*** **masc.**
LUKE 16:6

944. ***βάτραχος batrachos***
REV. 16:13

945. ***βαττολογέω battologeō***
MATT. 6:7

946. ***βδέλυγμα bdelugma***
MATT. 24:15; **MARK** 13:14; **LUKE** 16:15; **REV.** 17:4,5; 21:27

947. ***βδελυκτός bdeluktos***
TITUS 1:16

948. ***βδελύσσω bdelussō***
ROM. 2:22; **REV.** 21:8

949. ***βέβαιος bebaios***
ROM. 4:16; **2 COR.** 1:7; **HEB.** 2:2; 3:6,14; 6:19; 9:17; **2 PET.** 1:10,19

950. ***βεβαιόω bebaioō***
MARK 16:20; **ROM.** 15:8; **1 COR.** 1:6,8; **II COR.** 1:21; **COL.** 2:7; **HEB.** 2:3; 13:9

951. ***βεβαίωσις bebaiōsis***
PHIL. 1:7; **HEB.** 6:16

952. ***βέβηλος bebēlos***
1 TIM. 1:9; 4:7; 6:20; **2 TIM.** 2:16; **HEB.** 12:16

953. ***βεβηλόω bebēloō***
MATT. 12:5; **ACTS** 24:6

954. ***Βεελζεβούλ Beelzeboul***
MATT. 10:25; 12:24,27; **MARK** 3:22; **LUKE** 11:15,18,19

955. ***Βελίαλ Belial***
2 COR. 6:15

956. ***βέλος belos***
EPH. 6:16

957. ***βελτίων beltiōn***
2 TIM. 1:18

958. ***Βενιαμίν Beniamin***
ACTS 13:21; **ROM.** 11:1; **PHIL.** 3:5; **REV.** 7:8

959. ***Βερνίκη Bernikē***
ACTS 25:13,23; 26:30

960. ***Βέροια Beroia***
ACTS 17:10,13

961. ***Βεροιαῖος Beroiaios***
ACTS 20:4

962. ***Βηθαβαρά Bēthabara***
JOHN 1:28

963. ***Βηθανία Bēthania***
MATT. 21:17; 26:6; **MARK** 11:1,11,12; 14:3; **LUKE** 19:29; 24:50; **JOHN** 11:1,18; 12:1

964. ***Βηθεσδά Bēthesda***
JOHN 5:2

965. ***Βηθλεέμ Bēthleem***
MATT. 2:1,5,6,8,16; **LUKE** 2:4,15; **JOHN** 7:42

966. ***Βηθσαϊδά, Βηθσαϊδάν Bēthsaida, Bēthsaidan***
MATT. 11:21; **MARK** 6:45; 8:22; **LUKE** 9:10; 10:13; **JOHN** 1:44; 12:21

967. ***Βηθφαγή Bēthphagē***
MATT. 21:1; **MARK** 11:1; **LUKE** 19:29

968. ***βῆμα bēma***
MATT. 27:19; **JOHN** 19:13; **ACTS** 7:5; 12:21; 18:12,16,17; 25:6,10,17; **ROM.** 14:10; **2 COR.** 5:10

969. ***βήρυλλος bērullos***
REV. 21:20

970. ***βία bia***
ACTS 5:26; 21:35; 24:7; 27:41

971. ***βιάζω biazō***
MATT. 11:12; **LUKE** 16:16

972. ***βίαιος biaios***
ACTS 2:2

973. ***βιαστής biastēs***
MATT. 11:12

974. ***βιβλαρίδιον biblaridion***
REV. 10:2,8-10

975. ***βιβλίον biblion***
MATT. 19:7; **MARK** 10:4; **LUKE** 4:17,20; **JOHN** 20:30; 21:25; **GAL.** 3:10; **2 TIM.** 4:13; **HEB.** 9:19; 10:7; **REV.** 1:11; 5:1-5,7-9; 6:14; 17:8; 20:12; 21:27; 22:7,9,10,18,19

976. ***βίβλος biblos***
MATT. 1:1; **MARK** 12:26; **LUKE** 3:4; 20:42; **ACTS** 1:20; 7:42; 19:19; **PHIL.** 4:3; **REV.** 3:5; 13:8; 20:15; 22:19

977. ***βιβρώσκω bibrōskō***
JOHN 6:13

978. ***Βιθυνία Bithunia***
ACTS 16:7; **1 PET.** 1:1

979. ***βίος bios***
MARK 12:44; **LUKE** 8:14,43; 15:12,30; 21:4; **1 TIM.** 2:2; **2 TIM.** 2:4; **1 PET.** 4:3; **1 JOHN** 2:16; 3:17

980. ***βιόω bioō***
1 PET. 4:2

981. ***βίωσις biōsis***
ACTS 26:4

982. ***βιωτικός biōtikos***
LUKE 21:34; **1 COR.** 6:3,4

983. ***βλαβερός blaberos***
1 TIM. 6:9

984. ***βλάπτω blaptō***
MARK 16:18; **LUKE** 4:35

985. ***βλαστάνω blastanō***
MATT. 13:26; **MARK** 4:27; **HEB.** 9:4; **JAMES** 5:18

986. ***Βλάστος Blastos***
ACTS 12:20

987. ***βλασφημέω blasphēmeō***
MATT. 9:3; 26:65; 27:39; **MARK** 3:28,29; 15:29; **LUKE** 12:10; 22:65; 23:39; **JOHN** 10:36; **ACTS** 13:45; 18:6; 19:37; 26:11; **ROM.** 2:24; 3:8; 14:16; **1 COR.** 4:13; 10:30; **1 TIM.** 1:20; 6:1; **TITUS** 2:5; 3:2; **JAMES** 2:7; **1 PET.** 4:4,14; **2 PET.** 2:2,10,12; **JUDE** 1:8,10; **REV.** 13:6; 16:9,11,21

988. ***βλασφημία blasphēmia***
MATT. 12:31; 15:19; 26:65; **MARK** 2:7; 3:28; 7:22; 14:64; **LUKE** 5:21; **JOHN** 10:33; **EPH.** 4:31; **COL.** 3:8; **1 TIM.** 6:4; **JUDE** 1:9; **REV.** 2:9; 13:1,5,6; 17:3

989. ***βλάσφημος blasphēmos***
ACTS 6:11,13; **1 TIM.** 1:13; **2 TIM.** 3:2; **2 PET.** 2:11

990. ***βλέμμα blemma***
2 PET. 2:8

991. ***βλέπω blepō***
MATT. 5:28; 6:4,6,18; 7:3; 11:4; 12:22; 13:13,14,16,17; 14:30; 15:31; 18:10,22:16; 24:2,4; **MARK** 4:12,24; 5:31; 8:15,18,23,24; 12:14,38; 13:2,5,9,23,33; **LUKE** 6:41,42; 7:21,44; 8:10,16,18; 9:62; 10:23,24; 11:33; 21:8,30; 24:12; **JOHN** 1:29; 5:19; 9:7,15, 19,21,25,39,41; 11:9; 13:22; 20:1,5; 21:9,20; **ACTS** 1:9; 2:33; 3:4; 4:14; 8:6; 9:8,9; 12:9; 13:11,40; 27:12; 28:26; **ROM.** 7:23; 8:24,25; 11:8,10; **1 COR.** 1:26; 3:10; 8:9; 10:12,18; 13:12; 16:10; **2 COR.** 4:18; 7:8; 10:7; 12:6; **GAL.** 5:15; **EPH.** 5:15; **PHIL.** 3:2; **COL.** 2:5,8; 4:17; **HEB.** 2:9; 3:12,19; 10:25; 11:1,3,7; 12:25; **JAMES** 2:22; **2 JOHN** 1:8; **REV.** 1:11,12; 3:18; 5:3,4; 6:1,3,5,7; 9:20; 11:9; 16:15; 17:8; 18:9; 22:8

992. ***βλητέος blēteos***
MARK 2:22; **LUKE** 5:38

993. ***Βοανεργές Boanerges***
MARK 3:17

994. ***βοάω boaō***
MATT. 3:3; **MARK** 1:3; 15:34; **LUKE** 3:4; 18:7,38; **JOHN** 1:23; **ACTS** 8:7; 17:6; 21:34; **GAL.** 4:27

995. ***βοή boē***
JAMES 5:4

996. ***βοήθεια boētheia***
ACTS 27:17; **HEB.** 4:16

997. ***βοηθέω boētheō***
MATT. 15:25; **MARK** 9:22,24; **ACTS** 16:9; 21:28; **2 COR.** 6:2; **HEB.** 2:18; **REV.** 12:16

998. ***βοηθός boēthos***
HEB. 13:6

999. ***βόθυνος bothunos***
MATT. 12:11; 15:14; **LUKE** 6:39

1000. ***βολή bolē***
LUKE 22:41

1001. ***βολίζω bolizō***
ACTS 27:28

1002. ***βολίς bolis***
HEB. 12:20

1003. ***Βοόζ Booz***
MATT. 1:5; **LUKE** 3:32

1004. ***βόρβορος borboras***
2 PET. 2:22

1005. ***βορρᾶς borras***
LUKE 13:29; **REV.** 21:13

1006. ***βόσκω boskō***
MATT. 8:30,33; **MARK** 5:11,14; **LUKE** 8:32, 34; 15:15; **JOHN** 21:15,17

1007. ***Βοσόρ Bosor***
2 PET. 2:15

1008. ***βοτάνη botanē***
HEB. 6:7

1009. ***βότρυς botrus***
REV. 14:18

1010. ***βουλευτής bouleutēs***
MARK 15:43; **LUKE** 23:50

1011. ***βουλεύω bouleuō***
LUKE 14:31; **JOHN** 12:10; **ACTS** 5:33; 15:37; 27:39; **2 COR.** 1:7

1012. ***βουλή boulē***
LUKE 7:30; 23:51; **ACTS** 2:23; 4:28; 5:38; 13:36; 20:27; 27:12,42; **1 COR.** 4:5; **EPH.** 1:11; **HEB.** 6:17

1013. ***βούλημα boulēma***
ACTS 27:43; **ROM.** 9:19

1014. ***βούλομαι boulomai***
MATT. 1:19; 11:27; **MARK** 15:15; **LUKE** 10:22; 22:42; **JOHN** 18:39; **ACTS** 5:28; 12:4; 17:20; 18:15,27; 19:30; 22:30; 23:28; 25:20,22; 27:43; 28:18; **1 COR.** 12:11 **2 COR.** 1:15; **PHIL.** 1:12; **1 TIM.** 2:8; 5:14; 6:9; **TITUS** 3:8; **PHILE.** 1:13; **HEB.** 6:17; **JAMES** 1:18; 3:4; 4:4; **2 PET.** 3:9; **2 JOHN** 1:12; **3 JOHN** 1:10; **JUDE** 1:5

1015. ***βουνός bounos***
LUKE 3:5; 23:30

1016. ***βοῦς bous***
LUKE 13:15; 14:5,19; **JOHN** 2:14,15; **1 COR.** 9:9; **1 TIM.** 5:18

1017. ***βραβεῖον brabeion***
1 COR. 9:24; **PHIL.** 3:14

1018. ***βραβεύω brabeuō***
COL. 3:15

1019. ***βραδύνω bradunō***
1 TIM. 3:15; **2 PET.** 3:9

1020. ***βραδυπλοέω braduploeō***
ACTS 27:7

1021. ***βραδύς bradus***
LUKE 24:25; **JAMES** 1:19

1022. ***βραδύτης bradutēs***
2 PET. 3:9

1023. ***βραχίων brachiōn***
LUKE 1:51; **JOHN** 12:38; **ACTS** 13:17

1024. ***βραχύς brachus***
LUKE 22:58; **JOHN** 6:7; **ACTS** 5:34; 27:28; **HEB.** 2:7,9; 13:22

1025. ***βρέφος brephos***
LUKE 1:41,44; 2:12,16; 18:15; **ACTS** 7:19; **2 TIM.** 3:15; **1 PET.** 2:2

1026. ***βρέχω brechō***
MATT. 5:45; **LUKE** 7:38,44; 17:29; **JAMES** 5:17; **REV.** 11:6

1027. ***βροντή brontē***
MARK 3:17; **JOHN** 12:29; **REV.** 4:5; 6:1; 8:5; 10:3,4; 11:19; 14:2; 16:18; 19:6

1028. ***βροχή brochē***
MATT. 7:25,27

1029. ***βρόχος brochos***
1 COR. 7:35

1030. ***βρυγμός brugmos***
MATT. 8:12; 13:42,50; 22:13; 24:51; 25:30; **LUKE** 13:28

1031. ***βρύχω bruchō***
ACTS 7:54

1032. ***βρύω bruō***
JAMES 3:11

1033. ***βρῶμα brōma***
MATT. 14:15; **MARK** 7:19; **LUKE** 3:11; 9:13; **JOHN** 4:34; **ROM.** 14:15,20; **1 COR.** 3:2; 6:13; 8:8,13; 10:3; **1 TIM.** 4:3; **HEB.** 9:10; 13:9

1034. ***βρώσιμος brōsimos***
LUKE 24:41

1035. ***βρῶσις brōsis***
MATT. 6:19,20; **JOHN** 4:32; 6:27,55; **ROM.** 14:17; **1 COR.** 8:4; **2 COR.** 9:10; **COL.** 2:16; **HEB.** 12:16

1036. ***βυθίζω buthizō***
LUKE 5:7; **1 TIM.** 6:9

1037. ***βυθός buthos***
2 COR. 11:25

1038. ***βυρσεύς burseus***
ACTS 9:43; 10:6,32

1039. ***βύσσινος bussinos***
REV. 18:16; 19:8,14

1040. ***βύσσος bussos***
LUKE 16:19; **REV.** 18:12

1041. ***βωμός bōmos***
ACTS 17:23

Γ

1042. ***Γαββαθᾶ Gabbatha***
JOHN 19:13

1043. ***Γαβριήλ Gabriēl***
LUKE 1:19,26

1044. ***γάγγραινα gaggraina***
2 TIM. 2:17

1045. ***Γάδ Gad***
REV. 7:5

1046. ***Γαδαρηνός Gadarēnos***
MARK 5:1; **LUKE** 8:26,37

1047. ***γάζα gaza***
ACTS 8:27

1048. ***Γάζα Gaza***
ACTS 8:26

1049. ***γαζοφυλάκιον gazophulakion***
MARK 12:41,43; **LUKE** 21:1; **JOHN** 8:20

1050. ***Γάϊος Gaios***
ACTS 19:29; 20:4; **ROM.** 16:23; **1 COR.** 1:14; **3 JOHN** 1:1

1051. ***γάλα gala***
1 COR. 3:2; 9:7; **HEB.** 5:12,13; **1 PET.** 2:2

1052. ***Γαλάτης Galatēs***
GAL. 3:1

1053. ***Γαλατία Galatia***
1 COR. 16:1; **GAL.** 1:2; **2 TIM.** 4:10; **1 PET.** 1:1

1054. ***Γαλατικός Galatikos***
ACTS 16:6; 18:23

1055. ***γαλήνη galēnē***
MATT. 8:26; **MARK** 4:39; **LUKE** 8:24

1056. ***Γαλιλαία Galilaia***
MATT. 2:22; 3:13; 4:12,15,18,23,25; 15:29; 17:22; 19:1; 21:11; 26:32; 27:55; 28:7,10,16; **MARK** 1:9,14,16,28,39; 3:7; 6:21; 7:31; 9:30; 14:28; 15:41; 16:7; **LUKE** 1:26; 2:4,39; 3:1; 4:14,31,44; 5:17; 8:26; 17:11; 23:5,6,49,55; 24:6; **JOHN** 1:43; 2:1,11; 4:3,43,45-47,54; 6:1; 7:1,9,41,52; 12:21; 21:2; **ACTS** 9:31; 10:37; 13:31

1057. ***Γαλιλαῖος Galilaios***
MATT. 26:69; **MARK** 14:70; **LUKE** 13:1,2; 22:59; 23:6; **JOHN** 4:45; **ACTS** 1:11; 2:7; 5:37

1058. ***Γαλλίων Galliōn***
ACTS 18:12,14,17

1059. ***Γαμαλιήλ Gamaliēl***
ACTS 5:34; 22:3

1060. ***γαμέω gameō***
MATT. 5:32; 19:9,10; 22:25,30; 24:38; **MARK** 6:17; 10:11,12; 12:25; **LUKE** 14:20; 16:18; 17:27; 20:34,35; **1 COR.** 7:9,10,28,33,34,36,39; **1 TIM.** 4:3; 5:11,14

1061. ***γαμίσκω gamiskō***
MARK 12:25

1062. ***γάμος gamos***
MATT. 22:2-4,8-12; 25:10; **LUKE** 12:36; 14:8; **JOHN** 2:1,2; **HEB.** 13:4; **REV.** 19:7,9

1063. ***γάρ gar***
MATT. 1:20; 1:18; 15:27; 27:23; **MARK** 7:28; 8:38; 15:14; **LUKE** 12:58; 20:36; 23:22; **JOHN** 3:19; 4:37; 7:41; 8:42; 9:30; 10:26; **ACTS** 2:15; 4:34; 8:31,39; 16:37; 19:35; 28:20; **ROM.** 3:2; 4:15; 5:7; 8:7; 15:2,27; **1 COR.** 9:10; 11:9,22; **2 COR.** 12:1; **PHIL.** 1:18; 2:5; **1 THESS.** 4:10; **2 TIM.** 2:7; **JAMES** 4:14; **1 PET.** 4:15; **2 PET.** 1:9; **3 JOHN** 1:7

1064. ***γαστήρ gastēr***
MATT. 1:18,23; 24:19; **MARK** 13:17; **LUKE** 1:31; 21:23; **1 THESS.** 5:3; **TITUS** 1:12; **REV.** 12:2

1065. ***γέ ge***
LUKE 11:8; 18:5; 19:42; 24:21; **ACTS** 2:18; 8:30; 11:18; **ROM.** 8:32; **1 COR.** 4:8; 6:3; 9:2

1066. ***Γεδεών Gedeōn***
HEB. 11:32

1067. ***γέεννα geenna***
MATT. 5:22,29,30; 10:28; 18:9; 23:15,33; **MARK** 9:43,45,47; **LUKE** 12:5; **JAMES** 3:6

1068. ***Γεθσημανῆ Gethsēmanē***
MATT. 26:36; **MARK** 14:32

1069. ***γείτων geitōn***
LUKE 14:12; 15:6,9; **JOHN** 9:8

1070. ***γελάω gelaō***
LUKE 6:21,25

1071. ***γέλως gelōs***
JAMES 4:9

1072. ***γεμίζω gemizō***
MARK 4:37,15:36; **LUKE** 14:23; 15:16; **JOHN** 2:7; 6:13; **REV.** 8:5; 15:8

1073. ***γέμω gemō***
MATT. 23:25,27; **LUKE** 11:39; **ROM.** 3:14; **REV.** 4:6,8; 5:8; 15:7; 17:3,4; 21:9

1074. ***γενεά genea***
MATT. 1:17; 11:16; 12:39,41,42,45; 16:4; 17:17; 23:36; 24:34; **MARK** 8:12,38; 9:19; 13:30; **LUKE** 1:48,50; 7:31; 9:41; 11:29-32,50,51; 16:8; 17:25; 21:32; **ACTS** 2:40; 8:33; 13:36; 14:16; 15:21; **EPH.** 3:5,21; **PHIL.** 2:15; **COL.** 1:26; **HEB.** 3:10

1075. ***γενεαλογέω genealogeō***
HEB. 7:6

1076. ***γενεαλογία genealogia***
1 TIM. 1:4; **TITUS** 3:9

1077. ***γένεσια genesia***
MATT. 14:6; **MARK** 6:21

1078. ***γένεσις genesis***
MATT. 1:1; **JAMES** 1:23; 3:6

1079. ***γενετή genetē***
JOHN 9:1

1080. ***γεννάω gennaō***
MATT. 1:2-16,20; 2:1,4; 19:12; 26:24; **MARK** 14:21; **LUKE** 1:13,35,57; 23:29; **JOHN** 1:13; 3:3-8; 8:41; 9:2,19,20,32,34; 16:21; 18:37; **ACTS** 2:8; 7:8,20,29; 13:33; 22:3,28; **ROM.** 9:11; **1 COR.** 4:15; **GAL.** 4:23,24,29; **2 TIM.** 2:23; **PHILE.** 1:10; **HEB.** 1:5; 5:5; 11:12,23; **2 PET.** 2:12; **1 JOHN** 2:29; 3:9; 4:7; 5:1,4,18

1081. ***γέννημα gennēma***
MATT. 3:7; 12:34; 23:33; 26:29; **MARK** 14:25; **LUKE** 3:7; 12:18; 22:18; **2 COR.** 9:10

1082. ***Γεννησαρέτ Gennēsaret***
MATT. 14:34; **MARK** 6:53; **LUKE** 5:1

1083. ***γέννησις gennēsis***
MATT. 1:18; **LUKE** 1:14

1084. ***γεννητός gennētos***
MATT. 11:11; **LUKE** 7:28

1085. ***γένος genos***
MATT. 13:47; 17:21; **MARK** 7:26; 9:29; **ACTS** 4:6,36; 7:13,19; 13:26; 17:28,29; 18:2,24; **1 COR.** 12:10,28; 14:10; **2 COR.** 11:26; **GAL.** 1:14; **PHIL.** 3:5; **1 PET.** 2:9; **REV.** 22:16

1086. ***Γεργεσηνός Gergesēnos***
MATT. 8:28

1087. ***γερουσία gerousia***
ACTS 5:21

1088. ***γέρων gerōn***
JOHN 3:4

1089. ***γεύω geuō***
MATT. 16:28; 27:34; **MARK** 9:1; **LUKE** 9:27; 14:24; **JOHN** 2:9; 8:52; **ACTS** 10:10; 20:11; 23:14; **COL.** 2:21; **HEB.** 2:9; 6:4,5; **1 PET.** 2:3

1090. ***γεωργέω geōrgeō***
HEB. 6:7

1091. ***γεώργιον geōrgion***
1 COR. 3:9

1092. ***γεωργός geōrgos***
MATT. 21:33-35,38,40,41; **MARK** 12:1,2,7,9; **LUKE** 20:9,10,14,16; **JOHN** 15:1; **2 TIM.** 2:6; **JAMES** 5:7

1093. ***γῆ gē***
MATT. 2:6,20,21; 4:15; 5:5,13,18,35; 6:10,19; 9:6,26,31; 10:15,29,34; 11:24,25; 12:40,42; 13:5,8,23; 14:34; 15:35; 16:19; 17:25; 18:18,19; 23:9,35; 24:30,35; 25:18,25; 27:45,51; 28:18; **MARK** 2:10; 4:1,5,8,20,26,28,31; 6:47,53; 8:6; 9:3,20; 13:27,31; 14:35; 15:33; **LUKE** 2:14; 4:25; 5:3,11,24; 6:49; 8:8,15,27; 10:21; 11:2,31; 12:49,51,56; 13:7; 14:35; 16:17; 18:8; 21:23, 25,33,35; 22:44; 23:44; 24:5; **JOHN** 3:22,31; 6:21; 8:6,8; 12:24,32; 17:4; 21:8,9,11; **ACTS** 1:8; 2:19; 3:25; 4:24,26; 7:3,4,6,11,29,33, 36,40,49; 8:33; 9:4,8; 10:11,12; 11:6; 13:17, 19,47; 14:15; 17:24,26; 22:22; 26:14; 27:39, 43,44; **ROM.** 9:17,28; 10:18; **1 COR.** 8:5; 10:26,28; 15:47; **EPH.** 1:10; 3:15; 4:9; 6:3; **COL.** 1:16,20; 3:2,5; **HEB.** 1:10; 6:7; 8:4,9; 11:9,13,38; 12:25,26; **JAMES** 5:5,7,12,17,18; **2 PET.** 3:5,7,10,13; **1 JOHN** 5:8; **JUDE** 1:5; **REV.** 1:5,7; 3:10; 5:3,6,10,13; 6:4,8,10,13,15; 7:1-3; 8:5,7,13; 9:1,3,4; 10:2,5,6,8; 11:4,6,10,18; 12:4,9,12,13,16; 13:3,8,11-14; 14:3,6,7, 15,16,18,19; 16:1,2,14,18; 17:2,5,8,18; 18:1,3, 9,11,23,24; 19:2,19; 20:8,9,11; 21:1,24

1094. ***γῆρας gēras***
LUKE 1:36

1095. ***γηράσκω gēraskō***
JOHN 21:18; **HEB.** 8:13

1096. ***γίνομαι ginomai***
MATT. 1:22; 4:3; 5:18,45; 6:10,16; 7:28; 8:13,16,24,26; 9:10,16,29; 10:16,25; 11:1,20,21,23,26; 12:45; 13:21,22,32,53; 14:15,23; 15:28; 16:2; 17:2; 18:3,12,13,19,31; 19:1,8; 20:8,26; 21:4,19,21,42; 23:15,26;

24:6,20,21,32,34,44; 25:6; 26:1,2,5,6, 20,42,54,56; 27:1,24,45,54,57; 28:2,4,11; **MARK** 1:4,9,11,17,32; 2:15,21,23,27; 4:4,10,11,17,19,22,32,35,37,39; 5:14,16,33; 6:2,14,21,26,35,47; 9:3,7,21,26,33,50; 10:43,44; 11:19,23; 12:10,11; 13:7,18,19,28-30; 14:4,17; 15:33,42; 16:10; **LUKE** 1:2,5,8,20,23,38, 41,44,59,65; 2:1,2,6,13,15,42,46; 3:2,21,22; 4:3,23,25,36,42; 5:1,12,17; 6:1,6,12,13,16, 36,48,49; 7:11; 8:1,17,22,24,34,35,40,56; 9:7,18,28,29,33-37,51,57; 10:13,21,32,36,38; 11:1,2,14,26,27,30; 12:40,54,55; 13:2,4,17,19; 14:1,12,22; 15:10,14; 16:11,12,22; 17:11,14, 26,28; 18:23,24,35; 19:9,15,17,19,29; 20:1,14, 16,17,33; 21:7,9,28,31,32,36; 22:14,24,26, 40,42,44,66; 23:8,12,19,24,31,44,47,48; 24:4,5,12,15,18,19,21,22,30,31,37,51; **JOHN** 1:3,6,10,12,14,15,17,27,28,30; 2:1,9; 3:9,25; 4:14; 5:4,6,9,14; 6:16,17,19,21,25; 7:43; 8:33,58; 9:22,27,39; 10:16,19,22,35; 12:29,30,36,42; 13:2,19; 14:22,29; 15:7,8; 16:20; 19:36; 20:27; 21:4; **ACTS** 1:16,18-20,22; 2:2,6,43; 4:4,5, 11,16,21,22,28,30; 5:5,7,11,12,24,36; 6:1; 7:13,29,31,32,38-40,52; 8:1,8,13; 9:3,19, 32,37,42,43; 10:4,10,13,16,25,37,40; 11:10,19, 26,28; 12:5,9,11,18,23; 13:5,12,32; 14:1,3,5; 15:2,7,25,39; 16:16,26,27,29,35; 19:1,10, 17,21,23,26,28,34; 20:3,16,18,37; 21:1,5,14, 17,30,35,40; 22:6,9,17; 23:7,9,10,12; 24:2,25; 25:15,26; 26:4,6,19,22,28,29; 27:7,16,27,29, 33,36,39,42,44; 28:6,8,9,17; **ROM.** 1:3; 2:25; 3:4,6,19,31; 4:18; 6:2,5,15; 7:3,4,7,13; 9:14,29; 10:20; 11:1,5,6,9,11,17,25,34; 12:16; 15:8,16,31; 16:2,7; **1 COR.** 1:30; 2:3; 3:13,18; 4:5,9,13,16; 6:15; 7:21,23,36; 8:9; 9:15,20,22,23,27; 10:6,7,20,32; 11:1,19; 13:1,11; 14:20,25,26,40; 15:10,20,37,45,54,58; 16:2,10,14; **2 COR.** 1:8,18,19; 3:7; 4:32; 5:17,21; 6:14; 7:14; 8:14; 12:11; **GAL.** 2:17; 3:13,14,17,21,24; 4:4,12,16; 5:26; 6:14; **EPH.** 2:13; 3:7; 5:1,7,12,17; 6:3; **PHIL.** 1:13; 2:7,8,15; 3:6,17,21; **COL.** 1:18, 23,25; 3:15; 4:11; **1 THESS.** 1:5-7; 2:1,5,7, 8,10,14; 3:4,5; **2 THESS.** 2:7; **1 TIM.** 2:14; 4:12; 5:9; 6:4; **2 TIM.** 1:17; 2:18; 3:9,11; **TITUS** 3:7; **PHILE.** 1:6; **HEB.** 1:4; 2:2,17; 3:14; 4:3; 5:5,9,11,12; 6:4,12,20; 7:12,16,18,21-23,26; 9:15,22; 10:33; 11:3,6,7,24,34; 12:8; **JAMES** 1:12,22,25; 2:4,10,11; 3:1,9,10; 5:2; **1 PET.** 1:15,16; 2:7; 3:6; 13; 4:12; 5:3; **2 PET.** 1:4, 16,20; 2:1,20; **1 JOHN** 2:18; **3 JOHN** 1:8; **REV.** 1:1,9,10,18,19; 2:8,10; 3:2; 4:1,2; 6:12; 8:1,5,7, 8,11; 11:13,15,19; 12:7,10; 16:2-4,10,17-19; 18:2; 21:6; 22:6

1097. ***γινώσκω ginōskō***
MATT. 1:25; 6:3; 7:23; 9:30; 10:26; 12:7,15,33; 13:11; 16:3,8; 21:45; 22:18; 24:32,33,39,43,50; 25:24; 26:10; **MARK** 4:11,13; 5:29,43; 6:38; 7:24; 8:17; 9:30; 12:12; 13:28,29; 15:10,45; **LUKE** 1:18,34; 2:43; 6:44; 7:39; 8:10,17,46; 9:11,10:11,22; 12:2,39,46-48; 16:4,15; 18:34; 19:15,42,44; 20:19; 21:20,30,31; 24:18,35; **JOHN** 1:10,48; 2:24,25; 3:10; 4:1,53; 5:6,42; 6:15,69; 7:17,26,27,49,51; 8:27,28,32,43,52,55; 10:6,14,15,27,38; 11:57; 12:9,16; 13:7,12,28,35; 14:7,9,17,20,31; 15:18; 16:3,19; 17:3,7,8,23,25; 19:4; 21:17; **ACTS** 1:7; 2:36; 8:30; 9:24; 17:13,19,20; 19:15,35; 20:34; 21:24,34,37; 22:14,30; 23:6,28; 24:11; **ROM.** 1:21; 2:18; 3:17; 6:6; 7:1,7,15; 10:19; 11:34; **1 COR.** 1:21; 2:8,14,16; 3:20; 4:19; 8:2,3; 13:9,12; 14:7,9; **2 COR.** 2:4,9; 3:2; 5:16,21; 8:9; 13:6; **GAL.** 2:9; 3:7; 4:9; **EPH.** 3:19; 5:5; 6:22; **PHIL.** 1:12; 2:19,22; 3:10; 4:5; **COL.** 4:8; **1 THESS.** 3:5; **2 TIM.** 1:18; 2:19; 3:1; **HEB.** 3:10; 8:11; 10:34; 13:23; **JAMES** 1:3; 2:20; 5:20; **2 PET.** 1:20; 3:3; **1 JOHN** 2:3-5,13,14,18,29; 3:1,6,16, 19,20,24; 4:2,6-8,13,16; 5:2,20; **2 JOHN** 1:1; **REV.** 2:17,23,24; 3:3,9

1098. ***γλεῦκος gleukos***
ACTS 2:13

1099. ***γλυκύς glukus***
JAMES 3:11,12; **REV.** 10:9,10

1100. ***γλῶσσα glōssa***
MARK 7:33,35; 16:17; **LUKE** 1:64; 16:24; **ACTS** 2:3,4,11,26; 10:46; 19:6; **ROM.** 3:13; 14:11; **1 COR.** 12:10,28,30; 13:1,8; 14:2,4-6,9,13,14,18,19,22,23,26,27,39; **PHIL.** 2:11; **JAMES** 1:26; 3:5,6,8; **1 PET.** 3:10; **1 JOHN** 3:18; **REV.** 5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 16:10; 17:15

1101. ***γλωσσόκομον glōssokomon***
JOHN 12:6; 13:29

1102. ***γναφεύς gnapheus***
MARK 9:3

1103. ***γνήσιος gnēsios***
2 COR. 8:8; **PHIL.** 4:3; **1 TIM.** 1:2; **TITUS** 1:4

1104. *γνησίως gnēsiōs*
PHIL. 2:20

1105. *γνόφος gnophos*
HEB. 12:18

1106. *γνώμη gnōmē*
ACTS 20:3; **1 COR.** 1:10; 7:25,40; **2 COR.** 8:10; **PHILE.** 1:14; **REV.** 17:13,17

1107. *γνωρίζω gnōrizō*
LUKE 2:15; **JOHN** 15:15; 17:26; **ACTS** 2:28; **ROM.** 9:22,23; 16:26; **1 COR.** 12:3; 15:1; **2 COR.** 8:1; **GAL.** 1:11; **EPH.** 1:9; 3:3,5,10; 6:19,21; **PHIL.** 1:22; 4:6; **COL.** 1:27; 4:7,9; **2 PET.** 1:16

1108. *γνῶσις gnōsis*
LUKE 1:77; 11:52; **ROM.** 2:20; 11:33; 15:14; **1 COR.** 1:5; 8:1,7,10,11; 12:8; 13:2,8; 14:6; **2 COR.** 2:14; 4:6; 6:6; 8:7; 10:5; 11:6; **EPH.** 3:19; **PHIL.** 3:8; **COL.** 2:3; **1 TIM.** 6:20; **1 PET.** 3:7; **2 PET.** 1:5,6; 3:18

1109. *γνώστης gnōstēs*
ACTS 26:3

1110. *γνωστός gnōstos*
LUKE 2:44; 23:49; **JOHN** 18:15,16; **ACTS** 1:19; 2:14; 4:10,16; 9:42; 13:38; 15:18; 19:17; 28:22,28; **ROM.** 1:19

1111. *γογγύζω gogguzō*
MATT. 20:11; **LUKE** 5:30; **JOHN** 6:41,43,61; 7:32; **1 COR.** 10:10

1112. *γογγυσμός goggusmos*
JOHN 7:12; **ACTS** 6:1; **PHIL.** 2:14; **1 PET.** 4:9

1113. *γογγυστής goggustēs*
JUDE 1:16

1114. *γόης goēs*
2 TIM. 3:13

1115. *Γολγοθᾶ Golgotha*
MATT. 27:33; **MARK** 15:22; **JOHN** 19:17

1116. *Γόμορρα Gomorra*
MATT. 10:15; **MARK** 6:11; **ROM.** 9:29; **2 PET.** 2:6; **JUDE** 1:7

1117. *γόμος gomos*
ACTS 21:3; **REV.** 18:11,12

1118. *γονεύς goneus*
MATT. 10:21; **MARK** 13:12; **LUKE** 2:27,41; 8:56; 18:29; 21:16; **JOHN** 9:2,3,18,20,22,23; **ROM.** 1:30; **2 COR.** 12:14; **EPH.** 6:1; **COL.** 3:20; **2 TIM.** 3:2

1119. *γόνυ gonu*
MARK 15:19; **LUKE** 5:8; 22:41; **ACTS** 7:60; 9:40; 20:36; 21:5; **ROM.** 11:4; 14:11; **EPH.** 3:14; **PHIL.** 2:10; **HEB.** 12:12

1120. *γονυπετέω gonupeteō*
MATT. 17:14; 27:29; **MARK** 1:40; 10:17

1121. *γράμμα gramma*
LUKE 16:6,7; 23:38; **JOHN** 5:47; 7:15; **ACTS** 26:24; 28:21; **ROM.** 2:27,29; 7:6; **2 COR.** 3:6,7; **GAL.** 6:11; **2 TIM.** 3:15

1122. *γραμματεύς grammateus*
MATT. 2:4; 5:20; 7:29; 8:19; 9:3; 12:38; 13:52; 15:1; 16:21; 17:10; 20:18; 21:15; 23:2,13-15,23,25,27,29,34; 26:3,57; 27:41; **MARK** 1:22; 2:6,16; 3:22; 7:1,5; 8:31; 9:11,14,16; 10:33; 11:18,27; 12:28,32,35,38; 14:1,43,53; 15:1,31; **LUKE** 5:21,30; 6:7; 9:22; 11:44,53; 15:2; 19:47; 20:1,19,39,46; 22:2,66; 23:10; **JOHN** 8:3; **ACTS** 4:5; 6:12; 19:35; 23:9; **1 COR.** 1:20

1123. *γραπτός graptos*
ROM. 2:15

1124. *γραφή graphē*
MATT. 21:42; 22:29; 26:54,56; **MARK** 12:10,24; 14:49; 15:28; **LUKE** 4:21; 24:27,32,45; **JOHN** 2:22; 5:39; 7:38,42; 10:35; 13:18; 17:12; 19:24,28,36,37; 20:9; **ACTS** 1:16; 8:32,35; 17:2,11; 18:24,28; **ROM.** 1:2; 4:3; 9:17; 10:11; 11:2; 15:4; 16:26; **1 COR.** 15:3,4; **GAL.** 3:8,22; 4:30; **1 TIM.** 5:18; **2 TIM.** 3:16; **JAMES** 2:8,23; 4:5; **1 PET.** 2:6; **2 PET.** 1:20; 3:16

1125. *γράφω graphō*
MATT. 2:5; 4:4,6,7,10; 11:10; 21:13; 26:24,31; 27:37; **MARK** 1:2; 7:6; 9:12,13; 10:4,5; 11:17; 12:19; 14:21,27; **LUKE** 1:3,63; 2:23; 3:4; 4:4,8,10,17; 7:27; 10:20,26; 16:6,7; 18:31; 19:46; 20:17,28; 21:22; 22:37; 23:38; 24:44,46; **JOHN** 1:45; 2:17; 5:46; 6:31,45; 8:6,8,17; 10:34; 12:14,16; 15:25; 19:19-22; 20:30,31; 21:24,25; **ACTS** 1:20; 7:42; 13:29,33; 15:15,23; 18:27; 23:5,25; 24:14; 25:26; **ROM.** 1:17; 2:24; 3:4,10; 4:17,23; 8:36; 9:13,33; 10:5,15; 11:8,26; 12:19; 14:11; 15:3,9,15,21; 16:22; **1 COR.** 1:19,31; 2:9; 3:19; 4:6,14; 5:9,11; 7:1; 9:9,10,15; 10:7,11; 14:21,37; 15:45,54; **2 COR.** 1:13; 2:3,4,9; 4:13; 7:12; 8:15; 9:1,9; 13:2,10; **GAL.** 1:20; 3:10,13; 4:22,27; 6:11; **PHIL.** 3:1; **1 THESS.** 4:9; 5:1; **2 THESS.** 3:17; **1 TIM.** 3:14; **PHILE.** 1:19,21; **HEB.** 10:7; **1 PET.** 1:16; 5:12; **2 PET.** 3:1,15; **1 JOHN** 1:4; 2:1,7,8,12-14,21,26; 5:13; **2 JOHN** 1:5,12; **3 JOHN** 1:9,13; **JUDE** 1:3; **REV.** 1:3,11,19; 2:1,8,12,17,18; 3:1,7,12,14; 5:1; 10:4; 13:8; 14:1,13; 17:5,8; 19:9,12,16; 20:12,15; 21:5,27; 22:18,19

1126. *γραώδης graōdēs*
1 TIM. 4:7

1127. *γρηγορέω grēgoreō*
MATT. 24:42,43; 25:13; 26:38,40,41; **MARK** 13:34,35,37; 14:34,37,38; **LUKE** 12:37,39; **ACTS** 20:31; **1 COR.** 16:13; **COL.** 4:2; **1 THESS.** 5:6,10; **1 PET.** 5:8; **REV.** 3:2,3; 16:15

1128. *γυμνάζο gumnazō*
1 TIM. 4:7; **HEB.** 5:14; 12:11; **2 PET.** 2:14

1129. *γυμνασία gumnasia*
1 TIM. 4:8

1130. *γυμνητεύω gumnēteuō*
1 COR. 4:11

1131. *γυμνός gumnos*
MATT. 25:36,38,43,44; **MARK** 14:51,52; **JOHN** 21:7; **ACTS** 19:16; **1 COR.** 15:37; **2 COR.** 5:3; **HEB.** 4:13; **JAMES** 2:15; **REV.** 3:17; 16:15; 17:16

1132. *γυμνότης gumnotēs*
ROM. 8:35; **2 COR.** 11:27; **REV.** 3:18

1133. *γυναικάριον gunaikarion*
2 TIM. 3:6

1134. *γυναικεῖος gunaikeios*
1 PET. 3:7

1135. *γυνή gunē*
MATT. 1:20,24; 5:28,31,32; 9:20,22; 11:11; 13:33; 14:3,21; 15:22,28,38; 18:25; 19:3,5,8-10,29; 22:24,25,27,28; 26:7,10; 27:19,55; 28:5; **MARK** 5:25,33; 6:17,18; 7:25,26; 10:2,7,11, 12,29; 12:19,20,22,23; 14:3; 15:40; **LUKE** 1:5,13,18,24,28,42; 2:5; 3:19; 4:26; 7:28,37, 39,44,50; 8:2,3,43,47; 10:38; 11:27; 13:11,12,21; 14:20,26; 15:8; 16:18; 17:32; 18:29; 20:28-30,32,33; 22:57; 23:27,49,55; 24:22,24; **JOHN** 2:4; 4:7,9,11,15,17,19,21,25,27,28,39,42; 8:3,4,9,10; 16:21; 19:26; 20:13,15; **ACTS** 1:14; 5:1,2,7,14; 8:3,12; 9:2; 13:50; 16:1,13,14; 17:4,12,34; 18:2; 21:5; 22:4; 24:24; **ROM.** 7:2; **1 COR.** 5:1; 7:1-4,10-14,16,27,29,33,34,39; 9:5; 11:3,5-13,15; 14:34,35; **GAL.** 4:4; **EPH.** 5:22-25,28,31,33; **COL.** 3:18,19; **1 TIM.** 2:9-12,14; 3:2,11,12; 5:9; **TITUS** 1:6; **HEB.** 11:35; **1 PET.** 3:1,5; **REV.** 2:20; 9:8; 12:1,4,6,13-17; 14:4; 17:3,4,6,7,9,18; 19:7; 21:9

1136. *Γώγ Gōg*
REV. 20:8

1137. *γωνία gōnia*
MATT. 6:5; 21:42; **MARK** 12:10; **LUKE** 20:17; **ACTS** 4:11; 26:26; **1 PET.** 2:7; **REV.** 7:1; 20:8

Δ

1138. *Δαβίδ Dabid*
MATT. 1:1,6,17,20; 9:27; 12:3,23; 15:22; 20:30,31; 21:9,15; 22:42,43,45; **MARK** 2:25; 10:47,48; 11:10; 12:35-37; **LUKE** 1:27,32,69; 2:4,11; 3:31; 6:3; 18:38,39; 20:41,42,44; **JOHN** 7:42; **ACTS** 1:16; 2:25,29,34; 4:25; 7:45; 13:22,34,36; 15:16; **ROM.** 1:3; 4:6; 11:9; **2 TIM.** 2:8; **HEB.** 4:7; 11:32; **REV.** 3:7; 5:5; 22:16

1139. *δαιμονίζομαι daimonizomai*
MATT. 4:24; 8:16,28,33; 9:32; 12:22; 15:22;

MARK 1:32; 5:15,16,18; **LUKE** 8:36; **JOHN** 10:21

1140. ***δαιμόνιον daimonion***
MATT. 7:22; 9:33,34; 10:8; 11:18; 12:24,27,28; 17:18; **MARK** 1:34,39; 3:15,22; 6:13; 7:26, 29,30; 9:38; 16:9,17; **LUKE** 4:33,35,41; 7:33; 8:2,27,30,33,35,38; 9:1,42,49; 10:17; 11:14, 15,18-20; 13:32; **JOHN** 7:20; 8:48,49,52; 10:20,21; **ACTS** 17:18; **1 COR.** 10:20,21; **1 TIM.** 4:1; **JAMES** 2:19; **REV.** 9:20

1141. ***δαιμονιώδης daimoniōdēs***
JAMES 3:15

1142. ***δαίμων daimōn***
MATT. 8:31; **MARK** 5:12; **LUKE** 8:29; **REV.** 16:14; 18:2

1143. ***δάκνω daknō***
GAL. 5:15

1144. ***δάκρυ, δάκρύον dakru, dakruon***
MARK 9:24; **LUKE** 7:38,44; **ACTS** 20:19,31; **2 COR.** 2:4; **2 TIM.** 1:4; **HEB.** 5:7; 12:17; **REV.** 7:17; 21:4

1145. ***δακρύω dakruō***
JOHN 11:35

1146. ***δακτύλιος daktulios***
LUKE 15:22

1147. ***δάκτυλος daktulos***
MATT. 23:4; **MARK** 7:33; **LUKE** 11:20,46; 16:24; **JOHN** 8:6; 20:25,27

1148. ***Δαλμανουθά Dalmanoutha***
MARK 8:10

1149. ***Δαλματία Dalmatia***
2 TIM. 4:10

1150. ***δαμάζω damazō***
MARK 5:4; **JAMES** 3:7,8

1151. ***δάμαλις damalis***
HEB. 9:13

1152. ***Δάμαρις Damaris***
ACTS 17:34

1153. ***Δαμασκηνός Damaskēnos***
2 COR. 11:32

1154. ***Δαμασκός Damaskos***
ACTS 9:2,3,8,10,19,22,27; 22:5,6,10,11; 26:12,20; **2 COR.** 11:32; **GAL.** 1:17

1155. ***δανείζω daneizō***
MATT. 5:42; **LUKE** 6:34,35

1156. ***δάνειον daneion***
MATT. 18:27

1157. ***δανειστής daneistēs***
LUKE 7:41

1158. ***Δανιήλ Daniēl***
MATT. 24:15; **MARK** 13:14

1159. ***δαπανάω dapanaō***
MARK 5:26; **LUKE** 15:14; **ACTS** 21:24; **2 COR.** 12:15; **JAMES** 4:3

1160. ***δαπάνη dapanē***
LUKE 14:28

1162. ***δέησις deēsis***
LUKE 1:13; 2:37; 5:33; **ACTS** 1:14; **ROM.** 10:1; **2 COR.** 1:11; 9:14; **EPH.** 6:18; **PHIL.** 1:4,19; 4:6; **1 TIM.** 2:1; 5:5; **2 TIM.** 1:3; **HEB.** 5:7; **JAMES** 5:16; **1 PET.** 3:12

1163. ***δεῖ dei***
MATT. 16:21; 17:10; 18:33; 23:23; 24:6; 25:27; 26:35,54; **MARK** 8:31; 9:11; 13:7,10,14; 14:31; **LUKE** 2:49; 4:43; 9:22; 11:42; 12:12; 13:14, 16,33; 15:32; 17:25; 18:1; 19:5; 21:9; 22:7,37; 24:7,26,44,46; **JOHN** 3:7,14,30; 4:4,20,24; 9:4; 10:16; 12:34; 20:9; **ACTS** 1:16,22; 3:21; 4:12; 5:29; 9:6,16; 10:6; 14:22; 15:5; 16:30; 17:3; 18:21; 19:21,36; 20:35; 21:22; 23:11; 24:19; 25:10,24; 26:9; 27:21,24,26; **ROM.** 1:27; 8:26; 12:3; **1 COR.** 8:2; 11:19; 15:25,53; **2 COR.** 2:3; 5:10; 11:30; **EPH.** 6:20; **COL.** 4:4,6; **1 THESS.** 4:1; **2 THESS.** 3:7; **1 TIM.** 3:2,7,15; 5:13;

2 TIM. 2:6,24; **TITUS** 1:7,11; **HEB.** 2:1; 9:26; 11:6; **1 PET.** 1:6; **2 PET.** 3:11; **REV.** 1:1; 4:1; 10:11; 11:5; 13:10; 17:10; 20:3; 22:6

1164. ***δεῖγμα deigma***
JUDE 1:7

1165. ***δειγματίζω deigmatizō***
COL. 2:15

1166. I. ***δεικνύω deiknuō***
MATT. 16:21; **JOHN** 2:18; **REV.** 22:8

II. ***δεῖκνυμι deiknumi***
MATT. 4:8; 8:4; **MARK** 1:44; 14:15; **LUKE** 4:5; 5:14; 22:12; **JOHN** 5:20; 10:32; 14:8,9; 20:20; **ACTS** 7:3; 10:28; **1 COR.** 12:31; **1 TIM.** 6:15; **HEB.** 8:5; **JAMES** 2:18; 3:13; **REV.** 1:1; 4:1; 17:1; 21:9,10; 22:1,6

1167. ***δειλία deilia***
2 TIM. 1:7

1168. ***δειλιάω deiliaō***
JOHN 14:27

1169. ***δειλός deilos***
MATT. 8:26; **MARK** 4:40; **REV.** 21:8

1170. ***δεῖνα deina***
MATT. 26:18

1171. ***δεινῶς deinōs***
MATT. 8:6; **LUKE** 11:53

1172. ***δειπνέω deipneō***
LUKE 17:8; 22:20; **1 COR.** 11:25; **REV.** 3:20

1173. ***δεῖπνον deipnon***
MATT. 23:6; **MARK** 6:21; 12:39; **LUKE** 14:12,16,17,24; 20:46; **JOHN** 12:2; 13:2,4; 21:20; **1 COR.** 11:20,21; **REV.** 19:9,17

1174. ***δεισιδαιμονέστερος deisidaimonesteros***
ACTS 17:22

1175. ***δεισιδαιμονία deisidaimonia***
ACTS 25:19

1176. ***δέκα deka***
MATT. 20:24; 25:1,28; **MARK** 10:41; **LUKE** 13:4,11,16; 14:31; 15:8; 17:12,17; 19:13,16, 17,24,25; **ACTS** 25:6; **REV.** 2:10; 12:3; 13:1; 17:3,7,12,16

1177. ***δεκαδύο dekaduo***
ACTS 19:7; 24:11

1178. ***δεκαπέντε dekapente***
JOHN 11:18; **ACTS** 27:28; **GAL.** 1:18

1179. ***Δεκάπολις Dekapolis***
MATT. 4:25; **MARK** 5:20; 7:31

1180. ***δεκατέσσαρες dekatessares***
MATT. 1:17; **2 COR.** 12:2; **GAL.** 2:1

1181. ***δεκάτη dekatē***
HEB. 7:2,4,8,9

1182. ***δέκατος dekatos***
JOHN 1:39; **REV.** 11:13; 21:20

1183. ***δεκατόω dekatoō***
HEB. 7:6,9

1184. ***δεκτός dektos***
LUKE 4:19,24; **ACTS** 10:35; **2 COR.** 6:2; **PHIL.** 4:18

1185. ***δελεάζω deleazō***
JAMES 1:14; **2 PET.** 2:14,18

1186. ***δένδρον dendron***
MATT. 3:10; 7:17-19; 12:33; 13:32; 21:8; **MARK** 8:24; 11:8; **LUKE** 3:9; 6:43,44; 13:19; 21:29; **JUDE** 1:12; **REV.** 7:1,3; 8:7; 9:4

1187. ***δεξιολάβος dexiolabos***
ACTS 23:23

1188. ***δεξιός dexios***
MATT. 5:29,30,39; 6:3; 20:21,23; 22:44; 25:33,34; 26:64; 27:29,38; **MARK** 10:37,40; 12:36; 14:62; 15:27; 16:5,19; **LUKE** 1:11; 6:6; 20:42; 22:50,69; 23:33; **JOHN** 18:10; 21:6;

ACTS 2:25,33,34; 3:7; 5:31; 7:55,56; **ROM.** 8:34; **2 COR.** 6:7; **GAL.** 2:9; **EPH.** 1:20; **COL.** 3:1; **HEB.** 1:3,13; 8:1; 10:12; 12:2; **1 PET.** 3:22; **REV.** 1:16,17,20; 2:1; 5:1,7; 10:2; 13:16

1189. ***δέομαι deomai***
MATT. 9:38; **LUKE** 5:12; 8:28,38; 9:38,40; 10:2; 21:36; 22:32; **ACTS** 4:31; 8:22,24,34; 10:2; 21:39; 26:3; **ROM.** 1:10; **2 COR.** 5:20; 8:4; 10:2; **GAL.** 4:12; **1 THESS.** 3:10

1190. ***Δερβαῖος Derbaios***
ACTS 20:4

1191. ***Δέρβη Derbē***
ACTS 14:6,20; 16:1

1192. ***δέρμα derma***
HEB. 11:37

1193. ***δερμάτινος dermatinos***
MATT. 3:4; **MARK** 1:6

1194. ***δέρω derō***
MATT. 21:35; **MARK** 12:3,5; 13:9; **LUKE** 12:47,48; 20:10,11; 22:63; **JOHN** 18:23; **ACTS** 5:40; 16:37; 22:19; **1 COR.** 9:26; **2 COR.** 11:20

1195. ***δεσμεύω desmeuō***
MATT. 23:4; **ACTS** 22:4

1196. ***δεσμέω desmeō***
LUKE 8:29

1197. ***δέσμη desmē***
MATT. 13:30

1198. ***δέσμιος desmios***
MATT. 27:15,16; **MARK** 15:6; **ACTS** 16:25,27; 23:18; 25:14,27; 28:16,17; **EPH.** 3:1; 4:1; **2 TIM.** 1:8; **PHILE.** 1:1,9; **HEB.** 13:3

1199. ***δεσμὸς desmos***
MARK 7:35; **LUKE** 8:29; 13:16; **ACTS** 16:26; 20:23; 22:30; 23:29; 26:29,31; **PHIL.** 1:7,13, 14,16; **COL.** 4:18; **2 TIM.** 2:9; **PHILE.** 1:10,13; **HEB.** 10:34; 11:36; **JUDE** 1:6

1200. ***δεσμοφύλαξ desmophulax***
ACTS 16:23,27,36

1201. ***δεσμωτήριον desmōtērion***
MATT. 11:2; **ACTS** 5:21,23; 16:26

1202. ***δεσμώτης desmōtēs***
ACTS 27:1,42

1203. ***δεσπότης despotēs***
LUKE 2:29; **ACTS** 4:24; **1 TIM.** 6:1,2; **2 TIM.** 2:21; **TITUS** 2:9; **1 PET.** 2:18; **2 PET.** 2:1; **JUDE** 1:4; **REV.** 6:10

1204. ***δεῦρο deuro***
MATT. 19:21; **MARK** 10:21; **LUKE** 18:22; **JOHN** 11:43; **ACTS** 7:3,34; **ROM.** 1:13; **REV.** 17:1; 21:9

1205. ***δεῦτε deute***
MATT. 4:19; 11:28; 21:38; 22:4; 25:34; 28:6; **MARK** 1:17; 6:31; 12:7; **LUKE** 20:14; **JOHN** 4:29; 21:12; **REV.** 19:17

1206. ***δευτεραῖος deuteraios***
ACTS 28:13

1207. ***δευτερόπρωτος deuteroprōtos***
LUKE 6:1

1208. ***δεύτερος deuteros***
MATT. 21:30; 22:26,39; 26:42; **MARK** 12:21, 31; 14:72; **LUKE** 12:38; 19:18; 20:30; **JOHN** 3:4; 4:54; 9:24; 21:16; **ACTS** 7:13; 10:15; 11:9; 12:10; 13:33; **1 COR.** 12:28; 15:47; **2 COR.** 1:15; 13:2; **TITUS** 3:10; **HEB.** 8:7; 9:3,7,28; 10:9; **2 PET.** 3:1; **JUDE** 1:5; **REV.** 2:11; 4:7; 6:3; 8:8; 11:14; 16:3; 19:3; 20:6,14; 21:8,19

1209. ***δέχομαι dechomai***
MATT. 10:14,40,41; 11:14; 18:5; **MARK** 6:11; 9:37; 10:15; **LUKE** 2:28; 8:13; 9:5,11,48,53; 10:8,10; 16:4,6,7,9; 18:17; 22:17; **JOHN** 4:45; **ACTS** 3:21; 7:38,59; 8:14; 11:1; 17:11; 21:17; 22:5; 28:21; **1 COR.** 2:14; **2 COR.** 6:1; 7:15; 8:4,17; 11:4,16; **GAL.** 4:14; **EPH.** 6:17; **PHIL.** 4:18; **COL.** 4:10; **1 THESS.** 1:6; 2:13; **2 THESS.** 2:10; **HEB.** 11:31; **JAMES** 1:21

1210. ***δέω deō***
MATT. 12:29; 13:30; 14:3; 16:19; 18:18; 21:2; 22:13; 27:2; **MARK** 3:27; 5:3,4; 6:17; 11:2,4;

15:1,7; **LUKE** 13:16; 19:30; **JOHN** 11:44; 18:12,24; 19:40; **ACTS** 9:2,14,21; 10:11; 12:6; 20:22; 21:11,13,33; 22:5,29; 24:27; **ROM.** 7:2; **1 COR.** 7:27,39; **COL.** 4:3; **2 TIM.** 2:9; **REV.** 9:14; 20:2

1211. ***δή dē***
MATT. 13:23; **LUKE** 2:15; **ACTS** 13:2; 15:36; **1 COR.** 6:20; **2 COR.** 12:1

1212. ***δῆλος dēlos***
MATT. 26:73; **1 COR.** 15:27; **GAL.** 3:11; **1 TIM.** 6:7

1213. ***δηλόω dēloō***
1 COR. 1:11; 3:13; **COL.** 1:8; **HEB.** 9:8; 12:27; **1 PET.** 1:11; **2 PET.** 1:14

1214. ***Δημᾶς Dēmas***
COL. 4:14; **2 TIM.** 4:10; **PHILE.** 1:24

1215. ***δημηγορέω dēmēgoreō***
ACTS 12:21

1216. ***Δημήτριος Dēmētrios***
ACTS 19:24,38; **3 JOHN** 1:12

1217. ***δημιουργός dēmiourgos***
HEB. 11:10

1218. ***δῆμος dēmos***
ACTS 12:22; 17:5; 19:30,33

1219. ***δημόσιος dēmosios***
ACTS 5:18; 16:37; 18:28; 20:20

1220. ***δηνάριον dēnarion***
MATT. 18:28; 20:2,9,10,13; 22:19; **MARK** 6:37; 12:15; 14:5; **LUKE** 7:41; 10:35; 20:24; **JOHN** 6:7; 12:5; **REV.** 6:6

1221. ***δήποτε dēpote***
JOHN 5:4

1222. ***δήπου dēpou***
HEB. 2:16

1224. ***διαβαίνω diabainō***
LUKE 16:26; **ACTS** 16:9; **HEB.** 11:29

1225. ***διαβάλλω diaballō***
LUKE 16:1

1226. ***διαβεβαιόομαι daibebaioomai***
1 TIM. 1:7; **TITUS** 3:8

1227. ***διαβλέπω diablepō***
MATT. 7:5; **LUKE** 6:42

1228. ***διάβολος diabolos***
MATT. 4:1,5,8,11; 13:39; 25:41; **LUKE** 4:2,3, 5,6,13; 8:12; **JOHN** 6:70; 8:44; 13:2; **ACTS** 10:38; 13:10; **EPH.** 4:27; 6:11; **1 TIM.** 3:6,7,11; **2 TIM.** 2:26; 3:3; **TITUS** 2:3; **HEB.** 2:14; **JAMES** 4:7; **1 PET.** 5:8; **1 JOHN** 3:8,10; **JUDE** 1:9; **REV.** 2:10; 12:9,12; 20:2,10

1229. ***διαγγέλλω diaggellō***
LUKE 9:60; **ACTS** 21:26; **ROM.** 9:17

1230. ***διαγίνομαι diaginomai***
MARK 16:1; **ACTS** 25:13; 27:9

1231. ***διαγινώσκω diaginōskō***
ACTS 23:15; 24:22

1232. ***διαγνωρίζω diagnōrizō***
LUKE 2:17

1233. ***διάγνωσις diagnōsis***
ACTS 25:21

1234. ***διαγογγύζω diagogguzō***
LUKE 15:2; 19:7

1235. ***διαγρηγορέω diagrēgoreō***
LUKE 9:32

1236. ***διάγω diagō***
1 TIM. 2:2; **TITUS** 3:3

1237. ***διαδέχομαι diadechomai***
ACTS 7:45

1238. ***διάδημα diadēma***
REV. 12:3; 13:1; 19:12

1239. ***διαδίδωμι diadidōmi***
LUKE 11:22; 18:22; **JOHN** 6:11; **ACTS** 4:35; **REV.** 17:13

1240. ***διάδοχος diadochos***
ACTS 24:27

1241. ***διαζώννυμι diazōnnumi***
JOHN 13:4,5; 21:7

1242. ***διαθήκη diathēkē***
MATT. 26:28; **MARK** 14:24; **LUKE** 1:72; 22:20; **ACTS** 3:25; 7:8; **ROM.** 9:4; 11:27; **1 COR.** 11:25; **2 COR.** 3:6,14; **GAL.** 3:15,17; 4:24; **EPH.** 2:12; **HEB.** 7:22; 8:6,8-10; 9:4,15-17,20; 10:16,29; 12:24; 13:20; **REV.** 11:19

1243. ***διαίρεσις diairesis***
1 COR. 12:4-6

1244. ***διαιρέω diaireō***
LUKE 15:12; **1 COR.** 12:11

1245. ***διακαθαρίζω diakatharizō***
MATT. 3:12; **LUKE** 3:17

1246. ***διακατελέγχομαι diakatelegchomai***
ACTS 18:28

1247. ***διακονέω diakoneō***
MATT. 4:11; 8:15; 20:28; 25:44; 27:55; **MARK** 1:13,31; 10:45; 15:41; **LUKE** 4:39; 8:3; 10:40; 12:37; 17:8; 22:26,27; **JOHN** 12:2,26; **ACTS** 6:2; 19:22; **ROM.** 15:25; **2 COR.** 3:3; 8:19,20; **1 TIM.** 3:10,13; **2 TIM.** 1:18; **PHILE.** 1:13; **HEB.** 6:10; **1 PET.** 1:12; 4:10,11

1248. ***διακονία diakonia***
LUKE 10:40; **ACTS** 1:17,25; 6:1,4; 11:29; 12:25; 20:24; 21:19; **ROM.** 11:13; 12:7; 15:31; **1 COR.** 12:5; 16:15; **2 COR.** 3:7-9; 4:1; 5:18; 6:3; 8:4; 9:1,12,13; 11:8; **EPH.** 4:12; **COL.** 4:17; **1 TIM.** 1:12; **2 TIM.** 4:5,11; **HEB.** 1:14; **REV.** 2:19

1249. ***διάκονος diakonos***
MATT. 20:26; 22:13; 23:11; **MARK** 9:35; 10:43; **JOHN** 2:5,9; 12:26; **ROM.** 13:4; 15:8; 16:1; **1 COR.** 3:5; **2 COR.** 3:6; 6:4; 11:15,23; **GAL.** 2:17; **EPH.** 3:7; 6:21; **PHIL.** 1:1; **COL.** 1:7,23,25; 4:7; **1 THESS.** 3:2; **1 TIM.** 3:8,12; 4:6

1250. ***διακόσιοι diakosioi***
MARK 6:37; **JOHN** 6:7; 21:8; **ACTS** 23:23; 27:37; **REV.** 11:3; 12:6

1251. ***διακούω diakouō***
ACTS 23:35

1252. ***διακρίνο diakrinō***
MATT. 16:3; 21:21; **MARK** 11:23; **ACTS** 10:20; 11:2,12; 15:9; **ROM.** 4:20; 14:23; **1 COR.** 4:7; 6:5; 11:29,31; 14:29; **JAMES** 1:6; 2:4; **JUDE** 1:9,22

1253. ***διάκρισις diakrisis***
ROM. 14:1; **1 COR.** 12:10; **HEB.** 5:14

1254. ***διακωλύω diakōluō***
MATT. 3:14

1255. ***διαλὰλέω dialaleō***
LUKE 1:65; 6:11

1256. ***διαλέγομαι dialegomai***
MARK 9:34; **ACTS** 17:2,17; 18:4,19; 19:8,9; 20:7,9; 24:12,25; **HEB.** 12:5; **JUDE** 1:9

1257. ***διαλείπω dialeipō***
LUKE 7:45

1258. ***διάλεκτος dialektos***
ACTS 1:19; 2:6,8; 21:40; 22:2; 26:14

1259. ***διαλλάσσομαι, διαλλάττομαι diallassomai, diallattomai***
MATT. 5:24

1260. ***διαλογίζομαι dialogizomai***
MATT. 16:7,8; 21:25; **MARK** 2:6,8; 8:16,17; 9:33; **LUKE** 1:29; 3:15; 5:21,22; 12:17; 20:14; **JOHN** 11:50

1261. ***διαλογισμός dialogismos***
MATT. 15:19; **MARK** 7:21; **LUKE** 2:35; 5:22;

6:8; 9:46,47; 24:38; **ROM.** 1:21; 14:1; **1 COR.** 3:20; **PHIL.** 2:14; **1 TIM.** 2:8; **JAMES** 2:4

1262. ***διαλύω dialuō***
ACTS 5:36

1263. ***διαμαρτύρομαι diamarturomai***
LUKE 16:28; **ACTS** 2:40; 8:25; 10:42; 18:5; 20:21,23,24; 23:11; 28:23; **1 THESS.** 4:6; **1 TIM.** 5:21; **2 TIM.** 2:14; 4:1; **HEB.** 2:6

1264. ***διαμάχομαι diamachomai***
ACTS 23:9

1265. ***διαμένω diamenō***
LUKE 1:22; 22:28; **GAL.** 2:5; **HEB.** 1:11; **2 PET.** 3:4

1266. ***διαμερίζω diamerizō***
MATT. 27:35; **MARK** 15:24; **LUKE** 11:17,18; 12:52,53; 22:17; 23:34; **JOHN** 19:24; **ACTS** 2:3,45

1267. ***διαμερισμός diamerismos***
LUKE 12:51

1268. ***διανέμω dianemō***
ACTS 4:17

1269. ***διανεύω dianeuō***
LUKE 1:22

1270. ***διανόημα dianoēma***
LUKE 11:17

1271. ***διάνοια dianoia***
MATT. 22:37; **MARK** 12:30; **LUKE** 1:51; 10:27; **EPH.** 1:18; 2:3; 4:18; **COL.** 1:21; **HEB.** 8:10; 10:16; **1 PET.** 1:13; **2 PET.** 3:1; **1 JOHN** 5:20

1272. ***διανοίγω dianoigō***
MARK 7:34,35; **LUKE** 2:23; 24:31,32,45; **ACTS** 16:14; 17:3

1273. ***διανυκτερεύω dianuktereuō***
LUKE 6:12

1274. ***διανύω dianuō***
ACTS 21:7

1275. ***διαπαντός diapantos***
MARK 5:5; **LUKE** 24:53; **ACTS** 10:2; 24:16; **ROM.** 11:10; **HEB.** 9:6; 13:15

1276. ***διαπεράω diaperaō***
MATT. 9:1; 14:34; **MARK** 5:21; 6:53; **LUKE** 16:26; **ACTS** 21:2

1277. ***διαπλέω diapleō***
ACTS 27:5

1278. ***διαπονέω diaponeō***
ACTS 4:2; 16:18

1279. ***διαπορεύομαι diaporeuomai***
LUKE 6:1; 13:22; 18:36; **ACTS** 16:4; **ROM.** 15:24

1280. ***διαπορέω diaporeō***
LUKE 9:7; 24:4; **ACTS** 2:12; 5:24; 10:17

1281. ***διαπραγματεύομαι diapragmateuomai***
LUKE 19:15

1282. ***διαπρίω diapriō***
ACTS 5:33; 7:54

1283. ***διαρπάζω diarpazō***
MATT. 12:29; **MARK** 3:27

1284. I. ***διαρρήσσω diarrēssō***
MATT. 26:65; **MARK** 14:63; **LUKE** 8:29; **ACTS** 14:14

II. ***διαρρήγνυμι diarrēgnumi***
LUKE 5:6

1285. ***διασαφέω diasapheō***
MATT. 18:31

1286. ***διασείω diaseiō***
LUKE 3:14

1287. ***διασκορπίζω diaskorpizō***
MATT. 25:24,26; 26:31; **MARK** 14:27; **LUKE** 1:51; 15:13; 16:1; **JOHN** 11:52; **ACTS** 5:37

1288. ***διασπάω diaspaō***
MARK 5:4; **ACTS** 23:10

1289. ***διασπείρω diaspeirō***
ACTS 8:1,4; 11:19

1290. ***διασπορά diaspora***
JOHN 7:35; **JAMES** 1:1; **1 PET.** 1:1

1291. ***διαστέλλω diastellō***
MATT. 16:20; **MARK** 5:43; 7:36; 8:15; 9:9; **ACTS** 15:24; **HEB.** 12:20

1292. ***διάστημα diastēma***
ACTS 5:7

1293. ***διαστολή diastolē***
ROM. 3:22; 10:12; **1 COR.** 14:7

1294. ***διαστρέφω diastrephō***
MATT. 17:17; **LUKE** 9:41; 23:2; **ACTS** 13:8,10; 20:30; **PHIL.** 2:15

1295. ***διασώζω diasōzō***
MATT. 14:36; **LUKE** 7:3; **ACTS** 23:24; 27:43,44; 28:1,4; **1 PET.** 3:20

1296. ***διαταγή diatagē***
ACTS 7:53; **ROM.** 13:2

1297. ***διάταγμα diatagma***
HEB. 11:23

1298. ***διαταράσσω, διαταράττω diatarassō, diatarattō***
LUKE 1:29

1299. ***διατάσσω diatassō***
MATT. 11:1; **LUKE** 3:13; 8:55; 17:9,10; **ACTS** 7:44; 18:2; 20:13; 23:31; 24:23; **1 COR.** 7:17; 9:14; 11:34; 16:1; **GAL.** 3:19; **TITUS** 1:5

1300. ***διατελέω diateleō***
ACTS 27:33

1301. ***διατηρέω diatēreō***
LUKE 2:51; **ACTS** 15:29

1302. ***διατί diati***
MATT. 9:11,14; 13:10; 15:2,3; 17:19; 21:25; **MARK** 2:18; 7:5; 11:31; **LUKE** 5:30,33; 19:23,31; 20:5; 24:38; **JOHN** 7:45; 8:43,46; 12:5; 13:37; **ACTS** 5:3; **ROM.** 9:32; **1 COR.** 6:7; **2 COR.** 11:11; **REV.** 17:7

1303. ***διατίθεμαι diatithemai***
LUKE 22:29; **ACTS** 3:25; **HEB.** 8:10; 9:16,17; 10:16

1304. ***διατρίβω diatribō***
JOHN 3:22; 11:54; **ACTS** 12:19; 14:3,28; 15:35; 16:12; 20:6; 25:6,14

1305. ***διατροφή diatrophē***
1 TIM. 6:8

1306. ***διαυγάζω diaugazō***
2 PET. 1:19

1307. ***διαφανής diaphanēs***
REV. 21:21

1308. ***διαφέρω diapherō***
MATT. 6:26; 10:31; 12:12; **MARK** 11:16; **LUKE** 12:7,24; **ACTS** 13:49; 27:27; **ROM.** 2:18; **1 COR.** 15:41; **GAL.** 2:6; 4:1; **PHIL.** 1:10

1309. ***διαφεύγω diapheugō***
ACTS 27:42

1310. ***διαφημίζω diaphēmizō***
MATT. 9:31; 28:15; **MARK** 1:45

1311. ***διαφθείρω diaphtheirō***
LUKE 12:33; **2 COR.** 4:16; **1 TIM.** 6:5; **REV.** 8:9; 11:18

1312. ***διαφθορά diaphthora***
ACTS 2:27,31; 13:34-37

1313. ***διάφορος diaphoros***
ROM. 12:6; **HEB.** 1:4; 8:6; 9:10

1314. ***διαφυλάσσω, διαφυλάττω diaphulassō, diaphulattō***
LUKE 4:10

1315. ***διαχειρίζω diacheirizō***
ACTS 5:30; 26:21

1316. ***διαχωρίζω diachōrizō***
LUKE 9:33

1317. ***διδακτικός didaktikos***
1 TIM. 3:2; **2 TIM.** 2:24

1318. ***διδακτός didaktos***
JOHN 6:45; **1 COR.** 2:13

1319. ***διδασκαλία didaskalia***
MATT. 15:9; **MARK** 7:7; **ROM.** 12:7; 15:4; **EPH.** 4:14; **COL.** 2:22; **1 TIM.** 1:10; 4:1,6,13, 16; 5:17; 6:1,3; **2 TIM.** 3:10,16; 4:3; **TITUS** 1:9; 2:1,7,10

1320. ***διδάσκαλος didaskalos***
MATT. 8:19; 9:11; 10:24,25; 12:38; 17:24; 19:16; 22:16,24,36; 26:18; **MARK** 4:38; 5:35; 9:17,38; 10:17; 20,35; 12:14,19,32; 13:1; 14:14; **LUKE** 2:46; 3:12; 6:40; 7:40; 8:49; 9:38; 10:25; 11:45; 12:13; 18:18; 19:39; 20:21,28,39; 21:7; 22:11; **JOHN** 1:38; 3:2,10; 8:4; 11:28; 13:13,14; 20:16; **ACTS** 13:1; **ROM.** 2:20; **1 COR.** 12:28, 29; **EPH.** 4:11; **1 TIM.** 2:7; **2 TIM.** 1:11; 4:3; **HEB.** 5:12; **JAMES** 3:1

1321. ***διδάσκω didaskō***
MATT. 4:23; 5:2,19; 7:29; 9:35; 11:1; 13:54; 15:9; 21:23; 22:16; 26:55; 28:15,20; **MARK** 1:21,22; 2:13; 4:1,2; 6:2,6,30,34; 7:7; 8:31; 9:31; 10:1; 11:17; 12:14,35; 14:49; **LUKE** 4:15,31; 5:3,17; 6:6; 11:1; 12:12; 13:10,22,26; 19:47; 20:1,21; 21:37; 23:5; **JOHN** 6:59; 7:14,28,35; 8:2,20,28; 9:34; 14:26; 18:20; **ACTS** 1:1; 4:2,18; 5:21,25,28,42; 11:26; 15:1,35; 18:11,25; 20:20; 21:21,28; 28:31; **ROM.** 2:21; 12:7; **1 COR.** 4:17; 11:14; **GAL.** 1:12; **EPH.** 4:21; **COL.** 1:28; 2:7; 3:16; **2 THESS.** 2:15; **1 TIM.** 2:12; 4:11; 6:2; **2 TIM.** 2:2; **TITUS** 1:11; **HEB.** 5:12; 8:11; **1 JOHN** 2:27; **REV.** 2:14,20

1322. ***διδαχή didachē***
MATT. 7:28; 16:12; 22:33; **MARK** 1:22,27; 4:2; 11:18; 12:38; **LUKE** 4:32; **JOHN** 7:16,17; 18:19; **ACTS** 2:42; 5:28; 13:12; 17:19; **ROM.** 6:17; 16:17; **1 COR.** 14:6,26; **2 TIM.** 4:2; **TITUS** 1:9; **HEB.** 6:2; 13:9; **2 JOHN** 1:9,10; **REV.** 2:14,15,24

1323. ***δίδραχμον didrachmon***
MATT. 17:24

1324. ***Δίδυμος Didumos***
JOHN 11:16; 20:24; 21:2

1325. ***δίδωμι didōmi***
MATT. 4:9; 5:31,42; 6:11; 7:6,7,11; 9:8; 10:1,8,19; 12:39; 13:8,11,12; 14:7-9,11,16,19; 15:36; 16:4,19,26; 17:27; 19:7,11,21; 20:4,14, 23,28; 21:23,43; 22:17; 24:24,29,45; 25:8,15, 28,29,35,42; 26:9,15,26,27,48; 27:10,34; 28:12, 18; **MARK** 2:26; 4:7,8,11,25; 5:43; 6:2,7,22, 23,25,28,37,41; 8:6,12,37; 10:21,37,40,45; 11:28; 12:9,14,15; 13:11,22,24,34; 14:5,11, 22,23,44; 15:23; **LUKE** 1:32,74,77; 2:24; 4:6; 6:4,30,38; 7:15,44,45; 8:10,18,55; 9:1,13,16; 10:19,35; 11:3,7-9,13,29,41; 12:32,33,42, 48,51,58; 14:9; 15:12,16,22,29; 16:12; 17:18; 18:43; 19:8,13,15,23,24,26; 20:2,10,16,22; 21:15; 22:5,19; 23:2; **JOHN** 1:12,17,22; 3:16,27,34,35; 4:5,7,10,12,14,15; 5:22,26,27,36; 6:27,31-34,37,39,51,52,65; 7:19,22; 9:24; 10:28,29; 11:22,57; 12:5,49; 13:3,15,26,29,34; 14:16,27; 15:16; 16:23; 17:2,4,6-9,11,12,14, 22,24; 18:9,11,22; 19:3,9,11; 21:13; **ACTS** 1:26; 2:4,19,27; 3:6,16; 4:12,29; 5:31,32; 7:5,8,10, 25,38; 8:18,19; 9:41; 10:40; 11:17,18; 12:23; 13:20,21,34,35; 14:3,17; 15:8; 17:25; 19:31; 20:32,35; 24:26; **ROM.** 4:20; 5:5; 11:8; 12:3,6, 19; 14:12; 15:5,15; **1 COR.** 1:4; 3:5,10; 7:25; 9:12; 11:15; 12:7,8,24; 14:7-9; 15:38,57; **2 COR.** 1:22; 5:5,12,18; 6:3; 8:1,5,10,16; 9:9; 10:8; 12:7; 13:10; **GAL.** 1:4; 2:9; 3:21,22; 4:15; **EPH.** 1:17,22; 3:2,7,8,16; 4:7,8,11,27,29; 6:19; **COL.** 1:25; **1 THESS.** 4:2,8; **2 THESS.** 1:8; 2:16; 3:9,16; **1 TIM.** 2:6; 4:14; 5:14; **2 TIM.** 1:7,9,16, 18; 2:7,25; **TITUS** 2:14; **HEB.** 2:13; 7:4; 8:10; 10:16; **JAMES** 1:5; 2:16; 4:6; 5:18; **1 PET.** 1:21; 5:5; **2 PET.** 3:15; **1 JOHN** 3:1,23, 24; 4:13; 5:11,16,20; **REV.** 1:1; 2:7,10,17,21,23, 26,28; 3:8,9,21; 4:9; 6:2,4,8,11; 7:2; 8:2,3; 9:1,3,5; 10:9; 11:1-3,13,18; 12:14; 13:2,4,5,7,14-16; 14:7; 15:7; 16:6,8,9,19; 17:17; 18:7; 19:7,8; 20:4,13; 21:6

1326. ***διεγείρω diegeirō***
MATT. 1:24; **MARK** 4:38,39; **LUKE** 8:24; **JOHN** 6:18; **2 PET.** 1:13; 3:1

1327. ***διέξοδος diexodos***
MATT. 22:9

1328. ***διερμηνευτής diermēneutēs***
1 COR. 14:28

1329. ***διερμηνεύω diermēneuō***
LUKE 24:27; **ACTS** 9:36; **1 COR.** 12:30; 14:5,13,27

1330. ***διέρχομαι dierchomai***
MATT. 12:43; 19:24; **MARK** 4:35; **LUKE** 2:15,35; 4:30; 5:15; 8:22; 9:6; 11:24; 17:11; 19:1,4; **JOHN** 4:4; 8:59; **ACTS** 8:4,40; 9:32,38; 10:38; 11:19,22; 12:10; 13:6,14; 14:24; 15:3,41; 16:6; 17:23; 18:23,27; 19:1,21; 20:2,25; **ROM.** 5:12; **1 COR.** 10:1; 16:5; **2 COR.** 1:16; **HEB.** 4:14

1331. ***διερωτάω dierōtaō***
ACTS 10:17

1332. ***διετής dietēs***
MATT. 2:16

1333. ***διετία dietia***
ACTS 24:27; 28:30

1334. ***διηγέομαι diēgeomai***
MARK 5:16; 9:9; **LUKE** 8:39; 9:10; **ACTS** 8:33; 9:27; 12:17; **HEB.** 11:32

1335. ***διήγησις diēgēsis***
LUKE 1:1

1336. ***διηνεκές diēnekes***
HEB. 7:3; 10:1,12,14

1337. ***διθάλασσος dithalassos***
ACTS 27:41

1338. ***διϊκνέομαι diikneomai***
HEB. 4:12

1339. ***διΐστημι diistēmi***
LUKE 22:59; 24:51; **ACTS** 27:28

1340. ***διϊσχυρίζομαι diischurizomai***
LUKE 22:59; **ACTS** 12:15

1341. ***δικαιοκρισία dikaiokrisia***
ROM. 2:5

1342. ***δίκαιος dikaios***
MATT. 1:19; 5:45; 9:13; 10:41; 13:17,43,49; 20:4,7; 23:28,29,35; 25:37,46; 27:19,24; **MARK** 2:17; 6:20; **LUKE** 1:6,17; 2:25; 5:32; 12:57; 14:14; 15:7; 18:9; 20:20; 23:47,50; **JOHN** 5:30; 7:24; 17:25; **ACTS** 3:14; 4:19; 7:52; 10:22; 22:14; 24:15; **ROM.** 1:17; 2:13; 3:10,26; 5:7,19; 7:12; **GAL.** 3:11; **EPH.** 6:1; **PHIL.** 1:7; 4:8; **COL.** 4:1; **2 THESS.** 1:5,6; **1 TIM.** 1:9; **2 TIM.** 4:8; **TITUS** 1:8; **HEB.** 10:38; 11:4; 12:23; **JAMES** 5:6,16; **1 PET.** 3:12,18; 4:18; **2 PET.** 1:13; 2:7,8; **1 JOHN** 1:9; 2:1,29; 3:7,12; **REV.** 15:3; 16:5,7; 19:2; 22:11

1343. ***δικαιοσύνη dikaiosunē***
MATT. 3:15; 5:6,10,20; 6:33; 21:32; **LUKE** 1:75; **JOHN** 16:8,10; **ACTS** 10:35; 13:10; 17:31; 24:25; **ROM.** 1:17; 3:5,21,22,25,26; 4:3,5,6,9,11,13,22; 5:17,21; 6:13,16,18-20; 8:10; 9:28,30,31; 10:3-6,10; 14:17; **1 COR.** 1:30; **2 COR.** 3:9; 5:21; 6:7,14; 9:9,10; 11:15; **GAL.** 2:21; 3:6,21; 5:5; **EPH.** 4:24; 5:9; 6:14; **PHIL.** 1:11; 3:6,9; **1 TIM.** 6:11; **2 TIM.** 2:22; 3:16; 4:8; **TITUS** 3:5; **HEB.** 1:9; 5:13; 7:2; 11:7,33; 12:11; **JAMES** 1:20; 2:23; 3:18; **1 PET.** 2:24; 3:14; **2 PET.** 1:1; 2:5,21; 3:13; **1 JOHN** 2:29; 3:7,10; **REV.** 19:11

1344. ***δικαιόω dikaioō***
MATT. 11:19; 12:37; **LUKE** 7:29,35; 10:29; 16:15; 18:14; **ACTS** 13:39; **ROM.** 2:13; 3:4,20, 24,26,28,30; 4:2,5; 5:1,9; 6:7; 8:30,33; **1 COR.** 4:4; 6:11; **GAL.** 2:16,17; 3:8,11,24; 5:4; **1 TIM.** 3:16; **TITUS** 3:7; **JAMES** 2:21,24,25; **REV.** 22:11

1345. ***δικαίωμα dikaiōma***
LUKE 1:6; **ROM.** 1:32; 2:26; 5:16,18; 8:4; **HEB.** 9:1,10; **REV.** 15:4; 19:8

1346. ***δικαίως dikaiōs***
LUKE 23:41; **1 COR.** 15:34; **1 THESS.** 2:10; **TITUS** 2:12; **1 PET.** 2:23

1347. ***δικαίωσις dikaiōsis***
ROM. 4:25; 5:18

1348. ***δικαστής dikastēs***
LUKE 12:14; **ACTS** 7:27,35

1349. ***δίκη dikē***
ACTS 25:15; 28:4; **2 THESS.** 1:9; **JUDE** 1:7

1350. ***δίκτυον diktuon***
MATT. 4:20,21; **MARK** 1:18,19; **LUKE** 5:2,4-6; **JOHN** 21:6,8,11

1351. ***δίλογος dilogos***
1 TIM. 3:8

1352. ***διό dio***
MATT. 27:8; **LUKE** 1:35; 7:7; **ACTS** 10:29; 13:35; 15:19; 20:26,31; 24:26; 25:26; 26:3; 27:25,34; **ROM.** 1:24; 2:1; 4:22; 13:5; 15:7,22; **1 COR.** 12:3; **2 COR.** 2:8; 4:13,16; 5:9; 6:17; 12:10; **EPH.** 2:11; 3:13; 4:8,25; 5:14; **PHIL.** 2:9; **1 THESS.** 2:18; 3:1; 5:11; **PHILE.** 1:8; **HEB.** 3:7,10; 6:1; 10:5; 11:12,16; 12:12,28; 13:12; **JAMES** 1:21; 4:6; **1 PET.** 1:13; 2:6; **2 PET.** 1:10,12; 3:14

1353. ***διοδεύω diodeuō***
LUKE 8:1; **ACTS** 17:1

1354. ***Διονύσιος Dionusios***
ACTS 17:34

1355. ***διόπερ dioper***
1 COR. 8:13; 10:14; 14:13

1356. ***διοπετής diopetēs***
ACTS 19:35

1357. ***διόρθωσις diorthōsis***
HEB. 9:10

1358. ***διορύσσω, διορύττω diorussō, dioruttō***
MATT. 6:19,20; 24:43; **LUKE** 12:39

1359. ***Διόσκουροι Dioskouroi***
ACTS 28:11

1360. ***διότι dioti***
LUKE 1:13; 2:7; 21:28; **ACTS** 10:20; 17:31; 18:10; 22:18; **ROM.** 1:19,21; 3:20; 8:7; **1 COR.** 15:9; **GAL.** 2:16; **PHIL.** 2:26; **1 THESS.** 2:8; 4:6; **HEB.** 11:5,23; **JAMES** 4:3; **1 PET.** 1:16,24

1361. ***Διοτρεφής Diotrephēs***
3 JOHN 1:9

1362. ***διπλοῦς diplous***
MATT. 23:15; **1 TIM.** 5:17; **REV.** 18:6

1363. ***διπλόω diploō***
REV. 18:6

1364. ***δίς dis***
MARK 14:30,72; **LUKE** 18:12; **PHIL.** 4:16; **1 THESS.** 2:18; **JUDE** 1:12

1365. ***διστάζω distazō***
MATT. 14:31; 28:17

1366. ***δίστομος distomos***
HEB. 4:12; **REV.** 1:16; 2:12

1367. ***δισχίλιοι dischilioi***
MARK 5:13

1368. ***διϋλίζω diulizō***
MATT. 23:24

1369. ***διχάζω dichazō***
MATT. 10:35

1370. ***διχοστασία dichostasia***
ROM. 16:17; **1 COR.** 3:3; **GAL.** 5:20

1371. ***διχοτομέω dichotomeō***
MATT. 24:51; **LUKE** 12:46

1372. ***διψάω dipsaō***
MATT. 5:6; 25:35,37,42,44; **JOHN** 4:13-15; 6:35; 7:37; 19:28; **ROM.** 12:20; **1 COR.** 4:11; **REV.** 7:16; 21:6; 22:17

1373. ***δίψος dipsos***
2 COR. 11:27

1374. ***δίψυχος dipsuchos***
JAMES 1:8; 4:8

1375. ***διωγμός diōgmos***
MATT. 13:21; **MARK** 4:17; 10:30; **ACTS** 8:1; 13:50; **ROM.** 8:35; **2 COR.** 12:10; **2 THESS.** 1:4; **2 TIM.** 3:11

1376. ***διώκτης diōktēs***
1 TIM. 1:13

1377. ***διώκω diōkō***
MATT. 5:10-12,44; 10:23; 23:34; **LUKE** 17:23; 21:12; **JOHN** 5:16; 15:20; **ACTS** 7:52; 9:4,5; 22:4,7,8; 26:11,14,15; **ROM.** 9:30,31; 12:13,14; 14:19; **1 COR.** 4:12; 14:1; 15:9; **2 COR.** 4:9; **GAL.** 1:13,23; 4:29; 5:11; 6:12; **PHIL.** 3:6,12, 14; **1 THESS.** 5:15; **1 TIM.** 6:11; **2 TIM.** 2:22; 3:12; **HEB.** 12:14; **1 PET.** 3:11; **REV.** 12:13

1378. ***δόγμα dogma***
LUKE 2:1; **ACTS** 16:4; 17:7; **EPH.** 2:15; **COL.** 2:14

1379. ***δογματίζω dogmatizō***
COL. 2:20

1380. ***δοκέω dokeō***
MATT. 3:9; 6:7; 17:25; 18:12; 21:28; 22:17,42; 24:44; 26:53,66; **MARK** 6:49; 10:42; **LUKE** 1:3; 8:18; 10:36; 12:40,51; 13:2,4; 17:9; 19:11; 22:24; 24:37; **JOHN** 5:39,45; 11:13,56; 13:29; 16:2; 20:15; **ACTS** 12:9; 15:22,25,28,34; 17:18; 25:27; 26:9; 27:13; **1 COR.** 3:18; 4:9; 7:40; 8:2; 10:12; 11:16; 12:22,23; 14:37; **2 COR.** 10:9; 11:16; 12:19; **GAL.** 2:2,6,9; 6:3; **PHIL.** 3:4; **HEB.** 4:1; 10:29; 12:10,11; **JAMES** 1:26; 4:5

1381. ***δοκιμάζω dokimazō***
LUKE 12:56; 14:19; **ROM.** 1:28; 2:18; 12:2; 14:22; **1 COR.** 3:13; 11:28; 16:3; **2 COR.** 8:8, 22; 13:5; **GAL.** 6:4; **EPH.** 5:10; **PHIL.** 1:10; **1 THESS.** 2:4; 5:21; **1 TIM.** 3:10; **HEB.** 3:9; **1 PET.** 1:7; **1 JOHN** 4:1

1382. ***δοκιμή dokimē***
ROM. 5:4; **2 COR.** 2:9; 8:2; 9:13; 13:3; **PHIL.** 2:22

1383. ***δοκίμιον dokimion***
JAMES 1:3; **1 PET.** 1:7

1384. ***δόκιμος dokimos***
ROM. 14:18; 16:10; **1 COR.** 11:19; **2 COR.** 10:18; 13:7; **2 TIM.** 2:15; **JAMES** 1:12

1385. ***δοκός dokos***
MATT. 7:3-5; **LUKE** 6:41,42

1386. ***δόλιος dolios***
2 COR. 11:13

1387. ***δολιόω dolioō***
ROM. 3:13

1388. ***δόλος dolos***
MATT. 26:4; **MARK** 7:22; 14:1; **JOHN** 1:47; **ACTS** 13:10; **ROM.** 1:29; **2 COR.** 12:16; **1 THESS.** 2:3; **1 PET.** 2:1,22; 3:10; **REV.** 14:5

1389. ***δολόω doloō***
2 COR. 4:2

1390. ***δόμα doma***
MATT. 7:11; **LUKE** 11:13; **EPH.** 4:8; **PHIL.** 4:17

1391. ***δόξα doxa***
MATT. 4:8; 6:13,29; 16:27; 19:28; 24:30; 25:31; **MARK** 8:38; 10:37; 13:26; **LUKE** 2:9,14,32; 4:6; 9:26,31,32; 12:27; 14:10; 17:18; 19:38; 21:27; 24:26; **JOHN** 1:14; 2:11; 5:41,44; 7:18; 8:50,54; 9:24; 11:4,40; 12:41,43; 17:5,22,24; **ACTS** 7:2,55; 12:23; 22:11; **ROM.** 1:23; 2:7,10; 3:7,23; 4:20; 5:2; 6:4; 8:18,21; 9:4,23; 11:36; 15:7; 16:27; **1 COR.** 2:7,8; 10:31; 11:7,15; 15:40,41,43; **2 COR.** 1:20; 3:7-11,18; 4:4,6,15, 17; 6:8; 8:19,23; **GAL.** 1:5; **EPH.** 1:6,12,14,17, 18; 3:13,16,21; **PHIL.** 1:11; 2:11; 3:19,21; 4:19,20; **COL.** 1:11,27; 3:4; **1 THESS.** 2:6,12, 20; **2 THESS.** 1:9; 2:14; **1 TIM.** 1:11,17; 3:16; **2 TIM.** 2:10; 4:18; **TITUS** 2:13; **HEB.** 1:3; 2:7,9,10; 3:3; 9:5; 13:21; **JAMES** 2:1; **1 PET.** 1:7,11,21,24; 4:11,13,14; 5:1,4,10,11; **2 PET.** 1:3,17; 2:10; 3:18; **JUDE** 1:8,24,25; **REV.** 1:6; 4:9,11; 5:12,13; 7:12; 11:13; 14:7; 15:8; 16:9; 18:1; 19:1,7; 21:11,23,24,26

1392. ***δοξάζω doxazō***
MATT. 5:16; 6:2; 9:8; 15:31; **MARK** 2:12; **LUKE** 2:20; 4:15; 5:25,26; 7:16; 13:13; 17:15; 18:43; 23:47; **JOHN** 7:39; 8:54; 11:4; 12:16, 23,28; 13:31,32; 14:13; 15:8; 16:14; 17:1,4,5, 10; 21:19; **ACTS** 3:13; 4:21; 11:18; 13:48; 21:20; **ROM.** 1:21; 8:30; 11:13; 15:6,9; **1 COR.** 6:20; 12:26; **2 COR.** 3:10; 9:13; **GAL.** 1:24; **2 THESS.** 3:1; **HEB.** 5:5; **1 PET.** 1:8; 2:12; 4:11,14,16; **REV.** 15:4; 18:7

1393. ***Δορκάς Dorkas***
ACTS 9:36,39

1394. ***δόσις dosis***
PHIL. 4:15; **JAMES** 1:17

1395. ***δότης dotēs***
2 COR. 9:7

1396. ***δουλαγωγέω doulagōgeō***
1 COR. 9:27

1397. ***δουλεία douleia***
ROM. 8:15,21; **GAL.** 4:24; 5:1; **HEB.** 2:15

1398. ***δουλεύω douleuō***
MATT. 6:24; **LUKE** 15:29; 16:13; **JOHN** 8:33; **ACTS** 7:7; 20:19; **ROM.** 6:6; 7:6,25; 9:12; 12:11; 14:18; 16:18; **GAL.** 4:8,9,25; 5:13; **EPH.** 6:7; **PHIL.** 2:22; **COL.** 3:24; **1 THESS.** 1:9; **1 TIM.** 6:2; **TITUS** 3:3

1399. ***δούλη doulē***
LUKE 1:38,48; **ACTS** 2:18

1400. ***δοῦλον doulon***
ROM. 6:19

1401. ***δοῦλος doulos*** **subst.**
MATT. 8:9; 10:24,25; 13:27,28; 18:23,26-28,32; 20:27; 21:34-36; 22:3,4,6,8,10; 24:45,46,48,50; 25:14,19,21,23,26,30; 26:51; **MARK** 10:44; 12:2,4; 13:34; 14:47; **LUKE** 2:29; 7:2,3,8,10; 12:37,38,43,45-47; 14:17,21-23; 15:22; 17:7,9, 10; 19:13,15,17,22; 20:10,11; 22:50; **JOHN** 4:51; 8:34,35; 13:16; 15:15,20; 18:10,18,26; **ACTS** 2:18; 4:29; 16:17; **ROM.** 1:1; 6:16,17,20; **1 COR.** 7:21-23; 12:13; **2 COR.** 4:5; **GAL.** 1:10; 3:28; 4:1,7; **EPH.** 6:5,6,8; **PHIL.** 1:1; 2:7; **COL.** 3:11,22; 4:1,12; **1 TIM.** 6:1; **2 TIM.** 2:24; **TITUS** 1:1; 2:9; **PHILE.** 1:16; **JAMES** 1:1; **1 PET.** 2:16; **2 PET.** 1:1; 2:19; **JUDE** 1:1; **REV.** 1:1; 2:20; 6:15; 7:3; 10:7; 11:18; 13:16; 15:3; 19:2,5,18; 22:3,6

1402. ***δουλόω douloō***
ACTS 7:6; **ROM.** 6:18,22; **1 COR.** 7:15; 9:19; **GAL.** 4:3; **TITUS** 2:3; **2 PET.** 2:19

1403. ***δοχή dochē***
LUKE 5:29; 14:13

1404. ***δράκων drakōn***
REV. 12:3,4,7,9,13,16,17; 13:2,4,11; 16:13; 20:2

1405. ***δράσσομαι, δράττομαι drassomai, drattomai***
1 COR. 3:19

1406. ***δραχμή drachmē***
LUKE 15:8,9

1407. ***δρέπανον drepanon***
MARK 4:29; **REV.** 14:14-19

1408. ***δρόμος dromos***
ACTS 13:25; 20:24; **2 TIM.** 4:7

1409. ***Δρούσιλλα Drousilla***
ACTS 24:24

1410. ***δύναμαι dunamai***
MATT. 3:9; 5:14,36; 6:24,27; 7:18; 8:2; 9:15,28; 10:28; 12:29,34; 16:3; 17:16,19; 19:12,25; 20:22; 22:46; 26:9,42,53,61; 27:42; **MARK** 1:40,45; 2:4,7,19; 3:20,23-27; 4:32,33; 5:3; 6:5,19; 7:15, 18,24; 8:4; 9:3,22,23,28,29,39; 10:26,38,39; 14:5,7; 15:31; **LUKE** 1:20,22; 3:8; 5:12,21,34; 6:39,42; 8:19; 9:40; 11:7; 12:25,26; 13:11; 14:20,26,27,33; 16:2,13,26; 18:26; 19:3; 20:36; 21:15; **JOHN** 1:46; 3:2-5,9,27; 5:19,30,44; 6:44,52,60,65; 7:7,34,36; 8:21,22,43; 9:4,16,33; 10:21,29,35; 11:37; 12:39; 13:33,36,37; 14:5,17; 15:4,5; 16:12; **ACTS** 4:16,20; 5:39; 8:31; 10:47; 13:39; 15:1; 17:19; 19:40; 20:32; 21:34; 24:8, 11,13; 25:11; 26:32; 27:12,15,31,39,43; **ROM.** 8:7,8,39; 15:14; 16:25; **1 COR.** 2:14; 3:1,2,11;

6:5; 7:21; 10:13,21; 12:3,21; 14:31; 15:50; **2 COR.** 1:4; 3:7; 13:8; **GAL.** 3:21; **EPH.** 3:4, 20; 6:11,13,16; **PHIL.** 3:21; **1 THESS.** 2:6; 3:9; **1 TIM.** 5:25; 6:7,16; **2 TIM.** 2:13; 3:7,15; **HEB.** 2:18; 3:19; 4:15; 5:2,7; 7:25; 9:9; 10:1,11; **JAMES** 1:21; 2:14; 3:8,12; 4:2,12; **1 JOHN** 3:9; 4:20; **JUDE** 1:24; **REV.** 2:2; 3:8; 5:3; 6:17; 7:9; 9:20; 13:4,17; 14:3; 15:8

1411. *δύναμις dunamis*

MATT. 6:13; 7:22; 11:20,21,23; 13:54,58; 14:2; 22:29; 24:29,30; 25:15; 26:64; **MARK** 5:30; 6:2,5,14; 9:1,39; 12:24; 13:25,26; 14:62; **LUKE** 1:17,35; 4:14,36; 5:17; 6:19; 8:46; 9:1; 10:13,19; 19:37; 21:26,27; 22:69; 24:49; **ACTS** 1:8; 2:22; 3:12; 4:7,33; 6:8; 8:10,13; 10:38; 19:11; **ROM.** 1:4,16,20; 8:38; 9:17; 15:13,19; **1 COR.** 1:18,24; 2:4,5; 4:19,20; 5:4; 6:14; 12:10,28,29; 14:11; 15:24,43,56; **2 COR.** 1:8; 4:7; 6:7; 8:3; 12:9, 12; 13:4; **GAL.** 3:5; **EPH.** 1:19,21; 3:7,16,20; **PHIL.** 3:10; **COL.** 1:11,29; **1 THESS.** 1:5; **2 THESS.** 1:7,11; 2:9; **2 TIM.** 1:7,8; 3:5; **HEB.** 1:3; 2:4; 6:5; 7:16; 11:11,34; **1 PET.** 1:5; 3:22; **2 PET.** 1:3,16; 2:11; **REV.** 1:16; 3:8; 4:11; 5:12; 7:12; 11:17; 12:10; 13:2; 15:8; 17:13; 18:3; 19:1

1412. *δυναμόω dynamoō*

COL. 1:11

1413. *δυνάστης dunastēs*

LUKE 1:52; **ACTS** 8:27; **1 TIM.** 6:15

1414. *δυνατέω dunateō*

2 COR. 13:3

1415. *δυνατός dunatos*

MATT. 19:26; 24:24; 26:39; **MARK** 9:23; 10:27; 13:22; 14:35,36; **LUKE** 1:49; 14:31; 18:27; 24:19; **ACTS** 2:24; 7:22; 11:17; 18:24; 20:16; 25:5; **ROM.** 4:21; 9:22; 11:23; 12:18; 14:4; 15:1; **1 COR.** 1:26; **2 COR.** 9:8; 10:4; 12:10; 13:9; **GAL.** 4:15; **2 TIM.** 1:12; **TITUS** 1:9; **HEB.** 11:19; **JAMES** 3:2; **REV.** 6:15

1416. *δύνω dunō*

MARK 1:32; **LUKE** 4:40

1417. *δύο duo*

MATT. 4:18,21; 5:41; 6:24; 8:28; 9:27; 10:10,29; 11:2; 14:17,19; 18:8,9,16,19,20; 19:5,6; 20:21,24,30; 21:1,28,31; 22:40; 24:40,41; 25:15,17,22; 26:2,37,60; 27:21,38,51; **MARK** 6:7,9,38,41; 9:43,45,47; 10:8; 11:1; 12:42; 14:1, 13; 15:27,38; 16:12; **LUKE** 2:24; 3:11; 5:2; 7:19,41; 9:3,13,16,30,32; 10:1,35; 12:6,52; 15:11; 16:13; 17:34-36; 18:10; 19:29; 21:2; 22:38; 23:32; 24:4,13; **JOHN** 1:35,37,40; 2:6; 4:40,43; 6:9; 8:17; 11:6; 19:18; 20:4,12; 21:2; **ACTS** 1:10,23,24; 7:29; 9:38; 10:7; 12:6; 19:10,22,34; 21:33; 23:23; **1 COR.** 6:16; 14:27,29; **2 COR.** 13:1; **GAL.** 4:22,24; **EPH.** 2:15; 5:31; **PHIL.** 1:23; **1 TIM.** 5:19; **HEB.** 6:18; 10:28; **REV.** 9:12,16; 11:2-4,10; 12:14; 13:5,11; 19:20

1419. *δυσβάστακτος dusbastaktos*

MATT. 23:4; **LUKE** 11:46

1420. *δυσεντερία dusenteria*

ACTS 28:8

1421. *δυσερμήνευτος dusermēneutos*

HEB. 5:11

1422. *δύσκολος duskolos*

MARK 10:24

1423. *δυσκόλως duskolōs*

MATT. 19:23; **MARK** 10:23; **LUKE** 18:24

1424. *δυσμή dusmē*

MATT. 8:11; 24:27; **LUKE** 12:54; 13:29; **REV.** 21:13

1425. *δυσνόητος dusnoētos*

2 PET. 3:16

1426. *δυσφημία dusphēmia*

2 COR. 6:8

1427. *δώδεκα dōdeka*

MATT. 9:20; 10:1,2,5; 11:1; 14:20; 19:28; 20:17; 26:14,20,47,53; **MARK** 3:14; 4:10; 5:25,42; 6:7,43; 8:19; 9:35; 10:32; 11:11; 14:10, 17,20,43; **LUKE** 2:42; 6:13; 8:1,42,43; 9:1,12, 17; 18:31; 22:3,14,30,47; **JOHN** 6:13,67,70,71; 11:9; 20:24; **ACTS** 6:2; 7:8; **1 COR.** 15:5; **JAMES** 1:1; **REV.** 7:5-8; 12:1; 21:12,14,16,21; 22:2

1428. ***δωδέκατος dōdekatos***
REV. 21:20

1429. ***δωδεκάφυλον dōdekaphulon***
ACTS 26:7

1430. ***δῶμα dōma***
MATT. 10:27; 24:17; **MARK** 13:15; **LUKE** 5:19; 12:3; 17:31; **ACTS** 10:9

1431. ***δωρεά dōrea***
JOHN 4:10; **ACTS** 2:38; 8:20; 10:45; 11:17; **ROM.** 5:15,17; **2 COR.** 9:15; **EPH.** 3:7; 4:7; **HEB.** 6:4

1432. ***δωρεάν dōrean***
MATT. 10:8; **JOHN** 15:25; **ROM.** 3:24; **2 COR.** 11:7; **GAL.** 2:21; **2 THESS.** 3:8; **REV.** 21:6; 22:17

1433. ***δωρέομαι dōreomai***
MARK 15:45; **2 PET.** 1:3,4

1434. ***δώρημα dōrēma***
ROM. 5:16; **JAMES** 1:17

1435. ***δῶρον dōron***
MATT. 2:11; 5:23,24; 8:4; 15:5; 23:18,19; **MARK** 7:11; **LUKE** 21:1,4; **EPH.** 2:8; **HEB.** 5:1; 8:3,4; 9:9; 11:4; **REV.** 11:10

E

1436. ***ἔα ea***
MARK 1:24; **LUKE** 4:34

1439. ***ἐάω eaō***
MATT. 24:43; **LUKE** 4:41; 22:51; **ACTS** 5:38; 14:16; 16:7; 19:30; 23:32; 27:32,40; 28:4; **1 COR.** 10:13; **REV.** 2:20

1440. ***ἑβδομήκοντα hebdomēkonta***
LUKE 10:1,17; **ACTS** 7:14; 23:23; 27:37

1441. ***ἑβδομηκοντακίς hebdomēkontakis***
MATT. 18:22

1442. ***ἕβδομος hebdomos***
JOHN 4:52; **HEB.** 4:4; **JUDE** 1:14; **REV.** 8:1; 10:7; 11:15; 16:17; 21:20

1443. ***Ἑβέρ Eber***
LUKE 3:35

1444. ***Ἑβραϊκός Hebraikos***
LUKE 23:38

1445. ***Ἑβραῖος Hebraios***
ACTS 6:1; **2 COR.** 11:22; **PHIL.** 3:5

1446. ***Ἑβραΐς Hebrais***
ACTS 21:40; 22:2; 26:14

1447. ***Ἑβραϊστί Hebraisti***
JOHN 5:2; 19:13,17,20; **REV.** 9:11; 16:16

1448. ***ἐγγίζω eggizō***
MATT. 3:2; 4:17; 10:7; 15:8; 21:1,34; 26:45,46; **MARK** 1:15; 11:1; 14:42; **LUKE** 7:12; 10:9,11; 12:33; 15:1,25; 18:35,40; 19:29,37,41; 21:8,20, 28; 22:1,47; 24:15,28; **ACTS** 7:17; 9:3; 10:9; 21:33; 22:6; 23:15; **ROM.** 13:12; **PHIL.** 2:30; **HEB.** 7:19; 10:25; **JAMES** 4:8; 5:8; **1 PET.** 4:7

1449. ***ἐγγράφω eggraphō***
2 COR. 3:2,3

1450. ***ἔγγυος egguos***
HEB. 7:22

1451. ***ἐγγύς eggus***
MATT. 24:32,33; 26:18; **MARK** 13:28,29; **LUKE** 19:11; 21:30,31; **JOHN** 2:13; 3:23; 6:4,19,23; 7:2; 11:18,54,55; 19:20,42; **ACTS** 1:12; 9:38; 27:8; **ROM.** 10:8; **EPH.** 2:13,17; **PHIL.** 4:5; **HEB.** 6:8; 8:13; **REV.** 1:3; 22:10

1452. ***ἐγγύτερον egguteron***
ROM. 13:11

1453. ***ἐγείρω egeirō***
MATT. 2:13,14,20,21; 3:9; 8:15,25,26; 9:5-7,19,25; 10:8; 11:5,11; 12:11,42; 14:2; 16:21; 17:7,23; 24:7,11,24; 25:7; 26:32,46; 27:52,63,64; 28:6,7; **MARK** 1:31; 2:9,11,12; 3:3; 4:27; 5:41;

6:14,16; 9:27; 10:49; 12:26; 13:8,22; 14:28,42; 16:6,14; **LUKE** 1:69; 3:8; 5:23,24; 6:8; 7:14, 16,22; 8:24,54; 9:7,22; 11:8,31; 13:25; 20:37; 21:10; 24:6,34; **JOHN** 2:19,20,22; 5:8,21; 7:52; 11:29; 12:1,9,17; 13:4; 14:31; 21:14; **ACTS** 3:6,7,15; 4:10; 5:30; 9:8; 10:26,40; 12:7; 13:22, 23,30,37; 26:8; **ROM.** 4:24,25; 6:4,9; 7:4; 8:11, 34; 10:9; 13:11; **1 COR.** 6:14; 15:4,12-17,20,29, 32,35,42-44,52; **2 COR.** 1:9; 4:14; 5:15; **GAL.** 1:1; **EPH.** 1:20; 5:14; **COL.** 2:12; **1 THESS.** 1:10; **2 TIM.** 2:8; **HEB.** 11:19; **JAMES** 5:15; **1 PET.** 1:21; **REV.** 11:1

1454. ***ἔγερσις egersis***
MATT. 27:53

1455. ***ἐγκάθετος egkathetos***
LUKE 20:20

1456. ***ἐγκαίνια egkainia***
JOHN 10:22

1457. ***ἐγκαινίζω egkainizō***
HEB. 9:18; 10:20

1458. ***ἐγκαλέω egkaleō***
ACTS 19:38,40; 23:28,29; 26:2,7; **ROM.** 8:33

1459. ***ἐγκαταλείπω egkataleipō***
MATT. 27:46; **MARK** 15:34; **ACTS** 2:27; **ROM.** 9:29; **2 COR.** 4:9; **2 TIM.** 4:10,16; **HEB.** 10:25; 13:5

1460. ***ἐγκατοικέω egkatoikeō***
2 PET. 2:8

1461. ***ἐγκεντρίζω egkentrizō***
ROM. 11:17,19,23,24

1462. ***ἔγκλημα egklēma***
ACTS 23:29; 25:16

1463. ***ἐγκομβόομαι egkomboomai***
1 PET. 5:5

1464. ***ἐγκοπή egkopē***
1 COR. 9:12

1465. ***ἐγκόπτω egkoptō***
ACTS 24:4; **ROM.** 15:22; **GAL.** 5:7; **1 THESS.** 2:18; **1 PET.** 3:7

1466. ***ἐγκράτεια egkrateia***
ACTS 24:25; **GAL.** 5:23; **2 PET.** 1:6

1467. ***ἐγκρατεύομαι egkrateuomai***
1 COR. 7:9; 9:25

1468. ***ἐγκρατής egkratēs***
TITUS 1:8

1469. ***ἐγκρίνω egkrinō***
2 COR. 10:12

1470. ***ἐγκρύπτω egkruptō***
MATT. 13:33; **LUKE** 13:21

1471. ***ἔγκυος egkuos***
LUKE 2:5

1472. ***ἐγχρίω egchriō***
REV. 3:18

1474. ***ἐδαφίζω edaphizō***
LUKE 19:44

1475. ***ἔδαφος edaphos***
ACTS 22:7

1476. ***ἕδραῖος hedraios***
1 COR. 7:37; 15:58; **COL.** 1:23

1477. ***ἑδραίωμα hedraiōma***
1 TIM. 3:15

1478. ***Ἐζεκίας Ezekias***
MATT. 1:9,10

1479. ***ἐθελοθρησκεία ethelothrēskeia***
COL. 2:23

1480. ***ἐθίζω ethizō***
LUKE 2:27

1481. ***ἐθνάρχης ethnarchēs***
2 COR. 11:32

1482. ***ἐθνικός ethnikos***
MATT. 6:7; 18:17

1483. ***ἐθνικῶς ethnikōs***
GAL. 2:14

1484. ***ἔθνος ethnos***
MATT. 4:15; 6:32; 10:5,18; 12:18,21; 20:19,25; 21:43; 24:7,9,14; 25:32; 28:19; **MARK** 10:33, 42; 11:17; 13:8,10; **LUKE** 2:32; 7:5; 12:30; 18:32; 21:10,24,25; 22:25; 23:2; 24:47; **JOHN** 11:48,50-52; 18:35; **ACTS** 2:5; 4:25,27; 7:7,45; 8:9; 9:15; 10:22,35,45; 11:1,18; 13:19,42,46-48; 14:2,5,16,27; 15:3,7,12,14,17,19,23; 17:26; 18:6; 21:11,19,21,25; 22:21; 24:2,10,17; 26:4,17,20, 23; 28:19,28; **ROM.** 1:5,13; 2:14,24; 3:29; 4:17, 18; 9:24,30; 10:19; 11:11-13,25; 15:9-12,16,18, 27; 16:4,26; **1 COR.** 5:1; 10:20; 12:2; **2 COR.** 11:26; **GAL.** 1:16; 2:2,8,9,12,14,15; 3:8,14; **EPH.** 2:11; 3:1,6,8; 4:17; **COL.** 1:27; **1 THESS.** 2:16; 4:5; **1 TIM.** 2:7; 3:16; **2 TIM.** 1:11; 4:17; **1 PET.** 2:9,12; 4:3; **3 JOHN** 1:7; **REV.** 2:26; 5:9; 7:9; 10:11; 11:2,9,18; 12:5; 13:7; 14:6,8; 15:4; 16:19; 17:15; 18:3,23; 19:15; 20:3,8; 21:24, 26; 22:2

1485. ***ἔθος ethos***
LUKE 1:9; 2:42; 22:39; **JOHN** 19:40; **ACTS** 6:14; 15:1; 16:21; 21:21; 25:16; 26:3; 28:17; **HEB.** 10:25

1486. ***ἔθω ethō***
MATT. 27:15; **MARK** 10:1; **LUKE** 4:16; **ACTS** 17:2

1488. ***εἰ ei***
MATT. 2:6; 4:3,6; 5:25; 11:3; 14:28,33; 16:16-18,23; 22:16; 25:24; 26:63,73; 27:11,40; **MARK** 1:11,24; 3:11; 8:29; 12:14,34; 14:61,70; 15:2; **LUKE** 3:22; 4:3,9,34,41; 7:19,20; 15:31; 19:21; 22:58,67,70; 23:3,37,39,40; **JOHN** 1:19,21,22, 25,42,49; 3:10; 4:12,19; 6:69; 7:52; 8:25,48,53; 9:28; 10:24; 11:27; 18:17,25,33,37; 19:9,12; 21:12; **ACTS** 9:5; 13:33; 21:38; 22:8,27; 26:15; **ROM.** 2:1; 9:20; 14:4; **GAL.** 4:7; **HEB.** 1:5,12; 5:5; **JAMES** 4:11,12; **REV.** 2:9; 3:1,15-17; 4:11; 5:9; 16:5

1489. ***εἴγε eige***
2 COR. 5:3; **GAL.** 3:4; **EPH.** 3:2; 4:21; **COL.** 1:23

1490. I. ***εἰ δέ μή ei de mē***
MARK 2:21,22; **JOHN** 14:2,11; **REV.** 2:5,16

II. ***εἰ δέ μή γε ei de mē ge***
MATT. 6:1; 9:17; **LUKE** 5:36,37; 10:6; 13:9; 14:32; **2 COR.** 11:16

1491. ***εἶδος eidos***
LUKE 3:22; 9:29; **JOHN** 5:37; **2 COR.** 5:7; **1 THESS.** 5:22

1493. ***εἰδωλεῖον eidōleion***
1 COR. 8:10

1494. ***εἰδωλόθυτον eidōlothuton***
ACTS 15:29; 21:25; **1 COR.** 8:1,4,7,10; 10:19,28; **REV.** 2:14,20

1495. ***εἰδωλολατρεία eidōlolatreia***
1 COR. 10:14; **GAL.** 5:20; **COL.** 3:5; **1 PET.** 4:3

1496. ***εἰδωλολάτρης eidōlolatrēs***
I COR 5:10,11; 6:9; 10:7; **EPH.** 5:5; **REV.** 21:8; 22:15

1497. ***εἴδωλον eidōlon***
ACTS 7:41; 15:20; **ROM.** 2:22; **1 COR.** 8:4,7; 10:19; 12:2; **2 COR.** 6:16; **1 THESS.** 1:9; **1 JOHN** 5:21; **REV.** 9:20

1498. ***εἴην eiēn***
(All opt. forms of εἰμί)
LUKE 1:29; 3:15; 8:9; 9:46; 15:26; 18:36; 22:23; **JOHN** 13:24; **ACTS** 8:20; 10:17; 21:33; **REV.** 3:15

1499. ***εἰ καί ei kai***
MATT. 26:33; **LUKE** 11:8; 18:4; **2 COR.** 4:3, 16; 5:16; 7:8,12; 11:15; 12:11,15; **PHIL.** 2:17; 3:12; **HEB.** 6:9

1500. ***εἰκῆ eikē***
MATT. 5:22; **ROM.** 13:4; **1 COR.** 15:2; **GAL.** 3:4; 4:11; **COL.** 2:18

1501. ***εἴκοσι eikosi***
LUKE 14:31; **JOHN** 6:19; **ACTS** 1:15; 27:28; **1 COR.** 10:8; **REV.** 4:4,10; 5:8,14; 11:16; 19:4

1502. ***εἴκω eikō***
GAL. 2:5

1503. ***εἴκω eikō***
JAMES 1:6,23

1504. ***εἰκών eikōn***
MATT. 22:20; **MARK** 12:16; **LUKE** 20:24; **ROM.** 1:23; 8:29; **1 COR.** 11:7; 15:49; **2 COR.** 3:18; 4:4; **COL.** 1:15; 3:10; **HEB.** 10:1; **REV.** 13:14,15; 14:9,11; 15:2; 16:2; 19:20; 20:4

1505. ***εἰλικρίνεια eilikrineia***
1 COR. 5:8; **2 COR.** 1:12; 2:17

1506. ***εἰλικρινής eilikrinēs***
PHIL. 1:10; **2 PET.** 3:1

1507. ***εἱλίσσω heilissō***
REV. 6:14

1508. ***εἰ μή ei mē***
MATT. 5:13; 11:27; 12:4,24,39; 13:57; 14:17; 15:24; 16:4; 17:8,21; 19:9,17; 21:19; 24:22,36; **MARK** 2:7,26; 5:37; 6:4,5,8; 8:14; 9:9,29; 10:18; 11:13; 13:20,32; **LUKE** 4:26,27; 5:21; 6:4; 8:51; 10:22; 11:29; 17:18; 18:19; **JOHN** 3:13; 6:22,46; 9:33; 10:10; 14:6; 15:22,24; 17:12; 18:30; 19:11,15; **ACTS** 11:19; 21:25; 26:32; **ROM.** 7:7; 9:29; 11:15; 13:1,8; 14:14; **1 COR.** 1:14; 2:2,11; 7:17; 8:4; 10:13; 12:3; 14:5; 15:2; **2 COR.** 2:2; 3:1; 12:5,13; **GAL.** 1:7,19; 6:14; **EPH.** 4:9; **PHIL.** 4:15; **1 TIM.** 5:19; **HEB.** 3:18; **1 JOHN** 2:22; 5:5; **REV.** 2:17; 9:4; 13:17; 14:3; 19:12; 21:27

1509. ***εἰ μή τι ei mē ti***
LUKE 9:13; **1 COR.** 7:5; **2 COR.** 13:5

1512. ***εἴ περ ei per***
ROM. 8:9,17; **1 COR.** 8:5; 15:15; **2 THESS.** 1:6; **1 PET.** 2:3

1513. ***εἴ πως ei pōs***
ACTS 27:12; **ROM.** 1:10; 11:14; **PHIL.** 3:11

1514. ***εἰρηνεύω eirēneuō***
MARK 9:50; **ROM.** 12:18; **2 COR.** 13:11; **1 THESS.** 5:13

1515. ***εἰρήνη eirēnē***
MATT. 10:13,34; **MARK** 5:34; **LUKE** 1:79; 2:14,29; 7:50; 8:48; 10:5,6; 11:21; 12:51; 14:32; 19:38,42; 24:36; **JOHN** 14:27; 16:33; 20:19,21, 26; **ACTS** 7:96; 9:31; 10:36; 12:20; 15:33; 16:36; 24:2; **ROM.** 1:7; 2:10; 3:17; 5:1; 8:6; 10:15; 14:17,19; 15:13,33; 16:20; **1 COR.** 1:3; 7:15; 14:33; 16:11; **2 COR.** 1:2; 13:11; **GAL.** 1:3; 5:22; 6:16; **EPH.** 1:2; 2:14,15,17; 4:3; 6:15,23; **PHIL.** 1:2; 4:7,9; **COL.** 1:2; 3:15; **1 THESS.** 1:1; 5:3,23; **2 THESS.** 1:2; 3:16; **1 TIM.** 1:2; **2 TIM.** 1:2; 2:22; **TITUS** 1:4; **PHILE.** 1:3; **HEB.** 7:2; 11:31; 12:14; 13:20; **JAMES** 2:16; 3:18; **1 PET.** 1:2; 3:11; 5:14; **2 PET.** 1:2; 3:14; **2 JOHN** 1:3; **3 JOHN** 1:14; **JUDE** 1:2; **REV.** 1:4; 6:4

1516. ***εἰρηνικός eirēnikos***
HEB. 12:11; **JAMES** 3:17

1517. ***εἰρηνοποιέω eirēnopoieō***
COL. 1:20

1518. ***εἰρηνοποιός eirēnopoios***
MATT. 5:9

1520. ***εἷς, ἕν heis, hen***
MATT. 5:18,29,30,41; 6:24,27,29; 8:19; 10:29,42; 12:11; 13:46; 16:14; 18:5,6,10, 12,14,16,24,28; 19:16,17; 20:13,21; 21:24; 22:35; 23:8-10,15; 24:40; 25:15,18,24,40,45; 26:14,21,47,51; 27:14,15,38,48; **MARK** 2:7; 4:8,20; 5:22; 6:15; 8:14,28; 9:17,37,42; 10:17, 18,21,37; 11:29; 12:6,28,29,32; 13:1; 14:10,18, 20,43,47,51; 15:6,27,36; **LUKE** 4:40; 5:3; 7:41; 9:8; 10:42; 11:46; 12:6,25,27,52; 15:4,7,10,15, 19,26; 16:5,13; 17:2,15,34; 18:10,19,22; 20:3; 22:47,50; 23:17,39; 24:18; **JOHN** 1:3,40; 6:8,9,22,70,71; 7:21,50; 8:41; 9:25; 10:16,30; 11:49,50,52; 12:2,4; 13:21,23; 17:11,21-23; 18:14,22,26,39; 19:34; 20:7,12,24; 21:25; **ACTS** 1:22,24; 2:3,6; 4:32; 11:28; 17:26,27; 20:31; 21:19,26; 23:6,17; 28:25; **ROM.** 3:10,12,30; 5:12,15-19; 9:10; 12:4,5; 15:6; **1 COR.** 3:8; 4:6; 6:5,16,17; 8:4,6; 9:24; 10:17; 11:5; 12:11-14,18-20,26; 14:27,31; **2 COR.** 5:14; 11:2; **GAL.** 3:16,20,28; 4:22; 5:14; **EPH.** 2:14-16,18; 4:4-7,16; 5:33; **PHIL.** 1:27; 2:2; 3:13; **COL.** 3:15;

4:6; **1 THESS.** 2:11; 5:11; **2 THESS.** 1:3; **1 TIM.** 2:5; 5:9; **HEB.** 2:11; 11:12; **JAMES** 2:10,19; 4:12,13; **2 PET.** 3:8; **1 JOHN** 5:7,8; **REV.** 4:8; 5:5; 6:1; 7:13; 8:13; 15:7; 17:1,10; 18:21; 19:17; 21:9,21; 22:2

1521. ***εἰσάγω eisagō***
LUKE 2:27; 14:21; 22:54; **JOHN** 18:16; **ACTS** 7:45; 9:8; 21:28,29,37; **HEB.** 1:6

1522. ***εἰσακούω eisakouō***
MATT. 6:7; **LUKE** 1:13; **ACTS** 10:31; **1 COR.** 14:21; **HEB.** 5:7

1523. ***εἰσδέχομαι eisdechomai***
2 COR. 6:17

1524. ***εἶσειμι eiseimi***
ACTS 3:3; 21:18,26; **HEB.** 9:6

1525. ***εἰσέρχομαι eiserchomai***
MATT. 5:20; 6:6; 7:13,21; 8:5,8; 9:25; 10:5,11, 12; 12:4,29,45; 15:11; 17:25; 18:3,8,9; 19:17,23, 24; 21:10,12; 22:11,12; 23:13; 24:38; 25:10,21, 23; 26:41,58; 27:53; **MARK** 1:21,45; 2:1,26; 3:1,27; 5:12,13,39; 6:10,22,25; 7:17,24; 8:26; 9:25,28,43,45,47; 10:15,23-25; 11:11,15; 13:15; 14:14,38; 15:43; 16:5; **LUKE** 1:9,28,40; 4:16,38; 6:4,6; 7:1,6,36,44,45; 8:30,32,33,41,51; 9:4,34, 46,52; 10:5,8,10,38; 11:26,37,52; 13:24; 14:23; 15:28; 17:7,12,27; 18:17,24,25; 19:1,7,45; 21:21; 22:3,10,40,46; 24:3,26,29; **JOHN** 3:4,5; 4:38; 10:1,2,9; 13:27; 18:1,28,33; 19:9; 20:5,6,8; **ACTS** 1:13,21; 3:8; 5:7,10,21; 9:6,12,17; 10:3, 24,25,27; 11:3,8,12,20; 13:14; 14:1,20,22; 16:15, 40; 17:2; 18:19; 19:8,30; 20:29; 21:8; 23:16,33; 25:23; 28:8; **ROM.** 5:12; 11:25; **1 COR.** 14:23, 24; **HEB.** 3:11,18,19; 4:1,3,5,6,10,11; 6:19,20; 9:12,24,25; 10:5; **JAMES** 2:2; 5:4; **2 JOHN** 1:7; **REV.** 3:20; 11:11; 15:8; 21:27; 22:14

1527. ***εἷς καθ' εἷς heis kath heis***
MARK 14:19; **JOHN** 8:9

1528. ***εἰσκαλέω eiskaleō***
ACTS 10:23

1529. ***εἴσοδος eisodos***
ACTS 13:24; **1 THESS.** 1:9; 2:1; **HEB.** 10:19; **2 PET.** 1:11

1530. ***εἰσπηδάω eispēdaō***
ACTS 14:14; 16:29

1531. ***εἰσπορεύομαι eisporeuomai***
MATT. 15:17; **MARK** 1:21; 4:19; 5:40; 6:56; 7:15,18,19; 11:2; **LUKE** 8:16; 11:33; 19:30; 22:10; **ACTS** 3:2; 8:3; 9:28; 28:30

1532. ***εἰστρέχω eistrechō***
ACTS 12:14

1533. ***εἰσφέρω eispherō***
MATT. 6:13; **LUKE** 5:18,19; 11:4; **ACTS** 17:20; **1 TIM.** 6:7; **HEB.** 13:11

1534. ***εἶτα eita***
MARK 4:17,28; 8:25; **LUKE** 8:12; **JOHN** 13:5; 19:27; 20:27; **1 COR.** 12:28; 15:5,7,24; **1 TIM.** 2:13; 3:10; **HEB.** 12:9; **JAMES** 1:15

1535. ***εἴτε eite***
ROM. 12:6-8; **1 COR.** 3:22; 8:5; 10:31; 12:13, 26; 13:8; 14:7,27; 15:11; **2 COR.** 1:6; 5:9,10,13; 8:23; 12:2,3; **EPH.** 6:8; **PHIL.** 1:18,20,27; **COL.** 1:16,20; **1 THESS.** 5:10; **2 THESS.** 2:15; **1 PET.** 2:13,14

1536. ***εἴ τις ei tis***
MATT. 16:24; **MARK** 4:23; 7:16; 8:23; 9:22,35; **LUKE** 14:26; 19:8; **ACTS** 24:19,20; 25:5; **ROM.** 13:9; **1 COR.** 1:16; 3:14,15,17,18; 7:12; 14:37; 16:22; **2 COR.** 2:10; 5:17; 7:14; 10:7; 11:20; **GAL.** 1:9; **EPH.** 4:29; **PHIL.** 2:1; 3:4,15; 4:8; **2 THESS.** 3:10; **1 TIM.** 1:10; 3:1; 5:16; 6:3; **TITUS** 1:6; **JAMES** 1:23; 3:2; **1 PET.** 3:1; 4:11; **2 JOHN** 1:10; **REV.** 11:5; 13:9,10; 14:9,11; 20:15

1538. ***ἕκαστος hekastos***
MATT. 16:27; 18:35; 25:15; 26:22; **MARK** 13:34; **LUKE** 2:3; 4:40; 6:44; 13:15; 16:5; **JOHN** 6:7; 7:53; 16:32; 19:23; **ACTS** 2:3,6, 8,38; 3:26; 4:35; 11:29; 17:27; 20:31; 21:19,26; **ROM.** 2:6; 12:3; 14:5,12; 15:2; **1 COR.** 1:12; 3:5,8,10,13; 4:5; 7:2,7,17,20,24; 10:24; 11:21; 12:7,11,18; 14:26; 15:23,38; 16:2; **2 COR.** 5:10; 9:7; **GAL.** 6:4,5; **EPH.** 4:7,16,25; 5:33; 6:8; **PHIL.** 2:4; **COL.** 4:6; **1 THESS.** 2:11; 4:4; **2 THESS.** 1:3; **HEB.** 3:13; 6:11; 8:11; 11:21;

JAMES 1:14; **1 PET.** 1:17; 4:10; **REV.** 2:23; 5:8; 6:11; 20:13; 21:21; 22:2,12

1539. ***ἑκάστοτε hekastote***
2 PET. 1:15

1540. ***ἑκατόν hekaton***
MATT. 13:8,23; 18:12,28; **MARK** 4:8,20; 6:40; **LUKE** 15:4; 16:6,7; **JOHN** 19:39; 21:11; **ACTS** 1:15; **REV.** 7:4; 14:1,3; 21:17

1541. ***ἑκατονταέτης hekatontaetēs***
ROM. 4:19

1542. ***ἑκατονταπλασίων hekatontaplasiōn***
MATT. 19:29; **MARK** 10:30; **LUKE** 8:8

1543. I. ***ἑκατοντάρχης hekatontarchēs***
ACTS 10:1,22; 24:23; 27:1,31

II. ***ἑκατόνταρχος hekatontarchos***
MATT. 8:5,8,13; 27:54; **LUKE** 7:2,6; 23:47; **ACTS** 21:32; 22:25,26; 23:17,23; 27:6,11,43; 28:16

1544. ***ἐκβάλλω ekballō***
MATT. 7:4,5,22; 8:12,16,31; 9:25,33,34,38; 10:1,8; 12:20,24,26-28,35; 13:52; 15:17; 17:19; 21:12,39; 22:13; 25:30; **MARK** 1:12,34,39,43; 3:15,22,23; 5:40; 6:13; 7:26; 9:18,28,38,47; 11:15; 12:8; 16:9,17; **LUKE** 4:29; 6:22,42; 8:54; 9:40,49; 10:2,35; 11:14,15,18-20; 13:28,32; 19:45; 20:12,15; **JOHN** 2:15; 6:37; 9:34,35; 10:4; 12:31; **ACTS** 7:58; 9:40; 13:50; 16:37; 27:38; **GAL.** 4:30; **JAMES** 2:25; **3 JOHN** 1:10; **REV.** 11:2

1545. ***ἔκβασις ekbasis***
1 COR. 10:13; **HEB.** 13:7

1546. ***ἐκβολή ekbolē***
ACTS 27:18

1547. ***ἐκγαμίζω ekgamizō***
MATT. 22:30; 24:38; **LUKE** 17:27; **1 COR.** 7:38

1548. ***ἐκγαμίσκω ekgamiskō***
LUKE 20:34,35

1549. ***ἔκγονος ekgonos***
1 TIM. 5:4

1550. ***ἐκδαπανάω ekdapanaō***
2 COR. 12:15

1551. ***ἐκδέχομαι ekdechomai***
JOHN 5:3; **ACTS** 17:16; **1 COR.** 11:33; 16:11; **HEB.** 10:13; 11:10; **JAMES** 5:7; **1 PET.** 3:20

1552. ***ἔκδηλος ekdēlos***
2 TIM. 3:9

1553. ***ἐκδημέω ekdēmeō***
2 COR. 5:6,8,9

1554. ***ἐκδίδωμι ekdidōmi***
MATT. 21:33,41; **MARK** 12:1; **LUKE** 20:9

1555. ***ἐκδιηγέομαι ekdiēgeomai***
ACTS 13:41; 15:3

1556. ***ἐκδικέω ekdikeō***
LUKE 18:3,5; **ROM.** 12:19; **2 COR.** 10:6; **REV.** 6:10; 19:2

1557. ***ἐκδίκησις ekdikēsis***
LUKE 18:7,8; 21:22; **ACTS** 7:24; **ROM.** 12:19; **2 COR.** 7:11; **2 THESS.** 1:8; **HEB.** 10:30; **1 PET.** 2:14

1558. ***ἔκδικος ekdikos***
ROM. 13:4; **1 THESS.** 4:6

1559. ***ἐκδιώκω ekdiōkō***
LUKE 11:49; **1 THESS.** 2:15

1560. ***ἔκδοτος ekdotos***
ACTS 2:23

1561. ***ἐκδοχή ekdochē***
HEB. 10:27

1562. ***ἐκδύω ekduō***
MATT. 27:28,31; **MARK** 15:20; **LUKE** 10:30; **2 COR.** 5:4

1563. ***ἐκεῖ ekei***
MATT. 2:13,15,22; 5:24; 6:21; 8:12; 12:45; 13:42,50,58; 14:23; 15:29; 17:20; 18:20; 19:2; 21:17; 22:11,13; 24:28,51; 25:30; 26:36,71; 27:36,47,55,61; 28:7; **MARK** 1:13; 2:6; 3:1; 5:11; 6:5,10,33,55; 11:5; 13:21; 14:15; 16:7; **LUKE** 2:6; 6:6; 8:32; 9:4; 10:6; 11:26; 12:18,34; 13:28; 15:13; 17:21,23,37; 21:2; 22:12; 23:33; **JOHN** 2:1,6,12; 3:22,23; 4:6,40; 5:5; 6:3,22,24; 10:40,42; 11:8,15,31; 12:2,9,26; 18:2,3; 19:42; **ACTS** 9:33; 14:28; 16:1; 17:14; 19:21; 25:9,14; **ROM.** 9:26; 15:24; **2 COR.** 3:17; **TITUS** 3:12; **HEB.** 7:8; **JAMES** 2:3; 3:16; 4:13; **REV.** 2:14; 12:6,14; 21:25; 22:5

1564. ***ἐκεῖθεν ekeithen***
MATT. 4:21; 5:26; 9:9,27; 11:1; 12:9,15; 13:53; 14:13; 15:21,29; 19:15; **MARK** 1:19; 6:1,10,11; 7:24; 9:30; **LUKE** 9:4; 12:59; 16:26; **JOHN** 4:43; 11:54; **ACTS** 13:4; 16:12; 18:7; 20:13

1566. ***ἐκεῖσε ekeise***
ACTS 21:3; 22:5

1567. ***ἐκζητέω ekzēteō***
LUKE 11:50,51; **ACTS** 15:17; **ROM.** 3:11; **HEB.** 11:6; 12:17; **1 PET.** 1:10

1568. ***ἐκθαμβέω ekthambeō***
MARK 9:15; 14:33; 16:5,6

1569. ***ἔκθαμβος ekthambos***
ACTS 3:11

1570. ***ἔκθετος ekthetos***
ACTS 7:19

1571. ***ἐκκαθαίρω ekkathairō***
1 COR. 5:7; **2 TIM.** 2:21

1572. ***ἐκκαίω ekkaiō***
ROM. 1:27

1573. ***ἐκκακέω ekkakeō***
LUKE 18:1; **2 COR.** 4:1,16; **GAL.** 6:9; **EPH.** 3:13; **2 THESS.** 3:13

1574. ***ἐκκεντέω ekkenteō***
JOHN 19:37; **REV.** 1:7

1575. ***ἐκκλάω ekklaō***
ROM. 11:17,19,20

1576. ***ἐκκλείω ekkleiō***
ROM. 3:27; **GAL.** 4:17

1577. ***ἐκκλησία ekklēsia***
MATT. 16:18; 18:17; **ACTS** 2:47; 5:11; 7:38; 8:1,3; 9:31; 11:22,26; 12:1,5; 13:1; 14:23,27; 15:3,4,22,41; 16:5; 18:22; 19:32,39,41; 20:17,28; **ROM.** 16:1,4,5,16,23; **1 COR.** 1:2; 4:17; 6:4; 7:17; 10:32; 11:16,18,22; 12:28; 14:4,5,12, 19,23,28,33-35; 15:9; 16:1,19; **2 COR.** 1:1; 8:1,18,19,23,24; 11:8,28; 12:13; **GAL.** 1:2,13, 22; **EPH.** 1:22; 3:10,21; 5:23-25,27,29,32; **PHIL.** 3:6; 4:15; **COL.** 1:18,24; 4:15,16; **1 THESS.** 1:1; 2:14; **2 THESS.** 1:1,4; **1 TIM.** 3:5,15; 5:16; **PHILE.** 1:2; **HEB.** 2:12; 12:23; **JAMES** 5:14; **3 JOHN** 1:6,9,10; **REV.** 1:4,11, 20; 2:1,7,8,11,12,17,18,23,29; 3:1,6,7,13,14,22; 22:16

1578. ***ἐκκλίνω ekklinō***
ROM. 3:12; 16:17; **1 PET.** 3:11

1579. ***ἐκκολυμβάω ekkolumbaō***
ACTS 27:42

1580. ***ἐκκομίζω ekkomizō***
LUKE 7:12

1581. ***ἐκκόπτω ekkoptō***
MATT. 3:10; 5:30; 7:19; 18:8; **LUKE** 3:9; 13:7,9; **ROM.** 11:22,24; **2 COR.** 11:12; **1 PET.** 3:7

1582. ***ἐκκρέμαμαι ekkremamai***
LUKE 19:48

1583. ***ἐκλαλέω eklaleō***
ACTS 23:22

1584. ***ἐκλάμπω eklampō***
MATT. 13:43

1585. ***ἐκλανθάνω eklanthanō***
HEB. 12:5

1586. ***ἐκλέγω eklegō***
MARK 13:20; **LUKE** 6:13; 10:42; 14:7; **JOHN** 6:70; 13:18; 15:16,19; **ACTS** 1:2,24; 6:5; 13:17; 15:7,22,25; **1 COR.** 1:27,28; **EPH.** 1:4; **JAMES** 2:5

1587. ***ἐκλείπω ekleipō***
LUKE 16:9; 22:32; **HEB.** 1:12

1588. ***ἐκλεκτός eklektos***
MATT. 20:16; 22:14; 24:22,24,31; **MARK** 13:20,22,27; **LUKE** 18:7; 23:35; **ROM.** 8:33; 16:13; **COL.** 3:12; **1 TIM.** 5:21; **2 TIM.** 2:10; **TITUS** 1:1; **1 PET.** 1:2; 2:4,6,9; **2 JOHN** 1:1,13; **REV.** 17:14

1589. ***ἐκλογή eklogē***
ACTS 9:15; **ROM.** 9:11; 11:5,7,28; **1 THESS.** 1:4; **2 PET.** 1:10

1590. ***ἐκλύω ekluō***
MATT. 9:36; 15:32; **MARK** 8:3; **GAL.** 6:9; **HEB.** 12:3,5

1591. ***ἐκμάσσω, ἐκμάττω ekmassō, ekmattō***
LUKE 7:38,44; **JOHN** 11:2; 12:3; 13:5

1592. ***ἐκμυκτηρίζω ekmuktērizō***
LUKE 16:14; 23:35

1593. ***ἐκνεύω ekneuō***
JOHN 5:13

1594. ***ἐκνήφω eknēphō***
1 COR. 15:34

1595. ***ἑκούσιος hekousios***
PHILE. 1:14

1596. ***ἑκούσιως hekousiōs***
HEB. 10:26; **1 PET.** 5:2

1597. ***ἔκπαλαι ekpalai***
2 PET. 2:3; 3:5

1598. ***ἐκπειράζω ekpeirazō***
MATT. 4:7; **LUKE** 4:12; 10:25; **1 COR.** 10:9

1599. ***ἐκπέμπω ekpempō***
ACTS 13:4; 17:10

1600. ***ἐκπετάννυμι ekpetannumi***
ROM. 10:21

1601. ***ἐκπίπτω ekpiptō***
MARK 13:25; **ACTS** 12:7; 27:17,26,29,32; **ROM.** 9:6; **1 COR.** 13:8; **GAL.** 5:4; **JAMES** 1:11; **1 PET.** 1:24; **2 PET.** 3:17; **REV.** 2:5

1602. ***ἐκπλέω ekpleō***
ACTS 15:39; 18:18; 20:6

1603. ***ἐκπληρόω ekplēroō***
ACTS 13:33

1604. ***ἐκπλήρωσις ekplērōsis***
ACTS 21:26

1605. ***ἐκπλήσσω, ἐκπλήττω ekplēssō, ekplēttō***
MATT. 7:28; 13:54; 19:25; 22:33; **MARK** 1:22; 6:2; 7:37; 10:26; 11:18; **LUKE** 2:48; 4:32; 9:43; **ACTS** 13:12

1606. ***ἐκπνέω ekpneō***
MARK 15:37,39; **LUKE** 23:46

1607. ***ἐκπορεύομαι ekporeuomai***
MATT. 3:5; 4:4; 15:11,18; 17:21; 20:29; **MARK** 1:5; 6:11; 7:15,19-21,23; 10:17,46; 11:19; 13:1; **LUKE** 3:7; 4:22,37; **JOHN** 5:29; 15:26; **ACTS** 9:28; 25:4; **EPH.** 4:29; **REV.** 1:16; 4:5; 9:17,18; 11:5; 16:14; 19:15,21; 22:1

1608. ***ἐκπορνεύω ekporneuō***
JUDE 1:7

1609. ***ἐκπτύω ekptuō***
GAL. 4:14

1610. ***ἐκριζόω ekrizoō***
MATT. 13:29; 15:13; **LUKE** 17:6; **JUDE** 1:12

1611. *ἔκστασις ekstasis*
MARK 5:42; 16:8; **LUKE** 5:26; **ACTS** 3:10; 10:10; 11:5; 22:17

1612. *ἐκστρέφω ekstrephō*
TITUS 3:11

1613. *ἐκταράσσω, ἐκταράττω ektarassō, ektarattō*
ACTS 16:20

1614. *ἐκτείνω ekteinō*
MATT. 8:3; 12:13,49; 14:31; 26:51; **MARK** 1:41; 3:5; **LUKE** 5:13; 6:10; 22:53; **JOHN** 21:18; **ACTS** 4:30; 26:1; 27:30

1615. *ἐκτελέω ekteleō*
LUKE 14:29,30

1616. *ἐκτένεια ekteneia*
ACTS 26:7

1617. *ἐκτενέστερον ektenesteron* **adv.**
LUKE 22:44

1618. *ἐκτενής ektenēs*
ACTS 12:5; **1 PET.** 4:8

1619. *ἐκτενῶς ektenōs*
1 PET. 1:22

1620. *ἐκτίθημι ektithēmi*
ACTS 7:21; 11:4; 18:26; 28:23

1621. *ἐκτινάσσω, ἐκτινάττω ektinassō, ektinattō*
MATT. 10:14; **MARK** 6:11; **ACTS** 13:51; 18:6

1622. *ἐκτός ektos*
MATT. 23:26; **ACTS** 26:22; **1 COR.** 6:18; 14:5; 15:2,27; **2 COR.** 12:2,3; **1 TIM.** 5:19

1623. *ἕκτος hektos*
MATT. 20:5; 27:45; **MARK** 15:33; **LUKE** 1:26,36; 23:44; **JOHN** 4:6; 19:14; **ACTS** 10:9; **REV.** 6:12; 9:13,14; 16:12; 21:20

1624. *ἐκτρέπω ektrepō*
1 TIM. 1:6; 5:15; 6:20; **2 TIM.** 4:4; **HEB.** 12:13

1625. *ἐκτρέφω ektrephō*
EPH. 5:29; 6:4

1626. *ἔκτρωμα ektrōma*
1 COR. 15:8

1627. *ἐκφέρω ekpherō*
LUKE 15:22; **ACTS** 5:6,9,10,15; **1 TIM.** 6:7; **HEB.** 6:8

1628. *ἐκφεύγω ekpheugō*
LUKE 21:36; **ACTS** 16:27; 19:16; **ROM.** 2:3; **2 COR.** 11:33; **1 THESS.** 5:3; **HEB.** 2:3

1629. *ἐκφοβέω ekphobeō*
2 COR. 10:9

1630. *ἔκφοβος ekphobos*
MARK 9:6; **HEB.** 12:21

1631. *ἐκφύω ekphuō*
MATT. 24:32; **MARK** 13:28

1632. I. *ἐκχέω ekcheō*
MATT. 9:17; **MARK** 2:22; **JOHN** 2:15; **ACTS** 2:17,18,33; 22:20; **ROM.** 3:15; **TITUS** 3:6; **REV.** 16:1-4,6,8,10,12,17

II. *ἐκχύνω ekchunō*
MATT. 23:35; 26:28; **MARK** 14:24; **LUKE** 5:37; 11:50; 22:20; **ACTS** 1:18; 10:45; **ROM.** 5:5; **JUDE** 1:11

1633. *ἐκχωρέω ekchōreō*
LUKE 21:21

1634. *ἐκψύχω ekpsuchō*
ACTS 5:5,10; 12:23

1635. *ἑκών hekōn*
ROM. 8:20; **1 COR.** 9:17

1636. ***ἐλαία elaia***
MATT. 21:1; 24:3; 26:30; **MARK** 11:1; 13:3; 14:26; **LUKE** 19:29,37; 21:37; 22:39; **JOHN** 8:1; **ROM.** 11:17,24; **JAMES** 3:12; **REV.** 11:4

1637. ***ἔλαιον elaion***
MATT. 25:3,4,8; **MARK** 6:13; **LUKE** 7:46; 10:34; 16:6; **HEB.** 1:9; **JAMES** 5:14; **REV.** 6:6; 18:13

1638. ***ἐλαιών elaiōn***
ACTS 1:12

1639. ***Ἐλαμῖτης Elamitēs***
ACTS 2:9

1640. ***ἐλάσσων, ἐλάττων elassōn, elattōn***
JOHN 2:10; **ROM.** 9:12; **1 TIM.** 5:9; **HEB.** 7:7

1641. ***ἐλαττονέω elattoneō***
2 COR. 8:15

1642. ***ἐλαττόω elattoō***
JOHN 3:30; **HEB.** 2:7,9

1643. ***ἐλαύνω elaunō***
MARK 6:48; **LUKE** 8:29; **JOHN** 6:19; **JAMES** 3:4; **2 PET.** 2:17

1644. ***ἐλαφρία elaphria***
2 COR. 1:17

1645. ***ἐλαφρός elaphros***
MATT. 11:30; **2 COR.** 4:17

1646. ***ἐλάχιστος elachistos***
MATT. 2:6; 5:19; 25:40,45; **LUKE** 12:26; 16:10; 19:17; **1 COR.** 4:3; 6:2; 15:9; **JAMES** 3:4

1647. ***ἐλαχιστότερος elakistoteros***
EPH. 3:8

1648. ***Ἐλεάζαρ Eleazar***
MATT. 1:15

1649. ***ἔλεγξις elegxis***
2 PET. 2:16

1650. ***ἔλεγχος elegchos***
2 TIM. 3:16; **HEB.** 11:1

1651. ***ἐλέγχω elegchō***
MATT. 18:15; **LUKE** 3:19; **JOHN** 3:20; 8:9,46; 16:8; **1 COR.** 14:24; **EPH.** 5:11,13; **1 TIM.** 5:20; **2 TIM.** 4:2; **TITUS** 1:9,13; 2:15; **HEB.** 12:5; **JAMES** 2:9; **REV.** 3:19

1652. ***ἐλεεινός eleeinos***
1 COR. 15:19; **REV.** 3:17

1653. ***ἐλεέω eleeō***
MATT. 5:7; 9:27; 15:22; 17:15; 18:33; 20:30,31; **MARK** 5:19; 10:47,48; **LUKE** 16:24; 17:13; 18:38,39; **ROM.** 9:15,16,18; 11:30-32; 12:8; **1 COR.** 7:25; **2 COR.** 4:1; **PHIL.** 2:27; **1 TIM.** 1:13,16; **1 PET.** 2:10; **JUDE** 1:22

1654. ***ἐλεημοσύνη eleēmosunē***
MATT. 6:1-4; **LUKE** 11:41; 12:33; **ACTS** 3:2,3,10; 9:36; 10:2,4,31; 24:17

1655. ***ἐλεήμων eleēmōn***
MATT. 5:7; **HEB.** 2:17

1656. ***ἔλεος eleos***
MATT. 9:13; 12:7; 23:23; **LUKE** 1:50,54,58,72,78; 10:37; **ROM.** 9:23; 11:31; 15:9; **GAL.** 6:16; **EPH.** 2:4; **1 TIM.** 1:2; **2 TIM.** 1:2,16,18; **TITUS** 1:4; 3:5; **HEB.** 4:16; **JAMES** 2:13; 3:17; **1 PET.** 1:3; **2 JOHN** 1:3; **JUDE** 1:2,21

1657. ***ἐλευθερία eleutheria***
ROM. 8:21; **1 COR.** 10:29; **2 COR.** 3:17; **GAL.** 2:4; 5:1,13; **JAMES** 1:25; 2:12; **1 PET.** 2:16; **2 PET.** 2:19

1658. ***ἐλεύθερος eleutheros***
MATT. 17:26; **JOHN** 8:33,36; **ROM.** 6:20; 7:3; **1 COR.** 7:21,22,39; 9:1,19; 12:13; **GAL.** 3:28; 4:22,23,26,30,31; **EPH.** 6:8; **COL.** 3:11; **1 PET.** 2:16; **REV.** 6:15; 13:16; 19:18

1659. ***ἐλευθερόω eleutheroō***
JOHN 8:32,36; **ROM.** 6:18,22; 8:2,21; **GAL.** 5:1

1660. ***ἔλευσις eleusis***
ACTS 7:52

1661. ***ἐλεφάντινος elephantinos***
REV. 18:12

1662. ***Ἐλιακείμ Eliakeim***
MATT. 1:13; **LUKE** 3:30

1663. ***Ἐλιέζερ Eliezer***
LUKE 3:29

1664. ***Ἐλιούδ Elioud***
MATT. 1:14,15

1665. ***Ἐλισάβετ Elisabet***
LUKE 1:5,7,13,24,36,40,41,57

1666. ***Ἐλισσαῖος Elissaios***
LUKE 4:27

1667. ***ἑλίσσω, ἑλίττω helissō, helittō***
HEB. 1:12

1668. ***ἕλκος helkos***
LUKE 16:21; **REV.** 16:2,11

1669. ***ἑλκόω helkoō***
LUKE 16:20

1670. I. ***ἕλκω helkō***
ACTS 21:30; **JAMES** 2:6

II. ***ἕλκύω helkuō***
JOHN 6:44; 12:32; 18:10; 21:6,11; **ACTS** 16:19

1671. ***Ἑλλάς Hellas***
ACTS 20:2

1672. ***Ἕλλην Hellēn***
JOHN 7:35; 12:20; **ACTS** 14:1; 16:1,3; 17:4; 18:4,17; 19:10,17; 20:21; 21:28; **ROM.** 1:14,16; 2:9,10; 3:9; 10:12; **1 COR.** 1:22-24; 10:32; 12:13; **GAL.** 2:3; 3:28; **COL.** 3:11

1673. ***Ἑλληνικός Hellēnikos***
LUKE 23:38; **REV.** 9:11

1674. ***Ἑλληνίς Hellēnis***
MARK 7:26; **ACTS** 17:12

1675. ***Ἑλληνιστής Hellēnistēs***
ACTS 6:1; 9:29; 11:20

1676. ***Ἑλληνιστί Hellēnisti***
JOHN 19:20; **ACTS** 21:37

1677. ***ἐλλογέω ellogeō***
ROM. 5:13; **PHILE.** 1:18

1678. ***Ἐλμωδάμ Elmōdam***
LUKE 3:28

1679. ***ἐλπίζω elpizō***
MATT. 12:21; **LUKE** 6:34; 23:8; 24:21; **JOHN** 5:45; **ACTS** 24:26; 26:7; **ROM.** 8:24,25; 15:12, 24; **1 COR.** 13:7; 15:19; 16:7; **2 COR.** 1:10,13; 5:11; 8:5; 13:6; **PHIL.** 2:19,23; **1 TIM.** 3:14; 4:10; 5:5; 6:17; **PHILE.** 1:22; **HEB.** 11:1; **1 PET.** 1:13; 3:5; **2 JOHN** 1:12; **3 JOHN** 1:14

1680. ***ἐλπίς elpis***
ACTS 2:26; 16:19; 23:6; 24:15; 26:6,7; 27:20; 28:20; **ROM.** 4:18; 5:2,4,5; 8:20,24; 12:12; 15:4,13; **1 COR.** 9:10; 13:13; **2 COR.** 1:7; 3:12; 10:15; **GAL.** 5:5; **EPH.** 1:18; 2:12; 4:4; **PHIL.** 1:20; **COL.** 1:5,23,27; **1 THESS.** 1:3; 2:19; 4:13; 5:8; **2 THESS.** 2:16; **1 TIM.** 1:1; **TITUS** 1:2; 2:13; 3:7; **HEB.** 3:6; 6:11,18; 7:19; 10:23; **1 PET.** 1:3,21; 3:15; **1 JOHN** 3:3

1681. ***Ἐλύμας Elumas***
ACTS 13:8

1682. ***Ἐλωΐ Elōi***
MARK 15:34

1683. ***ἐμαυτοῦ emautou***
MATT. 8:9; **LUKE** 7:7,8; **JOHN** 5:30,31; 7:17,28; 8:14,18,28,42,54; 10:18; 12:32,49; 14:3,10,21; 17:19; **ACTS** 20:24; 24:10; 26:2,9; **ROM.** 11:4; **1 COR.** 4:3,4,6; 7:7; 9:19; 10:33; **2 COR.** 2:1; 11:7,9; 12:5; **GAL.** 2:18; **PHIL.** 3:13; **PHILE.** 1:13

1684. ***ἐμβαίνω embainō***
MATT. 8:23; 9:1; 13:2; 14:22,32; 15:39; **MARK** 4:1; 5:18; 6:45; 8:10,13; **LUKE** 5:3; 8:22,37; **JOHN** 5:4; 6:17,22,24

1685. ***ἐμβάλλω emballō***
LUKE 12:5

1686. ***ἐμβάπτω embaptō***
MATT. 26:23; **MARK** 14:20; **JOHN** 13:26

1687. ***ἐμβατεύω embateuō***
COL. 2:18

1688. ***ἐμβιβάζω embibazō***
ACTS 27:6

1689. ***ἐμβλέπω emblepō***
MATT. 6:26; 19:26; **MARK** 8:25; 10:21,27; 14:67; **LUKE** 20:17; 22:61; **JOHN** 1:36,42; **ACTS** 1:11; 22:11

1690. ***ἐμβριμάομαι embrimaomai***
MATT. 9:30; **MARK** 1:43; 14:5; **JOHN** 11:33,38

1692. ***ἐμέω emeō***
REV. 3:16

1693. ***ἐμμαίνομαι emmainomai***
ACTS 26:11

1694. ***Ἐμμανουήλ Emmanouēl***
MATT. 1:23

1695. ***Ἐμμαούς Emmaous***
LUKE 24:13

1696. ***ἐμμένω emmenō***
ACTS 14:22; **GAL.** 3:10; **HEB.** 8:9

1697. ***Ἐμμόρ Emmor***
ACTS 7:16

1699. ***ἐμός emos***
MATT. 18:20; 20:15,23; 25:27; **MARK** 8:38; 10:40; **LUKE** 9:26; 15:31; 22:19; **JOHN** 3:29; 4:34; 5:30,47; 6:38; 7:6,8,16; 8:16,31,37,43,51, 56; 10:14,26,27; 12:26; 13:35; 14:15,24,27; 15:8,9,11,12; 16:14,15; 17:10,13,24; 18:36; **ROM.** 3:7; 10:1; **1 COR.** 1:15; 5:4; 7:40; 9:2,3; 11:24,25; 16:18,21; **2 COR.** 1:23; 2:3; 8:23; **GAL.** 1:13; 6:11; **PHIL.** 1:26; 3:9; **COL.** 4:18; **2 THESS.** 3:17; **2 TIM.** 4:6; **PHILE.** 1:10, 12,19; **2 PET.** 1:15; **3 JOHN** 1:4; **REV.** 2:20

1701. ***ἐμπαιγμός empaigmos***
HEB. 11:36

1702. ***ἐμπαίζω empaizō***
MATT. 2:16; 20:19; 27:29,31,41; **MARK** 10:34; 15:20,31; **LUKE** 14:29; 18:32; 22:63; 23:11,36

1703. ***ἐμπαῖκτης empaiktēs***
2 PET. 3:3; **JUDE** 1:18

1704. ***ἐμπεριπατέω emperipateō***
2 COR. 6:16

1705. ***ἐμπίπλημι empiplēmi***
LUKE 1:53; 6:25; **JOHN** 6:12; **ACTS** 14:17; **ROM.** 15:24

1706. ***ἐμπίπτω empiptō***
MATT. 12:11; **LUKE** 10:36; 14:5; **1 TIM.** 3:6,7; 6:9; **HEB.** 10:31

1707. ***ἐμπλέκω emplekō***
2 TIM. 2:4; **2 PET.** 2:20

1708. ***ἐμπλοκή emplokē***
1 PET. 3:3

1709. ***ἐμπνέω empneō***
ACTS 9:1

1710. ***ἐμπορεύομαι emporeuomai***
JAMES 4:13; **2 PET.** 2:3

1711. ***ἐμπορία emporia***
MATT. 22:5

1712. *ἐμπόριον emporion*
JOHN 2:16

1713. *ἔμπορος emporos*
MATT. 13:45; **REV.** 18:3,11,15,23

1714. *ἐμπρήθω emprēthō*
MATT. 22:7

1715. *ἔμπροσθεν emprosthen*
MATT. 5:16,24; 6:1,2; 7:6; 10:32,33; 11:10,26; 17:2; 18:14; 23:13; 25:32; 26:70; 27:11,29; **MARK** 1:2; 9:2; **LUKE** 5:19; 7:27; 10:21; 12:8; 14:2; 19:4,27,28; 21:36; **JOHN** 1:15,27,30; 3:28; 10:4; 12:37; **ACTS** 18:17; **2 COR.** 5:10; **GAL.** 2:14; **PHIL.** 3:13; **1 THESS.** 1:3; 2:19; 3:9,13; **1 JOHN** 3:19; **REV.** 4:6; 19:10; 22:8

1716. *ἐμπτύω emptuō*
MATT. 26:67; 27:30; **MARK** 10:34; 14:65; 15:19; **LUKE** 18:32

1717. *ἐμφανής emphanēs*
ACTS 10:40; **ROM.** 10:20

1718. *ἐμφανίζω emphanizō*
MATT. 27:53; **JOHN** 14:21,22; **ACTS** 23:15,22; 24:1; 25:2,15; **HEB.** 9:24; 11:14

1719. *ἔμφοβος emphobos*
LUKE 24:5,37; **ACTS** 10:4; 22:9; 24:25; **REV.** 11:13

1720. *ἐμφυσάω emphusaō*
JOHN 20:22

1721. *ἔμφυτος emphutos*
JAMES 1:21

1723. *ἐναγκαλίζομαι enagkalizomai*
MARK 9:36; 10:16

1724. *ἐνάλιος enalios*
JAMES 3:7

1725. *ἔναντι enanti*
LUKE 1:8

1726. *ἐναντίον enantion*
MARK 2:12; **LUKE** 20:26; 24:19; **ACTS** 7:10; 8:32

1727. *ἐναντίος enantios*
MATT. 14:24; **MARK** 6:48; 15:39; **ACTS** 26:9; 27:4; 28:17; **1 THESS.** 2:15; **TITUS** 2:8

1728. *ἐνάρχομαι enarchomai*
GAL. 3:3; **PHIL.** 1:6

1729. *ἐνδεής endeēs*
ACTS 4:34

1730. *ἔνδειγμα endeigma*
2 THESS. 1:5

1731. *ἐνδείκνυμι endeiknumi*
ROM. 2:15; 9:17,22; **2 COR.** 8:24; **EPH.** 2:7; **1 TIM.** 1:16; **2 TIM.** 4:14; **TITUS** 2:10; 3:2; **HEB.** 6:10,11

1732. *ἔνδειξις endeixis*
ROM. 3:25,26; **2 COR.** 8:24; **PHIL.** 1:28

1733. *ἕνδεκα hendeka*
MATT. 28:16; **MARK** 16:14; **LUKE** 24:9,33; **ACTS** 1:26; 2:14

1734. *ἑνδέκατος hendekatos*
MATT. 20:6,9; **REV.** 21:20

1735. *ἐνδέχομαι endechomai*
LUKE 13:33

1736. *ἐνδημέω endēmeō*
2 COR. 5:6,8,9

1737. *ἐνδιδύσκω endiduskō*
LUKE 8:27; 16:19

1738. *ἔνδικος endikos*
ROM. 3:8; **HEB.** 2:2

1739. *ἐνδόμησις endomēsis*
REV. 21:18

1740. ***ἐνδοξάζω endoxazō***
2 THESS. 1:10,12

1741. ***ἔνδοξος endoxos***
LUKE 7:25; 13:17; **1 COR.** 4:10; **EPH.** 5:27

1742. ***ἔνδυμα enduma***
MATT. 3:4; 6:25,28; 7:15; 22:11,12; 28:3; **LUKE** 12:23

1743. ***ἐνδυναμόω endunamoō***
ACTS 9:22; **ROM.** 4:20; **EPH.** 6:10; **PHIL.** 4:13; **1 TIM.** 1:12; **2 TIM.** 2:1; 4:17; **HEB.** 11:34

1744. ***ἐνδύνω endunō***
2 TIM. 3:6

1745. ***ἔνδυσις endusis***
1 PET. 3:3

1746. ***ἐνδύω enduō***
MATT. 6:25; 22:11; 27:31; **MARK** 1:6; 6:9; 15:17,20; **LUKE** 12:22; 15:22; 24:49; **ACTS** 12:21; **ROM.** 13:12,14; **1 COR.** 15:53,54; **2 COR.** 5:3; **GAL.** 3:27; **EPH.** 4:24; 6:11,14; **COL.** 3:10,12; **1 THESS.** 5:8; **REV.** 1:13; 15:6; 19:14

1747. ***ἐνέδρα enedra***
ACTS 25:3

1748. ***ἐνεδρεύω enedreuō***
LUKE 11:54; **ACTS** 23:21

1749. ***ἔνεδρον enedron***
ACTS 23:16 TR

1750. ***ἐνειλέω eneileō***
MARK 15:46

1751. ***ἔνειμι eneimi***
LUKE 11:41

1752. ***ἕνεκα, ἕνεκεν heneka, heneken***
MATT. 5:10,11; 10:18,39; 16:25; 19:5,29; **MARK** 8:35; 10:7,29; 13:9; **LUKE** 4:18; 6:22; 9:24; 18:29; 21:12; **ACTS** 19:32; 26:21; 28:20; **ROM.** 8:36; 14:20; **2 COR.** 3:10; 7:12

1753. ***ἐνέργεια energeia***
EPH. 1:19; 3:7; 4:16; **PHIL.** 3:21; **COL.** 1:29; 2:12; **2 THESS.** 2:9,11

1754. ***ἐνεργέω energeō***
MATT. 14:2; **MARK** 6:14; **ROM.** 7:5; **1 COR.** 12:6,11; **2 COR.** 1:6; 4:12; **GAL.** 2:8; 3:5; 5:6; **EPH.** 1:11,20; 2:2; 3:20; **PHIL.** 2:13; **COL.** 1:29; **1 THESS.** 2:13; **2 THESS.** 2:7; **JAMES** 5:16

1755. ***ἐνέργημα energēma***
1 COR. 12:6,10

1756. ***ἐνεργής energēs***
1 COR. 16:9; **PHILE.** 1:6; **HEB.** 4:12

1757. ***ἐνευλογέω eneulogeō***
ACTS 3:25; **GAL.** 3:8

1758. ***ἐνέχω enechō***
MARK 6:19; **LUKE** 11:53; **GAL.** 5:1

1759. ***ἐνθάδε enthade***
LUKE 24:41; **JOHN** 4:15,16; **ACTS** 10:18; 16:28; 17:6; 25:17,24

1760. ***ἐνθυμέομαι enthumeomai***
MATT. 1:20; 9:4; **ACTS** 10:19

1761. ***ἐνθύμησις enthumēsis***
MATT. 9:4; 12:25; **ACTS** 17:29; **HEB.** 4:12

1762. ***ἔνι eni***
(For ἔνεστι)
GAL. 3:28; **COL.** 3:11; **JAMES** 1:17

1763. ***ἐνιαυτός eniautos***
LUKE 4:19; **JOHN** 11:49,51; 18:13; **ACTS** 11:26; 18:11; **GAL.** 4:10; **HEB.** 9:7,25; 10:1,3; **JAMES** 4:13; 5:17; **REV.** 9:15

1764. ***ἐνίστημι enistēmi***
ROM. 8:38; **1 COR.** 3:22; 7:26; **GAL.** 1:4; **2 THESS.** 2:2; **2 TIM.** 3:1; **HEB.** 9:9

1765. ***ἐνισχύω enischuō***
LUKE 22:43; **ACTS** 9:19

1766. ***ἔννατος ennatos***
MATT. 20:5; 27:45,46; **MARK** 15:33,34; **LUKE** 23:44; **ACTS** 3:1; 10:3,30; **REV.** 21:20

1767. ***ἐννέα ennea***
LUKE 17:17

1768. ***ἐννενηκονταεννέα ennenēkontaennea***
MATT. 18:12,13; **LUKE** 15:4,7

1769. ***ἐννεός enneos***
ACTS 9:7

1770. ***ἐννεύω enneuō***
LUKE 1:62

1771. ***ἔννοια ennoia***
HEB. 4:12; **1 PET.** 4:1

1772. ***ἔννομος ennomos***
ACTS 19:39; **1 COR.** 9:21

1773. ***ἔννυχον ennuchon*** **adv.**
MARK 1:35

1774. ***ἐνοικέω enoikeō***
ROM. 8:11; **2 COR.** 6:16; **COL.** 3:16; **2 TIM.** 1:5,14

1775. ***ἑνότης henotēs***
EPH. 4:3,13

1776. ***ἐνοχλέω enochleō***
HEB. 12:15

1777. ***ἔνοχος enochos***
MATT. 5:21,22; 26:66; **MARK** 3:29; 14:64; **1 COR.** 11:27; **HEB.** 2:15; **JAMES** 2:10

1778. ***ἔνταλμα entalma***
MATT. 15:9; **MARK** 7:7; **COL.** 2:22

1779. ***ἐνταφιάζω entaphiazō***
MATT. 26:12; **JOHN** 19:40

1780. ***ἐνταφιασμός entaphiasmos***
MARK 14:8; **JOHN** 12:7

1781. ***ἐντέλλομαι entellomai***
MATT. 4:6; 15:4; 17:9; 19:7; 28:20; **MARK** 10:3; 11:6; 13:34; **LUKE** 4:10; **JOHN** 8:5; 14:31; 15:14,17; **ACTS** 1:2; 13:47; **HEB.** 9:20; 11:22

1782. ***ἐντεῦθεν enteuthen***
MATT. 17:20; **LUKE** 4:9; 13:31; 16:26; **JOHN** 2:16; 7:3; 14:31; 18:36; 19:18; **JAMES** 4:1; **REV.** 22:2

1783. ***ἔντευξις enteuxis***
1 TIM. 2:1; 4:5

1784. ***ἔντιμος entimos***
LUKE 7:2; 14:8; **PHIL.** 2:29; **1 PET.** 2:4,6

1785. ***ἐντολή entolē***
MATT. 5:19; 15:3,6; 19:17; 22:36,38,40; **MARK** 7:8,9; 10:5,19; 12:28-31; **LUKE** 1:6; 15:29; 18:20; 23:56; **JOHN** 10:18; 11:57; 12:49,50; 13:34; 14:15,21; 15:10,12; **ACTS** 17:15; **ROM.** 7:8-13; 13:9; **1 COR.** 7:19; 14:37; **EPH.** 2:15; 6:2; **COL.** 4:10; **1 TIM.** 6:14; **TITUS** 1:14; **HEB.** 7:5,16,18; 9:19; **2 PET.** 2:21; 3:2; **1 JOHN** 2:3,4,7,8; 3:22-24; 4:21; 5:2,3; **2 JOHN** 1:4-6; **REV.** 12:17; 14:12; 22:14

1786. ***ἐντόπιος entopios***
ACTS 21:12

1787. ***ἐντός entos***
MATT. 23:26; **LUKE** 17:21

1788. ***ἐντρέπω entrepō***
MATT. 21:37; **MARK** 12:6; **LUKE** 18:2,4; 20:13; **1 COR.** 4:14; **2 THESS.** 3:14; **TITUS** 2:8; **HEB.** 12:9

1789. ***ἐντρέφω entrephō***
1 TIM. 4:6

1790. ***ἔντρομος entromos***
ACTS 7:32; 16:29; **HEB.** 12:21

1791. ***ἐντροπή entropē***
1 COR. 6:5; 15:34

1792. ***ἐντρυφάω entruphaō***
2 PET. 2:13

1793. ***ἐντυγχάνω entugchanō***
ACTS 25:24; **ROM.** 8:27,34; 11:2; **HEB.** 7:25

1794. ***ἐντυλίσσω, ἐντυλίττω entulissō, entulittō***
MATT. 27:59; **LUKE** 23:53; **JOHN** 20:7

1795. ***ἐντυπόω entupoō***
2 COR. 3:7

1796. ***ἐνυβρίζω enubrizō***
HEB. 10:29

1797. ***ἐνυπνιάζω enupniazō***
ACTS 2:17; **JUDE** 1:8

1798. ***ἐνύπνιον enupnion***
ACTS 2:17

1799. ***ἐνώπιον enōpion***
LUKE 1:6,15,17,19,75; 4:7; 5:18,25; 8:47; 12:6,9; 13:26; 14:10; 15:10,18,21; 16:15; 23:14; 24:11,43; **JOHN** 20:30; **ACTS** 2:25; 4:10,19; 6:5,6; 7:46; 8:21; 9:15; 10:4,30,31,33; 19:9,19; 27:35; **ROM.** 3:20; 12:17; 14:22; **1 COR.** 1:29; **2 COR.** 4:2; 7:12; 8:21; **GAL.** 1:20; **1 TIM.** 2:3; 5:4,20,21; 6:12,13; **2 TIM.** 2:14; 4:1; **HEB.** 4:13; 13:21; **JAMES** 4:10; **1 PET.** 3:4; **1 JOHN** 3:22; **3 JOHN** 1:6; **REV.** 1:4; 2:14; 3:2,5,8,9; 4:5,6,10; 5:8; 7:9,11,15; 8:2-4; 9:13; 11:4,16; 12:4,10; 13:12-14; 14:3,5,10; 15:4; 16:19; 19:20; 20:12

1800. ***Ἐνώς Enōs***
LUKE 3:38

1801. ***ἐνωτίζομαι enōtizomai***
ACTS 2:14

1802. ***Ἐνώχ Enōch***
LUKE 3:37; **HEB.** 11:5; **JUDE** 1:14

1803. ***ἕξ hex***
MATT. 17:1; **MARK** 9:2; **LUKE** 4:25; 13:14; **JOHN** 2:6,20; 12:1; **ACTS** 11:12; 18:11; 27:37; **JAMES** 5:17; **REV.** 4:8; 13:18

1804. ***ἐξαγγέλλω exaggellō***
1 PET. 2:9

1805. ***ἐξαγοράζω exagorazō***
GAL. 3:13; 4:5; **EPH.** 5:16; **COL.** 4:5

1806. ***ἐξάγω exagō***
MARK 8:23; 15:20; **LUKE** 24:50; **JOHN** 10:3; **ACTS** 5:19; 7:36,40; 12:17; 13:17; 16:37,39; 21:38; **HEB.** 8:9

1807. ***ἐξαιρέω exaireō***
MATT. 5:29; 18:9; **ACTS** 7:10,34; 12:11; 23:27; 26:17; **GAL.** 1:4

1808. ***ἐξαίρω exairō***
1 COR. 5:2,13

1809. ***ἐξαιτέω exaiteō***
LUKE 22:31

1810. ***ἐξαίφνης exaiphnēs***
MARK 13:36; **LUKE** 2:13; 9:39; **ACTS** 9:3; 22:6

1811. ***ἐξακολουθέω exakoloutheō***
2 PET. 1:16; 2:2,15

1812. ***ἑξακόσιοι hexakosioi***
REV. 13:18; 14:20

1813. ***ἐξαλείφω exaleiphō***
ACTS 3:19; **COL.** 2:14; **REV.** 3:5; 7:17; 21:4

1814. ***ἐξάλλομαι exallomai***
ACTS 3:8

1815. ***ἐξανάστασις exanastasis***
PHIL. 3:11

1816. ***ἐξανατέλλω exanatellō***
MATT. 13:5; **MARK** 4:5

1817. ***ἐξανίστημι exanistēmi***
MARK 12:19; **LUKE** 20:28; **ACTS** 15:5

1818. ***ἐξαπατάω exapataō***
ROM. 7:11; 16:18; **1 COR.** 3:18; **2 COR.** 11:3; **2 THESS.** 2:3

1819. ***ἐξάπινα exapina***
MARK 9:8

1820. ***ἐξαπορέομαι exaporeomai***
2 COR. 1:8; 4:8

1821. ***ἐξαποστέλλω exapostellō***
LUKE 1:53; 20:10,11; **ACTS** 7:12; 9:30; 11:22; 12:11; 17:14; 22:21; **GAL.** 4:4,6

1822. ***ἐξαρτίζω exartizō***
ACTS 21:5; **2 TIM.** 3:17

1823. ***ἐξαστράπτω exastraptō***
LUKE 9:29

1824. ***ἐξαυτῆς exautēs***
MARK 6:25; **ACTS** 10:33; 11:11; 21:32; 23:30; **PHIL.** 2:23

1825. ***ἐξεγείρω exegeirō***
ROM. 9:17; **1 COR.** 6:14

1826. ***ἔξειμι exeimi***
ACTS 13:42; 17:15; 20:7; 27:43

1827. ***ἐξελέγχω exelegchō***
JUDE 1:15

1828. ***ἐξέλκω exelkō***
JAMES 1:14

1829. ***ἐξέραμα exerama***
2 PET. 2:22

1830. ***ἐξερευνάω exereunaō***
1 PET. 1:10

1831. ***ἐξέρχομαι exerchomai***
MATT. 2:6; 5:26; 8:28,32,34; 9:26,31,32; 10:11,14; 11:7-9; 12:14,43,44; 13:1,3,49; 14:14; 15:18,19,21,22; 17:18; 18:28; 20:1,3,5,6; 21:17; 22:10; 24:1,26,27; 25:1,6; 26:30,55,71,75; 27:32,53; 28:8; **MARK** 1:25,26,28,29,35,38,45; 2:12,13; 3:6,21; 4:3; 5:2,8,13,14,30; 6:1,10,12, 24,34,54; 7:29-31; 8:11,27; 9:25,26,29,30; 11:11,12; 14:16,26,48,68; 16:8,20; **LUKE** 1:22; 2:1; 4:14,35,36,41,42; 5:8,27; 6:12,19; 7:17,24-26; 8:2,5,27,29,33,35,38,46; 9:4-6; 10:10,35; 11:14,24; 12:59; 13:31; 14:18,21,23; 15:28; 17:29; 21:37; 22:39,52,62; **JOHN** 1:43; 4:30,43; 8:9,42,59; 10:9,39; 11:31,44; 12:13; 13:3,30,31; 16:27,28,30; 17:8; 18:1,4,16,29,38; 19:4,5,17,34; 20:3; 21:3,23; **ACTS** 1:21; 7:3,4,7; 8:7; 10:23; 11:25; 12:9,10,17; 14:20; 15:24,40; 16:3,10, 13,18,19,36,39,40; 17:33; 18:23; 19:12; 20:1,11; 21:5,8; 22:18; 28:3,15; **ROM.** 10:18; **1 COR.** 5:10; 14:36; **2 COR.** 2:13; 6:17; 8:17; **PHIL.** 4:15; **1 THESS.** 1:8; **HEB.** 3:16; 7:5; 11:8,15; 13:13; **JAMES** 3:10; **1 JOHN** 2:19; 4:1; **3 JOHN** 1:7; **REV.** 3:12; 6:2,4; 9:3; 14:15,17, 18,20; 15:6; 16:17; 18:4; 19:5; 20:8

1832. ***ἔξεστι exesti***
MATT. 12:2,4,10,12; 14:4; 19:3; 20:15; 22:17; 27:6; **MARK** 2:24,26; 3:4; 6:18; 10:2; 12:14; **LUKE** 6:2,4,9; 14:3; 20:22; **JOHN** 5:10; 18:31; **ACTS** 2:29; 8:37; 16:21; 21:37; 22:25; **1 COR.** 6:12; 10:23; **2 COR.** 12:4

1833. ***ἐξετάζω exetazō***
MATT. 2:8; 10:11; **JOHN** 21:12

1834. ***ἐξηγέομαι exēgeomai***
LUKE 24:35; **JOHN** 1:18; **ACTS** 10:8; 15:12,14; 21:19

1835. ***ἑξήκοντα hexēkonta***
MATT. 13:8,23; **MARK** 4:8,20; **LUKE** 24:13; **1 TIM.** 5:9; **REV.** 11:3; 12:6; 13:18

1836. ***ἑξῆς hexēs***
LUKE 7:11; 9:37; **ACTS** 21:1; 25:17; 27:18

1837. ***ἐξηχέω exēcheō***
1 THESS. 1:8

1838. ***ἕξις hexis***
HEB. 5:14

1839. ***ἐξίστημι existēmi***
MATT. 12:23; **MARK** 2:12; 3:21; 5:42; 6:51; **LUKE** 2:47; 8:56; 24:22; **ACTS** 2:7,12; 8:9,11,13; 9:21; 10:45; 12:16; **2 COR.** 5:13

1840. ***ἐξισχύω exischuō***
EPH. 3:18

1841. ***ἔξοδος exodos***
LUKE 9:31; **HEB.** 11:22; **2 PET.** 1:15

1842. ***ἐξολοθρεύω exolothreuō***
ACTS 3:23

1843. ***ἐξομολογέω exomologeō***
MATT. 3:6; 11:25; **MARK** 1:5; **LUKE** 10:21; 22:6; **ACTS** 19:18; **ROM.** 14:11; 15:9; **PHIL.** 2:11; **JAMES** 5:16; **REV.** 3:5

1844. ***ἐξορκίζω exorkizō***
MATT. 26:63

1845. ***ἐξορκιστής exorkistēs***
ACTS 19:13

1846. ***ἐξορύσσω, ἐξορύττω exorussō, exoruttō***
MARK 2:4; **GAL.** 4:15

1847. ***ἐξουδενόω exoudenoō***
MARK 9:12

1848. ***ἐξουθενέω exoutheneō***
LUKE 18:9; 23:11; **ACTS** 4:11; **ROM.** 14:3,10; **1 COR.** 1:28; 6:4; 16:11; **2 COR.** 10:10; **GAL.** 4:14; **1 THESS.** 5:20

1849. ***ἐξουσία exousia***
MATT. 7:29; 8:9; 9:6,8; 10:1; 21:23,24,27; 28:18; **MARK** 1:22,27; 2:10; 3:15; 6:7; 11:28,29,33; 13:34; **LUKE** 4:6,32,36; 5:24; 7:8; 9:1; 10:19; 12:5,11; 19:17; 20:2,8,20; 22:53; 23:7; **JOHN** 1:12; 5:27; 10:18; 17:2; 19:10,11; **ACTS** 1:7; 5:4; 8:19; 9:14; 26:10,12,18; **ROM.** 9:21; 13:1-3; **1 COR.** 7:37; 8:9; 9:4-6,12,18; 11:10; 15:24; **2 COR.** 10:8; 13:10; **EPH.** 1:21; 2:2; 3:10; 6:12; **COL.** 1:13,16; 2:10,15; **2 THESS.** 3:9; **TITUS** 3:1; **HEB.** 13:10; **1 PET.** 3:22; **JUDE** 1:25; **REV.** 2:26; 6:8; 9:3,10,19; 11:6; 12:10; 13:2,4,5,7,12; 14:18; 16:9; 17:12,13; 18:1; 20:6; 22:14

1850. ***ἐξουσιάζω exousiazō***
LUKE 22:25; **1 COR.** 6:12; 7:4

1851. ***ἐξοχή exochē***
ACTS 25:23

1852. ***ἐξυπνίζω exupnizō***
JOHN 11:11

1853. ***ἔξυπνος exupnos***
ACTS 16:27

1854. ***ἔξω exō***
MATT. 5:13; 12:46,47; 13:48; 21:17,39; 26:69,75; **MARK** 1:45; 3:31,32; 4:11; 5:10; 8:23; 11:4,19; 12:8; 14:68; **LUKE** 1:10; 4:29; 8:20,54; 13:25,28,33; 14:35; 20:15; 22:62; 24:50; **JOHN** 6:37; 9:34,35; 11:43; 12:31; 15:6; 18:16; 19:4,5,13; 20:11; **ACTS** 4:15; 5:23,34; 7:58; 9:40; 14:19; 16:13,30; 21:5,30; 26:11; **1 COR.** 5:12,13; **2 COR.** 4:16; **COL.** 4:5; **1 THESS.** 4:12; **HEB.** 13:11-13; **1 JOHN** 4:18; **REV.** 3:12; 11:2; 14:20; 22:15

1855. ***ἔξωθεν exōthen***
MATT. 23:25,27,28; **MARK** 7:15,18; **LUKE** 11:39,40; **2 COR.** 7:5; **1 TIM.** 3:7; **1 PET.** 3:3; **REV.** 11:2

1856. ***ἐξωθέω exōtheō***
ACTS 7:45; 27:39

1857. ***ἐξώτερος exōteros***
MATT. 8:12; 22:13; 25:30

1858. ***ἑορτάζω heortazō***
1 COR. 5:8

1859. ***ἑορτή heortē***
MATT. 26:5; 27:15; **MARK** 14:2; 15:6; **LUKE** 2:41,42; 22:1; 23:17; **JOHN** 2:23; 4:45; 5:1; 6:4; 7:2,8,10,11,14,37; 11:56; 12:12,20; 13:1,29; **ACTS** 18:21; **COL.** 2:16

1860. ***ἐπαγγελία epaggelia***
LUKE 24:49; **ACTS** 1:4; 2:33,39; 7:17; 13:23,32; 23:21; 26:6; **ROM.** 4:13,14,16,20; 9:4,8,9; 15:8; **2 COR.** 1:20; 7:1; **GAL.** 3:14,16-18,21,22,29; 4:23,28; **EPH.** 1:13; 2:12; 3:6; 6:2; **1 TIM.** 4:8; **2 TIM.** 1:1; **HEB.** 4:1; 6:12,15,17; 7:6; 8:6; 9:15; 10:36; 11:9,13,17,33,39; **2 PET.** 3:4,9; **1 JOHN** 1:5; 2:25

1861. ***ἐπαγγέλλω epaggellō***
MARK 14:11; **ACTS** 7:5; **ROM.** 4:21; **GAL.** 3:19; **1 TIM.** 2:10; 6:21; **TITUS** 1:2; **HEB.** 6:13; 10:23; 11:11; 12:26; **JAMES** 1:12; 2:5; **2 PET.** 2:19; **1 JOHN** 2:25

1862. ***ἐπάγγελμα epaggelma***
2 PET. 1:4; 3:13

1863. ***ἐπάγω epagō***
ACTS 5:28; **2 PET.** 2:1,5

1864. ***ἐπαγωνίζομαι epagōnizomai***
JUDE 1:3

1865. ***ἐπαθροίζω epathroizō***
LUKE 11:29

1866. ***Ἔπαίνετος Epainetos***
ROM. 16:5

1867. ***ἐπαινέω epaineō***
LUKE 16:8; **ROM.** 15:11; **1 COR.** 11:2,17,22

1868. ***ἔπαινος epainos***
ROM. 2:29; 13:3; **1 COR.** 4:5; **2 COR.** 8:18; **EPH.** 1:6,12,14; **PHIL.** 1:11; 4:8; **1 PET.** 1:7; 2:14

1869. ***ἐπαίρω epairō***
MATT. 17:8; **LUKE** 6:20; 11:27; 16:23; 18:13; 21:28; 24:50; **JOHN** 4:35; 6:5; 13:18; 17:1; **ACTS** 1:9; 2:14; 14:11; 22:22; 27:40; **2 COR.** 10:5; 11:20; **1 TIM.** 2:8

1870. ***ἐπαισχύνομαι epaischunomai***
MARK 8:38; **LUKE** 9:26; **ROM.** 1:16; 6:21; **2 TIM.** 1:8,12,16; **HEB.** 2:11; 11:16

1871. ***ἐπαιτέω epaiteō***
LUKE 16:3

1872. ***ἐπακολουθέω epakoloutheō***
MARK 16:20; **1 TIM.** 5:10,24; **1 PET.** 2:21

1873. ***ἐπακούω epakouō***
2 COR. 6:2

1874. ***ἐπακροάομαι epakroaomai***
ACTS 16:25

1875. ***ἐπάν epan***
MATT. 2:8; **LUKE** 11:22,34

1876. ***ἐπάναγκες epanagkes***
ACTS 15:28

1877. ***ἐπανάγω epanagō***
MATT. 21:18; **LUKE** 5:3,4

1878. ***ἐπαναμιμνήσκω epanamimnēskō***
ROM. 15:15

1879. ***ἐπαναπαύω epanapauō***
LUKE 10:6; **ROM.** 2:17

1880. ***ἐπανέρχομαι epanerchomai***
LUKE 10:35; 19:15

1881. ***ἐπανίστημι epanistēmi***
MATT. 10:21; **MARK** 13:12

1882. ***ἐπανόρθωσις epanorthōsis***
2 TIM. 3:16

1883. ***ἐπάνω epanō***
MATT. 2:9; 5:14; 21:7; 23:18,20,22; 27:37; 28:2; **MARK** 14:5; **LUKE** 4:39; 10:19; 11:44; 19:17,19; **JOHN** 3:31; **1 COR.** 15:6; **REV.** 6:8; 20:3

1884. ***ἐπαρκέω eparkeō***
1 TIM. 5:10,16

1885. ***ἐπαρχία eparchia***
ACTS 23:34; 25:1

1886. ***ἔπαυλις epaulis***
ACTS 1:20

1887. ***ἐπαύριον epaurion***
MATT. 27:62; **MARK** 11:12; **JOHN** 1:29,35,43; 6:22; 12:12; **ACTS** 10:9,23,24; 14:20; 20:7; 21:8; 22:30; 23:32; 25:6,23

1888. ***ἐπαντοφώρῳ epautophōrō***
JOHN 8:4

1889. ***Ἐπαφρᾶς Epaphras***
COL. 1:7; 4:12; **PHILE.** 1:23

1890. ***ἐπαφρίζω epaphrizō***
JUDE 1:13

1891. ***Ἐπαφρόδιτος Epaphroditos***
PHIL. 2:25; 4:18

1892. ***ἐπεγείρω epegeirō***
ACTS 13:50; 14:2

1893. ***ἐπεί epei***
MATT. 18:32; 27:6; **MARK** 15:42; **LUKE** 1:34; 7:1; **JOHN** 13:29; 19:31; **ROM.** 3:6; 11:6,22; **1 COR.** 5:10; 7:14; 14:12,16; 15:29; **2 COR.** 11:18; 13:3; **HEB.** 2:14; 4:6; 5:2,11; 6:13; 9:17,26; 10:2; 11:11

1894. ***ἐπειδή epeidē***
MATT. 21:46; **LUKE** 11:6; **ACTS** 13:46; 14:12; 15:24; **1 COR.** 1:21,22; 14:16; 15:21; **2 COR.** 5:4; **PHIL.** 2:26

1895. ***ἐπειδήπερ epeidēper***
LUKE 1:1

1896. ***ἐπεῖδον epeidon***
(All 2 aor. forms of ἐφοράω)
LUKE 1:25; **ACTS** 4:29

1897. ***ἐπείπερ epeiper***
ROM. 3:30

1898. ***ἐπεισαγωγή epeisagōgē***
HEB. 7:19

1899. ***ἔπειτα epeita***
MARK 7:5; **LUKE** 16:7; **JOHN** 11:7; **1 COR.** 12:28; 15:6,7,23,46; **GAL.** 1:18,21; 2:1; **1 THESS.** 4:17; **HEB.** 7:2,27; **JAMES** 3:17; 4:14

1900. ***ἐπέκεινα epekeina***
ACTS 7:43

1901. ***ἐπεκτείνω epekteinō***
PHIL. 3:13

1902. ***ἐπενδύω ependuō***
2 COR. 5:2,4

1903. ***ἐπενδύτης ependutēs***
JOHN 21:7

1904. ***ἐπέρχομαι eperchomai***
LUKE 1:35; 11:22; 21:26,35; **ACTS** 1:8; 8:24; 13:40; 14:19; **EPH.** 2:7; **JAMES** 5:1

1905. ***ἐπερωτάω eperōtaō***
MATT. 12:10; 16:1; 17:10; 22:23,35,41,46; 27:11; **MARK** 5:9; 7:5,17; 8:5,23,27; 9:11,16,21,28,32,33; 10:2,10,17; 11:29; 12:18,28,34; 13:3; 14:60,61; 15:2,4,44; **LUKE** 2:46; 3:10,14; 6:9; 8:9,30; 9:18; 17:20; 18:18,40; 20:21,27,40; 21:7; 22:64; 23:3,6,9; **JOHN** 18:7,21; **ACTS** 1:6; 5:27; 23:34; **ROM.** 10:20; **1 COR.** 14:35

1906. ***ἐπερώτημα eperotēma***
1 PET. 3:21

1907. ***ἐπέχω epechō***
LUKE 14:7; **ACTS** 3:5; 19:22; **PHIL.** 2:16; **1 TIM.** 4:16

1908. ***ἐπηρεάζω epēreazō***
MATT. 5:44; **LUKE** 6:28; **1 PET.** 3:16

1910. ***ἐπιβαίνω epibainō***
MATT. 21:5; **ACTS** 20:18; 21:2,6; 25:1; 27:2

1911. ***ἐπιβάλλω epiballō***
MATT. 9:16; 26:50; **MARK** 4:37; 11:7; 14:46,72; **LUKE** 5:36; 9:62; 15:12; 20:19; 21:12; **JOHN** 7:30,44; **ACTS** 4:3; 5:18; 12:1; 21:27; **1 COR.** 7:35

1912. ***ἐπιβαρέω epibareō***
2 COR. 2:5; **1 THESS.** 2:9; **2 THESS.** 3:8

1913. ***ἐπιβιβάζω epibibazō***
LUKE 10:34; 19:35; **ACTS** 23:24

1914. ***ἐπιβλέπω epiblepō***
LUKE 1:48; 9:38; **JAMES** 2:3

1915. ***ἐπίβλημα epiblēma***
MATT. 9:16; **MARK** 2:21; **LUKE** 5:36

1916. ***ἐπιβοάω epiboaō***
ACTS 25:24

1917. ***ἐπιβουλή epiboulē***
ACTS 9:24; 20:3,19; 23:30

1918. ***ἐπιγαμβρεύω epigambreuō***
MATT. 22:24

1919. ***ἐπίγειος epigeios***
JOHN 3:12; **1 COR.** 15:40; **2 COR.** 5:1; **PHIL.** 2:10; 3:19; **JAMES** 3:15

1920. ***ἐπιγίνομαι epiginomai***
ACTS 28:13

1921. ***ἐπιγινώσκω epiginōskō***
MATT. 7:16,20; 11:27; 14:35; 17:12; **MARK** 2:8; 5:30; 6:33,54; **LUKE** 1:4,22; 5:22; 7:37; 23:7; 24:16,31; **ACTS** 3:10; 4:13; 9:30; 12:14; 19:34; 22:24,29; 24:8; 25:10; 27:39; 28:1; **ROM.** 1:32; **1 COR.** 13:12; 14:37; 16:18; **2 COR.** 1:13,14; 6:9; 13:5; **COL.** 1:6; **1 TIM.** 4:3; **2 PET.** 2:21

1922. ***ἐπίγνωσις epignōsis***
ROM. 1:28; 3:20; 10:2; **EPH.** 1:17; 4:13; **PHIL.** 1:9; **COL.** 1:9,10; 2:2; 3:10; **1 TIM.** 2:4; **2 TIM.** 2:25; 3:7; **TITUS** 1:1; **PHILE.** 1:6; **HEB.** 10:26; **2 PET.** 1:2,3,8; 2:20

1923. ***ἐπιγραφή epigraphē***
MATT. 22:20; **MARK** 12:16; 15:26; **LUKE** 20:24; 23:38

1924. ***ἐπιγράφω epigraphō***
MARK 15:26; **ACTS** 17:23; **HEB.** 8:10; 10:16; **REV.** 21:12

1925. ***ἐπιδείκνυμι epideiknumi***
MATT. 16:1; 22:19; 24:1; **LUKE** 17:14; 20:24; 24:40; **ACTS** 9:39; 18:28; **HEB.** 6:17

1926. ***ἐπιδέχομαι epidechomai***
3 JOHN 1:9,10

1927. ***ἐπιδημέω epidēmeō***
ACTS 2:10; 17:21

1928. ***ἐπιδιατάσσομαι, ἐπιδιατάττομαι epidiatassomai, epidiatattomai***
GAL. 3:15

1929. ***ἐπιδίδωμι epididōmi***
MATT. 7:9,10; **LUKE** 4:17; 11:11,12; 24:30,42; **JOHN** 13:26; **ACTS** 15:30; 27:15

1930. ***ἐπιδιορθόω epidiorthoō***
TITUS 1:5

1931. ***ἐπιδύω epiduō***
EPH. 4:26

1932. ***ἐπιείκεια epieikeia***
ACTS 24:4; **2 COR.** 10:1

1933. ***ἐπιεικής epieikēs***
PHIL. 4:5; **1 TIM.** 3:3; **TITUS** 3:2; **JAMES** 3:17; **1 PET.** 2:18

1934. ***ἐπιζητέω epizēteō***
MATT. 6:32; 12:39; 16:4; **MARK** 8:12; **LUKE** 11:29; 12:30; **ACTS** 12:19; 13:7; 19:39; **ROM.** 11:7; **PHIL.** 4:17; **HEB.** 11:14; 13:14

1935. ***ἐπιθανάτιος epithanatios***
1 COR. 4:9

1936. ***ἐπίθεσις epithesis***
ACTS 8:18; **1 TIM.** 4:14; **2 TIM.** 1:6; **HEB.** 6:2

1937. ***ἐπιθυμέω epithumeō***
MATT. 5:28; 13:17; **LUKE** 15:16; 16:21; 17:22; 22:15; **ACTS** 20:33; **ROM.** 7:7; 13:9; **1 COR.** 10:6; **GAL.** 5:17; **1 TIM.** 3:1; **HEB.** 6:11; **JAMES** 4:2; **1 PET.** 1:12; **REV.** 9:6

1938. ***ἐπιθυμητής epithumētēs***
1 COR. 10:6

1939. ***ἐπιθυμία epithumia***
MARK 4:19; **LUKE** 22:15; **JOHN** 8:44; **ROM.** 1:24; 6:12; 7:7,8; 13:14; **GAL.** 5:16,24; **EPH.** 2:3; 4:22; **PHIL.** 1:23; **COL.** 3:5; **1 THESS.** 2:17; 4:5; **1 TIM.** 6:9; **2 TIM.** 2:22; 3:6; 4:3; **TITUS** 2:12; 3:3; **JAMES** 1:14,15; **1 PET.** 1:14; 2:11; 4:2,3; **2 PET.** 1:4; 2:10,18; 3:3; **1 JOHN** 2:16,17; **JUDE** 1:16,18; **REV.** 18:14

1940. ***ἐπικαθίζω epikathizō***
MATT. 21:7

1941. ***ἐπικαλέω epikaleō***
MATT. 10:3; **LUKE** 22:3; **ACTS** 1:23; 2:21; 4:36; 7:59; 9:14,21; 10:5,18,32; 11:13; 12:12,25; 15:17,22; 22:16; 25:11,12,21,25; 26:32; 28:19; **ROM.** 10:12-14; **1 COR.** 1:2; **2 COR.** 1:23; **2 TIM.** 2:22; **HEB.** 11:16; **JAMES** 2:7; **1 PET.** 1:17

1942. ***ἐπικάλυμμα epikalumma***
1 PET. 2:16

1943. ***ἐπικαλύπτω epikaluptō***
ROM. 4:7

1944. ***ἐπικατάρατος epikataratos***
JOHN 7:49; **GAL.** 3:10,13

1945. ***ἐπίκειμαι epikeimai***
LUKE 5:1; 23:23; **JOHN** 11:38; 21:9; **ACTS** 27:20; **1 COR.** 9:16; **HEB.** 9:10

1946. ***Ἐπικούρειος Epikoureios***
ACTS 17:18

1947. ***ἐπικουρία epikouria***
ACTS 26:22

1948. ***ἐπικρίνω epikrinō***
LUKE 23:24

1949. ***ἐπιλαμβάνω epilambanō***
MATT. 14:31; **MARK** 8:23; **LUKE** 9:47; 14:4; 20:20,26; 23:26; **ACTS** 9:27; 16:19; 17:19; 18:17; 21:30,33; 23:19; **1 TIM.** 6:12,19; **HEB.** 2:16; 8:9

1950. ***ἐπιλανθάνω epilanthanō***
MATT. 16:5; **MARK** 8:14; **LUKE** 12:6; **PHIL.** 3:13; **HEB.** 6:10; 13:2,16; **JAMES** 1:24

1951. ***ἐπιλέγω epilegō***
JOHN 5:2; **ACTS** 15:40

1952. ***ἐπιλείπω epileipō***
HEB. 11:32

1953. ***ἐπιλησμονή epilēsmonē***
JAMES 1:25

1954. ***ἐπίλοιπος epiloipos***
1 PET. 4:2

1955. ***ἐπίλυσις epilusis***
2 PET. 1:20

1956. ***ἐπιλύω epiluō***
MARK 4:34; **ACTS** 19:39

1957. ***ἐπιμαρτυρέω epimartureō***
1 PET. 5:12

1958. ***ἐπιμέλεια epimeleia***
ACTS 27:3

1959. ***ἐπιμελέομαι epimeleomai***
LUKE 10:34,35; **1 TIM.** 3:5

1960. ***ἐπιμελῶς epimelōs***
LUKE 15:8

1961. ***ἐπιμένω epimenō***
JOHN 8:7; **ACTS** 10:48; 12:16; 13:43; 15:34;

21:4,10; 28:12,14; **ROM.** 6:1; 11:22,23; **1 COR.** 16:7,8; **GAL.** 1:18; **PHIL.** 1:24; **COL.** 1:23; **1 TIM.** 4:16

1962. ***ἐπινεύω epineuō***
ACTS 18:20

1963. ***ἐπίνοια epinoia***
ACTS 8:22

1964. ***ἐπιορκέω epiorkeō***
MATT. 5:33

1965. ***ἐπίορκος epiorkos***
1 TIM. 1:10

1966. ***ἐπιοῦσα epiousa***
ACTS 7:26; 16:11; 20:15; 21:18; 23:11

1967. ***ἐπιούσιος epiousios***
MATT. 6:11; **LUKE** 11:3

1968. ***ἐπιπίπτω epipiptō***
MARK 3:10; **LUKE** 1:12; 15:20; **JOHN** 13:25; **ACTS** 8:16; 10:10,44; 11:15; 13:11; 19:17; 20:10,37; **ROM.** 15:3

1969. ***ἐπιπλήσσω, ἐπιπλήττω epiplēssō, epiplēttō***
1 TIM. 5:1

1970. ***ἐπιπνίγω epipnigō***
LUKE 8:7

1971. ***ἐπιποθέω epipotheō***
ROM. 1:11; **2 COR.** 5:2; 9:14; **PHIL.** 1:8; 2:26; **1 THESS.** 3:6; **2 TIM.** 1:4; **JAMES** 4:5; **1 PET.** 2:2

1972. ***ἐπιπόθησις epipothēsis***
2 COR. 7:7,11

1973. ***ἐπιπόθητος epipothētos***
PHIL. 4:1

1974. ***ἐπιποθία epipothia***
ROM. 15:23

1975. ***ἐπιπορεύομαι epiporeuomai***
LUKE 8:4

1976. ***ἐπιῤῥάπτω epirraptō***
MARK 2:21

1977. ***ἐπιῤῥίπτω epirriptō***
LUKE 19:35; **1 PET.** 5:7

1978. ***ἐπίσημος episēmos***
MATT. 27:16; **ROM.** 16:7

1979. ***ἐπισιτισμός episitismos***
LUKE 9:12

1980. ***ἐπισκέπτομαι episkeptomai***
MATT. 25:36,43; **LUKE** 1:68,78; 7:16; **ACTS** 6:3; 7:23; 15:14,36; **HEB.** 2:6; **JAMES** 1:27

1981. ***ἐπισκηνόω episkēnoō***
2 COR. 12:9

1982. ***ἐπισκιάζω episkiazō***
MATT. 17:5; **MARK** 9:7; **LUKE** 1:35; 9:34; **ACTS** 5:15

1983. ***ἐπισκοπέω episkopeō***
HEB. 12:15; **1 PET.** 5:2

1984. ***ἐπισκοπή episkopē***
LUKE 19:44; **ACTS** 1:20; **1 TIM.** 3:1; **1 PET.** 2:12

1985. ***ἐπίσκοπος episkopos***
ACTS 20:28; **PHIL.** 1:1; **1 TIM.** 3:2; **TITUS** 1:7; **1 PET.** 2:25

1986. ***ἐπισπάω epispaō***
1 COR. 7:18

1987. ***ἐπίσταμαι epistamai***
MARK 14:68; **ACTS** 10:28; 15:7; 18:25; 19:15,25; 20:18; 22:19; 24:10; 26:26; **1 TIM.** 6:4; **HEB.** 11:8; **JAMES** 4:14; **JUDE** 1:10

1988. ***ἐπιστάτης epistatēs***
LUKE 5:5; 8:24,45; 9:33,49; 17:13

1989. ***ἐπιστέλλω epistellō***
ACTS 15:20; 21:25; **HEB.** 13:22

1990. ***ἐπιστήμων epistēmōn***
JAMES 3:13

1991. ***ἐπιστηρίζω epistērizō***
ACTS 14:22; 15:32,41; 18:23

1992. ***ἐπιστολή epistolē***
ACTS 9:2; 15:30; 22:5; 23:25,33; **ROM.** 16:22; **1 COR.** 5:9; 16:3; **2 COR.** 3:1-3; 7:8; 10:9-11; **COL.** 4:16; **1 THESS.** 5:27; **2 THESS.** 2:2,15; 3:14,17; **2 PET.** 3:1,16

1993. ***ἐπιστομίζω epistomizō***
TITUS 1:11

1994. ***ἐπιστρέφω epistrephō***
MATT. 9:22; 10:13; 12:44; 13:15; 24:18; **MARK** 4:12; 5:30; 8:33; 13:16; **LUKE** 1:16,17; 2:20; 8:55; 17:4,31; 22:32; **JOHN** 12:40; 21:20; **ACTS** 3:19; 9:35,40; 11:21; 14:15; 15:19,36; 16:18; 26:18,20; 28:27; **2 COR.** 3:16; **GAL.** 4:9; **1 THESS.** 1:9; **JAMES** 5:19,20; **1 PET.** 2:25; **2 PET.** 2:21,22; **REV.** 1:12

1995. ***ἐπιστροφή epistrophē***
ACTS 15:3

1996. ***ἐπισυνάγω episunagō***
MATT. 23:37; 24:31; **MARK** 1:33; 13:27; **LUKE** 12:1; 13:34

1997. ***ἐπισυναγωγή episunagōgē***
2 THESS. 2:1; **HEB.** 10:25

1998. ***ἐπισυντρέχω episuntrechō***
MARK 9:25

1999. ***ἐπισύστασις episustasis***
ACTS 24:12; **2 COR.** 11:28

2000. ***ἐπισφαλής episphalēs***
ACTS 27:9

2001. ***ἐπισχύω epischuō***
LUKE 23:5

2002. ***ἐπισωρεύω episōreuō***
2 TIM. 4:3

2003. ***ἐπιταγή epitagē***
ROM. 16:26; **1 COR.** 7:6,25; **2 COR.** 8:8; **1 TIM.** 1:1; **TITUS** 1:3; 2:15

2004. ***ἐπιτάσσω, ἐπιτάττω epitassō, epitattō***
MARK 1:27; 6:27,39; 9:25; **LUKE** 4:36; 8:25,31; 14:22; **ACTS** 23:2; **PHILE.** 1:8

2005. ***ἐπιτελέω epiteleō***
LUKE 13:32; **ROM.** 15:28; **2 COR.** 7:1; 8:6,11; **GAL.** 3:3; **PHIL.** 1:6; **HEB.** 8:5; 9:6; **1 PET.** 5:9

2006. ***ἐπιτήδειος epitēdeios***
JAMES 2:16

2007. ***ἐπιτίθημι epitithēmi***
MATT. 9:18; 19:13,15; 21:7; 23:4; 27:29,37; **MARK** 3:16,17; 4:21; 5:23; 6:5; 7:32; 8:23,25; 16:18; **LUKE** 4:40; 8:16; 10:30; 13:13; 15:5; 23:26; **JOHN** 9:15; 19:2; **ACTS** 6:6; 8:17,19; 9:12,17; 13:3; 15:10,28; 16:23; 18:10; 19:6; 28:3,8,10; **1 TIM.** 5:22; **REV.** 1:17; 22:18

2008. ***ἐπιτιμάω epitimaō***
MATT. 8:26; 12:16; 16:22; 17:18; 19:13; 20:31; **MARK** 1:25; 3:12; 4:39; 8:30,32,33; 9:25; 10:13,48; **LUKE** 4:35,39,41; 8:24; 9:21,42,55; 17:3; 18:15,39; 19:39; 23:40; **2 TIM.** 4:2; **JUDE** 1:9

2009. ***ἐπιτιμία epitimia***
2 COR. 2:6

2010. ***ἐπιτρέπω epitrepō***
MATT. 8:21,31; 19:8; **MARK** 5:13; 10:4; **LUKE** 8:32; 9:59,61; **JOHN** 19:38; **ACTS** 21:39,40; 26:1; 27:3; 28:16; **1 COR.** 14:34; 16:7; **1 TIM.** 2:12; **HEB.** 6:3

2011. ***ἐπιτροπή epitropē***
ACTS 26:12

2012. ***ἐπίτροπος epitropos***
MATT. 20:8; **LUKE** 8:3; **GAL.** 4:2

2013. ***ἐπιτυγχάνω epitugchanō***
ROM. 11:7; **HEB.** 6:15; 11:33; **JAMES** 4:2

2014. ***ἐπιφαίνω epiphainō***
LUKE 1:79; **ACTS** 27:20; **TITUS** 2:11; 3:4

2015. ***ἐπιφάνεια epiphaneia***
2 THESS. 2:8; **1 TIM.** 6:14; **2 TIM.** 1:10; 4:1,8; **TITUS** 2:13

2016. ***ἐπιφανής epiphanēs***
ACTS 2:20

2017. ***ἐπιφαύω epiphauō***
EPH. 5:14

2018. ***ἐπιφέρω epipherō***
ACTS 19:12; 25:18; **ROM.** 3:5; **PHIL.** 1:16; **JUDE** 1:9

2019. ***ἐπιφωνέω epiphōneō***
LUKE 23:21; **ACTS** 12:22; 22:24

2020. ***ἐπιφώσκω epiphōskō***
MATT. 28:1; **LUKE** 23:54

2021. ***ἐπιχειρέω epicheireō***
LUKE 1:1; **ACTS** 9:29; 19:13

2022. ***ἐπιχέω epicheō***
LUKE 10:34

2023. ***ἐπιχορηγέω epichorēgeō***
2 COR. 9:10; **GAL.** 3:5; **COL.** 2:19; **2 PET.** 1:5,11

2024. ***ἐπιχορηγία epichorēgia***
EPH. 4:16; **PHIL.** 1:19

2025. ***ἐπιχρίω epichriō***
JOHN 9:6,11

2026. ***ἐποικοδομέω epoikodomeō***
ACTS 20:32; **1 COR.** 3:10,12,14; **EPH.** 2:20; **COL.** 2:7; **JUDE** 1:20

2027. ***ἐποκέλλω epokellō***
ACTS 27:41

2028. ***ἐπονομάζω eponomazō***
ROM. 2:17

2029. ***ἐποπτεύω epopteuō***
1 PET. 2:12; 3:2

2030. ***ἐπόπτης epoptēs***
2 PET. 1:16

2031. ***ἔπος epos***
HEB. 7:9

2032. ***ἐπουράνιος epouranios***
MATT. 18:35; **JOHN** 3:12; **1 COR.** 15:40,48,49; **EPH.** 1:3,20; 2:6; 3:10; 6:12; **PHIL.** 2:10; **2 TIM.** 4:18; **HEB.** 3:1; 6:4; 8:5; 9:23; 11:16; 12:22

2033. ***ἑπτά hepta***
MATT. 12:45; 15:34,36,37; 16:10; 18:22; 22:25,26,28; **MARK** 8:5,6,8,20; 12:20,22,23; 16:9; **LUKE** 2:36; 8:2; 11:26; 20:29,31,33; **ACTS** 6:3; 13:19; 19:14; 20:6; 21:4,8,27; 28:14; **HEB.** 11:30; **REV.** 1:4,12,13,16,20; 2:1; 3:1; 4:5; 5:1,5,6; 8:2,6; 10:3,4; 11:13; 12:3; 13:1; 15:1,6-8; 16:1; 17:1,3,7,9-11; 21:9

2034. ***ἑπτακίς heptakis***
MATT. 18:21,22; **LUKE** 17:4

2035. ***ἑπτακισχίλιοι heptakischilioi***
ROM. 11:4

2037. ***Ἔραστος Erastos***
ACTS 19:22; **ROM.** 16:23; **2 TIM.** 4:20

2038. ***ἐργάζομαι ergazomai***
MATT. 7:23; 21:28; 25:16; 26:10; **MARK** 14:6; **LUKE** 13:14; **JOHN** 3:21; 5:17; 6:27,28,30; 9:4; **ACTS** 10:35; 13:41; 18:3; **ROM.** 2:10; 4:4,5; 13:10; **1 COR.** 4:12; 9:6,13; 16:10; **GAL.** 6:10; **EPH.** 4:28; **COL.** 3:23; **1 THESS.** 2:9; 4:11; **2 THESS.** 3:8,10-12; **HEB.** 11:33; **JAMES** 2:9; **2 JOHN** 1:8; **3 JOHN** 1:5; **REV.** 18:17

2039. ***ἐργασία ergasia***
LUKE 12:58; **ACTS** 16:16,19; 19:24,25; **EPH.** 4:19

2040. ***ἐργάτης ergatēs***
MATT. 9:37,38; 10:10; 20:1,2,8; **LUKE** 10:2,7; 13:27; **ACTS** 19:25; **2 COR.** 11:13; **PHIL.** 3:2; **1 TIM.** 5:18; **2 TIM.** 2:15; **JAMES** 5:4

2041. ***ἔργον ergon***
MATT. 5:16; 11:2; 23:3,5; 26:10; **MARK** 13:34; 14:6; **LUKE** 11:48; 24:19; **JOHN** 3:19-21; 4:34; 5:20,36; 6:28,29; 7:3,7,21; 8:39,41; 9:3,4; 10:25,32,33,37,38; 14:10-12; 15:24; 17:4; **ACTS** 5:38; 7:22,41; 9:36; 13:2,41; 14:26; 15:18,38; 26:20; **ROM.** 2:6,7,15; 3:20,27,28; 4:2,6; 9:11,32; 11:6; 13:3,12; 14:20; 15:18; **1 COR.** 3:13-15; 5:2; 9:1; 15:58; 16:10; **2 COR.** 9:8; 10:11; 11:15; **GAL.** 2:16; 3:2,5,10; 5:19; 6:4; **EPH.** 2:9,10; 4:12; 5:11; **PHIL.** 1:6,22; 2:30; **COL.** 1:10,21; 3:17; **1 THESS.** 1:3; 5:13; **2 THESS.** 1:11; 2:17; **1 TIM.** 2:10; 3:1; 5:10,25; 6:18; **2 TIM.** 1:9; 2:21; 3:17; 4:5,14,18; **TITUS** 1:16; 2:7,14; 3:1,5,8,14; **HEB.** 1:10; 2:7; 3:9; 4:3,4,10; 6:1,10; 9:14; 10:24; 13:21; **JAMES** 1:4,25; 2:14,17,18,20-22,24-26; 3:13; **1 PET.** 1:17; 2:12; **2 PET.** 2:8; 3:10; **1 JOHN** 3:8,12,18; **2 JOHN** 1:11; **3 JOHN** 1:10; **JUDE** 1:15; **REV.** 2:2,5,6,9,13,19,22,23,26; 3:1,2,8,15; 9:20; 14:13; 15:3; 16:11; 18:6; 20:12,13; 22:12

2042. ***ἐρεθίζω erethizō***
2 COR. 9:2; **COL.** 3:21

2043. ***ἐρείδω ereidō***
ACTS 27:41

2044. ***ἐρεύγομαι ereugomai***
MATT. 13:35

2045. ***ἐρευνάω ereunaō***
JOHN 5:39; 7:52; **ROM.** 8:27; **1 COR.** 2:10; **1 PET.** 1:11; **REV.** 2:23

2046. ***ἐρέω ereō***
MATT. 7:4,22; 13:30; 17:20; 21:3,24,25; 25:34,40,41; 26:75; **MARK** 11:29,31; **LUKE** 2:24; 4:12,23; 12:10,19; 13:25,27; 14:9; 15:18; 17:7,8,21,23; 19:31; 20:5; 22:11,13; 23:29; **JOHN** 4:18; 6:65; 11:13; 12:50; 14:29; 15:15; **ACTS** 2:16; 8:24; 13:34,40; 17:28; 20:38; 23:5; **ROM.** 3:5; 4:1,18; 6:1; 7:7; 8:31; 9:14,19,20,30; 11:19; **1 COR.** 14:16,23; 15:35; **2 COR.** 12:6,9; **PHIL.** 4:4; **HEB.** 1:13; 4:3,4,7; 10:9; 13:5; **JAMES** 2:18; **REV.** 7:14; 17:7; 19:3

2047. ***ἐρημία erēmia***
MATT. 15:33; **MARK** 8:4; **2 COR.** 11:26; **HEB.** 11:38

2048. A. ***ἔρημος erēmos***
MATT. 14:13,15; 23:38; **MARK** 1:35,45; 6:31,32,35; **LUKE** 4:42; 9:10,12; 13:35; **ACTS** 1:20; 8:26; **GAL.** 4:27

B. ***ἔρημος erēmos*** **subst.**
MATT. 3:1,3; 4:1; 11:7; 24:26; **MARK** 1:3,4,12,13; **LUKE** 1:80; 3:2,4; 4:1; 5:16; 7:24; 8:29; 15:4; **JOHN** 1:23; 3:14; 6:31,49; 11:54; **ACTS** 7:30,36,38,42,44; 13:18; 21:38; **1 COR.** 10:5; **HEB.** 3:8,17; **REV.** 12:6,14; 17:3

2049. ***ἐρημόω erēmoō***
MATT. 12:25; **LUKE** 11:17; **REV.** 17:16; 18:17,19

2050. ***ἐρήμωσις erēmōsis***
MATT. 24:15; **MARK** 13:14; **LUKE** 21:20

2051. ***ἐρίζω erizō***
MATT. 12:19

2052. ***ἐριθεία eritheia***
ROM. 2:8; **2 COR.** 12:20; **GAL.** 5:20; **PHIL.** 1:16; 2:3; **JAMES** 3:14,16

2053. ***ἔριον erion***
HEB. 9:19; **REV.** 1:14

2054. ***ἔρις eris***
ROM. 1:29; 13:13; **1 COR.** 1:11; 3:3; **2 COR.** 12:20; **GAL.** 5:20; **PHIL.** 1:15; **1 TIM.** 6:4; **TITUS** 3:9

2055. ***ἐρίφιον eriphion***
MATT. 25:33

2056. ***ἔριφος eriphos***
MATT. 25:32; **LUKE** 15:29

2057. ***Ἑρμᾶς Hermas***
ROM. 16:14

2058. ***ἑρμηνεία hermēneia***
1 COR. 12:10; 14:26

2059. ***ἑρμηνεύω hermēneuō***
JOHN 1:38,42; 9:7; **HEB.** 7:2

2060. ***Ἑρμῆς Hermēs***
ACTS 14:12; **ROM.** 16:14

2061. ***Ἑρμογένης Hermogenēs***
2 TIM. 1:15

2062. ***ἑρπετόν herpeton***
ACTS 10:12; 11:6; **ROM.** 1:23; **JAMES** 3:7

2063. ***Ἐρυθρά Θάλασσα Eruthra Thalassa***
ACTS 7:36; **HEB.** 11:29

2066. ***ἐσθής esthēs***
LUKE 23:11; **ACTS** 1:10; 10:30; 12:21; **JAMES** 2:2,3

2067. ***ἔσθησις esthēsis***
LUKE 24:4

2068. ***ἐσθίω esthiō***
MATT. 9:11; 11:18,19; 12:1; 14:21; 15:2,27,38; 24:49; 26:21,26; **MARK** 1:6; 2:16; 7:2-5,28; 14:18,22; **LUKE** 5:30,33; 6:1; 7:33,34; 10:7,8; 12:45; 15:16; 17:27,28; 22:30; **ACTS** 27:35; **ROM.** 14:2,3,6,20; **1 COR.** 8:7,10; 9:7,13; 10:18,25,27,28,31; 11:22,26-29,34; **2 THESS.** 3:10,12; **HEB.** 10:27

2069. ***Ἐσλί Esli***
LUKE 3:25

2072. ***ἔσοπτρον esoptron***
1 COR. 13:12; **JAMES** 1:23

2073. ***ἑσπέρα hespera***
LUKE 24:29; **ACTS** 4:3; 28:23

2074. ***Ἐσρώμ Esrōm***
MATT. 1:3; **LUKE** 3:33

2077. I. ***ἔστω estō***
(3rd. sing. pres. imper. of εἰμί)
MATT. 5:37; 18:17; 20:26,27; **ACTS** 1:20; 2:14; 4:10; 13:38; 28:28; **2 COR.** 12:16; **GAL.** 1:8,9

II. ***ἔστωσαν estōsan***
(3rd pl. pres. imper. of εἰμί)
LUKE 12:35; **1 TIM.** 3:12; **JAMES** 1:19; **1 PET.** 3:3

2078. ***ἔσχατος eschatos***
MATT. 5:26; 12:45; 19:30; 20:8,12,14,16; 27:64; **MARK** 9:35; 10:31; 12:6,22; **LUKE** 11:26; 12:59; 13:30; 14:9,10; **JOHN** 6:39,40, 44,54; 7:37; 8:9; 11:24; 12:48; **ACTS** 1:8; 2:17; 13:47; **1 COR.** 4:9; 15:8,26,45; 52; **2 TIM.** 3:1; **HEB.** 1:2; **JAMES** 5:3; **1 PET.** 1:5,20; **2 PET.** 2:20; 3:3; **1 JOHN** 2:18; **JUDE** 1:18; **REV.** 1:11,17; 2:8,19; 15:1; 21:9; 22:13

2079. ***ἐσχάτως eschatōs***
MARK 5:23

2080. ***ἔσω esō***
MATT. 26:58; **MARK** 14:54; 15:16; **JOHN** 20:26; **ACTS** 5:23; **ROM.** 7:22; **1 COR.** 5:12; **EPH.** 3:16

2081. ***ἔσωθεν esōthen***
MATT. 7:15; 23:25,27,28; **MARK** 7:21,23; **LUKE** 11:7,39,40; **2 COR.** 4:16; 7:5; **REV.** 4:8; 5:1; 11:2

2082. ***ἐσώτερος esōteros***
ACTS 16:24; **HEB.** 6:19

2083. ***ἑταῖρος hetairos***
MATT. 11:16; 20:13; 22:12; 26:50

2084. ***ἑτερόγλωσσος heteroglōssos***
1 COR. 14:21

2085. ***ἑτεροδιδασκαλέω heterodidaskaleō***
1 TIM. 1:3; 6:3

2086. ***ἑτεροζυγέω heterozugeō***
2 COR. 6:14

2087. ***ἕτερος heteros***
MATT. 6:24; 8:21; 11:3; 12:45; 15:30; 16:14; **MARK** 16:12; **LUKE** 3:18; 4:43; 5:7; 6:6; 7:41;

8:3,6-8; 9:29,56,59,61; 10:1; 11:16,26; 14:19, 20,31; 16:7,13,18; 17:34,35; 18:10; 19:20; 20:11; 22:58,65; 23:32,40; **JOHN** 19:37; **ACTS** 1:20; 2:4,13,40; 4:12; 7:18; 8:34; 12:17; 13:35; 15:35; 17:7,21,34; 19:39; 20:15; 23:6; 27:1,3; **ROM.** 2:1,21; 7:3,4,23; 8:39; 13:8,9; **1 COR.** 3:4; 4:6; 6:1; 8:4; 10:24,29; 12:9,10; 14:17,21; 15:40; **2 COR.** 8:8; 11:4; **GAL.** 1:6,19; 6:4; **EPH.** 3:5; **PHIL.** 2:4; **1 TIM.** 1:10; **2 TIM.** 2:2; **HEB.** 5:6; 7:11,13,15; 11:36; **JAMES** 2:25; 4:12; **JUDE** 1:7

2088. *ἑτέρως heterōs*
PHIL. 3:15

2090. *ἑτοιμάζω hetoimazō*
MATT. 3:3; 20:23; 22:4; 25:34,41; 26:17,19; **MARK** 1:3; 10:40; 14:12,15,16; **LUKE** 1:17,76; 2:31; 3:4; 9:52; 12:20,47; 17:8; 22:8,9,12,13; 23:56; 24:1; **JOHN** 14:2,3; **ACTS** 23:23; **1 COR.** 2:9; **2 TIM.** 2:21; **PHILE.** 1:22; **HEB.** 11:16; **REV.** 8:6; 9:7,15; 12:6; 16:12; 19:7; 21:2

2091. *ἑτοιμασία hetoimasia*
EPH. 6:15

2092. *ἕτοιμος hetoimos*
MATT. 22:4,8; 24:44; 25:10; **MARK** 14:15; **LUKE** 12:40; 14:17; 22:33; **JOHN** 7:6; **ACTS** 23:15,21; **2 COR.** 9:5; 10:6,16; **TITUS** 3:1; **1 PET.** 1:5; 3:15

2093. *ἑτοίμως hetoimōs*
ACTS 21:13; **2 COR.** 12:14; **1 PET.** 4:5

2094. *ἔτος etos*
MATT. 9:20; **MARK** 5:25,42; **LUKE** 2:36,37,41,42; 3:1,23; 4:25; 8:42,43; 12:19; 13:7,8,11,16; 15:29; **JOHN** 2:20; 5:5; 8:57; **ACTS** 4:22; 7:6,30,36,42; 9:33; 13:20,21; 19:10; 24:10,17; **ROM.** 15:23; **2 COR.** 12:2; **GAL.** 1:18; 2:1; 3:17; **1 TIM.** 5:9; **HEB.** 1:12; 3:9,17; **2 PET.** 3:8; **REV.** 20:2-7

2095. *εὖ eu*
MATT. 25:21,23; **MARK** 14:7; **LUKE** 19:17; **ACTS** 15:29; **EPH.** 6:3

2096. *Εὔα Eua*
2 COR. 11:3; **1 TIM.** 2:13

2097. *εὐαγγελίζω euaggelizō*
MATT. 11:5; **LUKE** 1:19; 2:10; 3:18; 4:18,43; 7:22; 8:1; 9:6; 16:16; 20:1; **ACTS** 5:42; 8:4,12,25,35,40; 10:36; 11:20; 13:32; 14:7,15,21; 15:35; 16:10; 17:18; **ROM.** 1:15; 10:15; 15:20; **1 COR.** 1:17; 9:16,18; 15:1,2; **2 COR.** 10:16; 11:7; **GAL.** 1:8,9,11,16,23; 4:13; **EPH.** 2:17; 3:8; **1 THESS.** 3:6; **HEB.** 4:2,6; **1 PET.** 1:12,25; 4:6; **REV.** 10:7; 14:6

2098. *εὐαγγέλιον euaggelion*
MATT. 4:23; 9:35; 24:14; 26:13; **MARK** 1:1,14,15; 8:35; 10:29; 13:10; 14:9; 16:15; **ACTS** 15:7; 20:24; **ROM.** 1:1,9,16; 2:16; 10:16; 11:28; 15:16,19,29; 16:25; **1 COR.** 4:15; 9:12,14,18,23; 15:1; **2 COR.** 2:12; 4:3,4; 8:18; 9:13; 10:14; 11:4,7; **GAL.** 1:6,7,11; 2:2,5,7,14; **EPH.** 1:13; 3:6; 6:15,19; **PHIL.** 1:5,7,12,17,27; 2:22; 4:3,15; **COL.** 1:5,23; **1 THESS.** 1:5; 2:2,4,8,9; 3:2; **2 THESS.** 1:8; 2:14; **1 TIM.** 1:11; **2 TIM.** 1:8,10; 2:8; **PHILE.** 1:13; **1 PET.** 4:17; **REV.** 14:6

2099. *εὐαγγελιστής euaggelistēs*
ACTS 21:8; **EPH.** 4:11; **2 TIM.** 4:5

2100. *εὐαρεστέω euaresteō*
HEB. 11:5,6; 13:16

2101. *εὐάρεστος euarestos*
ROM. 12:1,2; 14:18; **2 COR.** 5:9; **EPH.** 5:10; **PHIL.** 4:18; **COL.** 3:20; **TITUS** 2:9; **HEB.** 13:21

2102. *εὐαρέστως euarestōs*
HEB. 12:28

2103. *Εὔβουλος Euboulos*
2 TIM. 4:21

2104. *εὐγενής eugenēs*
LUKE 19:12; **ACTS** 17:11; **1 COR.** 1:26

2105. *εὐδία eudia*
MATT. 16:2

2106. *εὐδοκέω eudokeō*
MATT. 3:17; 12:18; 17:5; **MARK** 1:11; **LUKE** 3:22; 12:32; **ROM.** 15:26,27; **1 COR.** 1:21;

10:5; **2 COR.** 5:8; 12:10; **GAL.** 1:15; **COL.** 1:19; **1 THESS.** 2:8; 3:1; **2 THESS.** 2:12; **HEB.** 10:6,8,38; **2 PET.** 1:17

2107. ***εὐδοκία*** ***eudokia***
MATT. 11:26; **LUKE** 2:14; 10:21; **ROM.** 10:1; **EPH.** 1:5,9; **PHIL.** 1:15; 2:13; **2 THESS.** 1:11

2108. ***εὐεργεσία*** ***euergesia***
ACTS 4:9; **1 TIM.** 6:2

2109. ***εὐεργετέω*** ***euergeteō***
ACTS 10:38

2110. ***εὐεργέτης*** ***euergetēs***
LUKE 22:25

2111. ***εὔθετος*** ***euthetos***
LUKE 9:62; 14:35; **HEB.** 6:7

2112. ***εὐθέως*** ***eutheōs***
MATT. 4:20,22; 8:3; 13:5; 14:22,27,31; 20:34; 21:2,3; 24:29; 25:15; 26:49,74; 27:48; **MARK** 1:10,18,20,21,29-31,42,43; 2:2,8,12; 3:6; 4:5,15-17,29; 5:2,13,29,30,36,42; 6:25,27,45,50,54; 7:35; 8:10; 9:15,20,24; 10:52; 11:2,3; 14:43,45; 15:1; **LUKE** 5:13,39; 6:49; 12:36,54; 14:5; 17:7; 21:9; **JOHN** 5:9; 6:21; 13:30; 18:27; **ACTS** 9:18,20,34; 12:10; 16:10; 17:10,14; 21:30; 22:29; **GAL.** 1:16; **JAMES** 1:24; **3 JOHN** 1:14; **REV.** 4:2

2113. ***εὐθυδρομέω*** ***euthudromeō***
ACTS 16:11; 21:1

2114. ***εὐθυμέω*** ***euthumeō***
ACTS 27:22,25; **JAMES** 5:13

2115. I. ***εὔθυμος*** ***euthumos***
ACTS 27:36

II. ***εὐθυμότερον*** ***euthumoteron***
ACTS 24:10

2116. ***εὐθύνω*** ***euthunō***
JOHN 1:23; **JAMES** 3:4

2117. A. ***εὐθύς*** ***euthus***
MATT. 3:3; **MARK** 1:3; **LUKE** 3:4,5; **ACTS** 8:21; 9:11; 13:10; **2 PET.** 2:15

B. ***εὐθύς*** ***euthus*** **adv.**
MATT. 3:16; 13:20,21; **MARK** 1:12,28; **JOHN** 13:32; 19:34; 21:3

2118. ***εὐθύτης*** ***euthutēs***
HEB. 1:8

2119. ***εὐκαιρέω*** ***eukaireō***
MARK 6:31; **ACTS** 17:21; **1 COR.** 16:12

2120. ***εὐκαιρία*** ***eukairia***
MATT. 26:16; **LUKE** 22:6

2121. ***εὔκαιρος*** ***eukairos***
MARK 6:21; **HEB.** 4:16

2122. ***εὐκαίρως*** ***eukairōs***
MARK 14:11; **2 TIM.** 4:2

2123. ***εὔκοπος*** ***eukopos***
MATT. 9:5; 19:24; **MARK** 2:9; 10:25; **LUKE** 5:23; 16:17; 18:25

2124. ***εὐλάβεια*** ***eulabeia***
HEB. 5:7; 12:28

2125. ***εὐλαβέομαι*** ***eulabeomai***
ACTS 23:10; **HEB.** 11:7

2126. ***εὐλαβής*** ***eulabēs***
LUKE 2:25; **ACTS** 2:5; 8:2

2127. ***εὐλογέω*** ***eulogeō***
MATT. 5:44; 14:19; 21:9; 23:39; 25:34; 26:26; **MARK** 6:41; 8:7; 10:16; 11:9,10; 14:22; **LUKE** 1:28,42,64; 2:28,34; 6:28; 9:16; 13:35; 19:38; 24:30,50,51,53; **JOHN** 12:13; **ACTS** 3:26; **ROM.** 12:14; **1 COR.** 4:12; 10:16; 14:16; **GAL.** 3:9; **EPH.** 1:3; **HEB.** 6:14; 7:1,6,7; 11:20,21; **JAMES** 3:9; **1 PET.** 3:9

2128. ***εὐλογητός*** ***eulogētos***
MARK 14:61; **LUKE** 1:68; **ROM.** 1:25; 9:5; **2 COR.** 1:3; 11:31; **EPH.** 1:3; **1 PET.** 1:3

2129. ***εὐλογία eulogia***
ROM. 15:29; 16:18; **1 COR.** 10:16; **2 COR.** 9:5,6; **GAL.** 3:14; **EPH.** 1:3; **HEB.** 6:7; 12:17; **JAMES** 3:10; **1 PET.** 3:9; **REV.** 5:12,13; 7:12

2130. ***εὐμετάδοτος eumetadotos***
1 TIM. 6:18

2131. ***Εὐνίκη Eunikē***
2 TIM. 1:5

2132. ***εὐνόεω eunoeō***
MATT. 5:25

2133. ***εὔνοια eunoia***
1 COR. 7:3; **EPH.** 6:7

2134. ***εὐνουχίζω eunouchizō***
MATT. 19:12

2135. ***εὐνοῦχος eunouchos***
MATT. 19:12; **ACTS** 8:27,34,36,38,39

2136. ***Εὐοδία Euodia***
PHIL. 4:2

2137. ***εὐοδόω euodoō***
ROM. 1:10; **1 COR.** 16:2; **3 JOHN** 1:2

2138. ***εὐπειθής eupeithēs***
JAMES 3:17

2139. ***εὐπερίστατος euperistatos***
HEB. 12:1

2140. ***εὐποιΐα eupoiia***
HEB. 13:16

2141. ***εὐπορέω euporeō***
ACTS 11:29

2142. ***εὐπορία euporia***
ACTS 19:25

2143. ***εὐπρέπεια euprepeia***
JAMES 1:11

2144. ***εὐπρόσδεκτος euprosdektos***
ROM. 15:16,31; **2 COR.** 6:2; 8:12; **1 PET.** 2:5

2145. ***εὐπρόσεδρος euprosedros***
1 COR. 7:35

2146. ***εὐπροσωπέω euprosōpeō***
GAL. 6:12

2147. ***εὑρίσκω heuriskō***
MATT. 1:18; 2:8,11; 7:7,8,14; 8:10; 10:39; 11:29; 12:43,44; 13:44,46; 16:25; 17:27; 18:13,28; 20:6; 21:2,19; 22:9,10; 24:46; 26:40,43,60; 27:32; **MARK** 1:37; 7:30; 11:2,4,13; 13:36; 14:16,37,40,55; **LUKE** 1:30; 2:12,45,46; 4:17; 5:19; 6:7; 7:9,10; 8:35; 9:12,36; 11:9,10,24,25; 12:37,38,43; 13:6,7; 15:4-6,8,9,24,32; 17:18; 18:8; 19:30,32,48; 22:13,45; 23:2,4,14,22; 24:2,3,23,24,33; **JOHN** 1:41,43,45; 2:14; 5:14; 6:25; 7:34-36; 9:35; 10:9; 11:17; 12:14; 18:38; 19:4,6; 21:6; **ACTS** 4:21; 5:10,22,23,39; 7:11,46; 8:40; 9:2,33; 10:27; 11:26; 12:19; 13:6,22,28; 17:6,23,27; 18:2; 19:1,19; 21:2; 23:9,29; 24:5,12,18,20; 27:6,28; 28:14; **ROM.** 4:1; 7:10,18,21; 10:20; **1 COR.** 4:2; 15:15; **2 COR.** 2:13; 5:3; 9:4; 11:12; 12:20; **GAL.** 2:17; **PHIL.** 2:8; 3:9; **2 TIM.** 1:17,18; **HEB.** 4:16; 9:12; 11:5; 12:17; **1 PET.** 1:7; 2:22; **2 PET.** 3:14; **2 JOHN** 1:4; **REV.** 2:2; 3:2; 5:4; 9:6; 12:8; 14:5; 16:20; 18:14,21,22,24; 20:11,15

2148. ***Εὐροκλύδων Eurokludōn***
ACTS 27:14

2149. ***εὐρύχωρος euruchōros***
MATT. 7:13

2150. ***εὐσέβεια eusebeia***
ACTS 3:12; **1 TIM.** 2:2; 3:16; 4:7,8; 6:3,5,6,11; **2 TIM.** 3:5; **TITUS** 1:1; **2 PET.** 1:3,6,7; 3:11

2151. ***εὐσεβέω eusebeō***
ACTS 17:23; **1 TIM.** 5:4

2152. ***εὐσεβής eusebēs***
ACTS 10:2,7; 22:12; **2 PET.** 2:9

2153. ***εὐσεβῶς eusebōs***
2 TIM. 3:12; **TITUS** 2:12

2154. ***εὔσημος eusēmos***
1 COR. 14:9

2155. ***εὔσπλαγχνος eusplagchnos***
EPH. 4:32; **1 PET.** 3:8

2156. ***εὐσχημόνως euschēmonōs***
ROM. 13:13; **1 COR.** 14:40; **1 THESS.** 4:12

2157. ***εὐσχημοσύνη euschēmosunē***
1 COR. 12:23

2158. ***εὐσχήμων euschēmōn***
MARK 15:43; **ACTS** 13:50; 17:12; **1 COR.** 7:35; 12:24

2159. ***εὐτόνως eutonōs***
LUKE 23:10; **ACTS** 18:28

2160. ***εὐτραπελία eutrapelia***
EPH. 5:4

2161. ***Εὔτυχος Eutuchos***
ACTS 20:9

2162. ***εὐφημία euphēmia***
2 COR. 6:8

2163. ***εὔφημος euphēmos***
PHIL. 4:8

2164. ***εὐφορέω euphoreō***
LUKE 12:16

2165. ***εὐφραίνω euphrainō***
LUKE 12:19; 15:23,24,29,32; 16:19; **ACTS** 2:26; 7:41; **ROM.** 15:10; **2 COR.** 2:2; **GAL.** 4:27; **REV.** 11:10; 12:12; 18:20

2166. ***Εὐφράτης Euphratēs***
REV. 9:14; 16:12

2167. ***εὐφροσύνη euphrosunē***
ACTS 2:28; 14:17

2168. ***εὐχαριστέω eucharisteō***
MATT. 15:36; 26:27; **MARK** 8:6; 14:23; **LUKE** 17:16; 18:11; 22:17,19; **JOHN** 6:11,23; 11:41; **ACTS** 27:35; 28:15; **ROM.** 1:8,21; 7:25; 14:6; 16:4; **1 COR.** 1:4,14; 10:30; 11:24; 14:17, 18; **2 COR.** 1:11; **EPH.** 1:16; 5:20; **PHIL.** 1:3; **COL.** 1:3,12; 3:17; **1 THESS.** 1:2; 2:13; 5:18; **2 THESS.** 1:3; 2:13; **PHILE.** 1:4; **REV.** 11:17

2169. ***εὐχαριστία eucharistia***
ACTS 24:3; **1 COR.** 14:16; **2 COR.** 4:15; 9:11,12; **EPH.** 5:4; **PHIL.** 4:6; **COL.** 2:7; 4:2; **1 THESS.** 3:9; **1 TIM.** 2:1; 4:3,4; **REV.** 4:9; 7:12

2170. ***εὐχάριστος eucharistos***
COL. 3:15

2171. ***εὐχή euchē***
ACTS 18:18; 21:23; **JAMES** 5:15

2172. ***εὔχομαι euchomai***
ACTS 26:29; 27:29; **ROM.** 9:3; **2 COR.** 13:7,9; **JAMES** 5:16; **3 JOHN** 1:2

2173. ***εὔχρηστος euchrēstos***
2 TIM. 2:21; 4:11; **PHILE.** 1:11

2174. ***εὐψυχέω eupsucheō***
PHIL. 2:19

2175. ***εὐωδία euōdia***
2 COR. 2:15; **EPH.** 5:2; **PHIL.** 4:18

2176. ***εὐώνυμος euōnumos***
MATT. 20:21,23; 25:33,41; 27:38; **MARK** 10:37,40; 15:27; **ACTS** 21:3; **REV.** 10:2

2177. ***ἐφάλλομαι ephallomai***
ACTS 19:16

2178. ***ἐφάπαξ ephapax***
ROM. 6:10; **1 COR.** 15:6; **HEB.** 7:27; 9:12; 10:10

2179. ***Ἐφεσῖνος Ephesinos***
REV. 2:1

2180. ***Ἔφεσιος Ephesios***
ACTS 19:28,34,35; 21:29

2181. *Ἔφεσος Ephesos*
ACTS 18:19,21,24; 19:1,17,26; 20:16,17; **1 COR.** 15:32; 16:8; **EPH.** 1:1; **1 TIM.** 1:3; **2 TIM.** 1:18; 4:12; **REV.** 1:11

2182. *ἐφευρετής epheuretēs*
ROM. 1:30

2183. *ἐφημερία ephēmeria*
LUKE 1:5,8

2184. *ἐφήμερος ephēmeros*
JAMES 2:15

2185. *ἐφικνέομαι ephikneomai*
2 COR. 10:13,14

2186. *ἐφίστημι ephistēmi*
LUKE 2:9,38; 4:39; 10:40; 20:1; 21:34; 24:4; **ACTS** 4:1; 6:12; 10:17; 11:11; 12:7; 17:5; 22:13,20; 23:11,27; 28:2; **1 THESS.** 5:3; **2 TIM.** 4:2,6

2187. *Ἐφραΐμ Ephraim*
JOHN 11:54

2188. *ἐφφαθά ephphatha*
MARK 7:34

2189. *ἔχθρα echthra*
LUKE 23:12; **ROM.** 8:7; **GAL.** 5:20; **EPH.** 2:15,16; **JAMES** 4:4

2190. *ἐχθρός echthros*
MATT. 5:43,44; 10:36; 13:25,28,39; 22:44; **MARK** 12:36; **LUKE** 1:71,74; 6:27,35; 10:19; 19:27,43; 20:43; **ACTS** 2:35; 13:10; **ROM.** 5:10; 11:28; 12:20; **1 COR.** 15:25,26; **GAL.** 4:16; **PHIL.** 3:18; **COL.** 1:21; **2 THESS.** 3:15; **HEB.** 1:13; 10:13; **JAMES** 4:4; **REV.** 11:5,12

2191. *ἔχιδνα echidna*
MATT. 3:7; 12:34; 23:33; **LUKE** 3:7; **ACTS** 28:3

Z

2194. *Ζαβουλών Zaboulōn*
MATT. 4:13,15; **REV.** 7:8

2195. *Ζακχαῖος Zakchaios*
LUKE 19:2,5,8

2196. *Ζαρά Zara*
MATT. 1:3

2197. *Ζαχαρίας Zacharias*
MATT. 23:35; **LUKE** 1:5,12,13,18,21,40,59,67; 3:2; 11:51

2198. *ζάω zaō*
MATT. 4:4; 9:18; 16:16; 22:32; 26:63; 27:63; **MARK** 5:23; 12:27; 16:11; **LUKE** 2:36; 4:4; 10:28; 15:13; 20:38; 24:5,23; **JOHN** 4:10,11, 50,51,53; 5:25; 6:51,57,58,69; 7:38; 11:25,26; 14:19; **ACTS** 1:3; 7:38; 9:41; 10:42; 14:15; 17:28; 20:12; 22:22; 25:19,24; 26:5; 28:4; **ROM.** 1:17; 6:2,10,11,13; 7:1-3,9; 8:12,13; 9:26; 10:5; 12:1; 14:7-9,11; **1 COR.** 7:39; 9:14; 15:45; **2 COR.** 1:8; 3:3; 4:11; 5:15; 6:9,16; 13:4; **GAL.** 2:14,19,20; 3:11,12; 5:25; **PHIL.** 1:21,22; **COL.** 2:20; 3:7; **1 THESS.** 1:9; 3:8; 4:15,17; 5:10; **1 TIM.** 3:15; 4:10; 5:6; 6:17; **2 TIM.** 3:12; 4:1; **TITUS** 2:12; **HEB.** 2:15; 3:12; 4:12; 7:8,25; 9:14,17; 10:20,31,38; 12:9,22; **JAMES** 4:15; **1 PET.** 1:3,23; 2:4,5,24; 4:5,6; **1 JOHN** 4:9; **REV.** 1:18; 2:8; 3:1; 4:9,10; 5:14; 7:2,17; 10:6; 13:14; 15:7; 16:3; 19:20; 20:4

2199. *Ζεβεδαῖος Zebedaios*
MATT. 4:21; 10:2; 20:20; 26:37; 27:56; **MARK** 1:19,20; 3:17; 10:35; **LUKE** 5:10; **JOHN** 21:2

2200. *ζεστός zestos*
REV. 3:15,16

2201. *ζεῦγος zeugos*
LUKE 2:24; 14:19

2202. *ζευκτηρία zeuktēria*
ACTS 27:40

2203. *Ζεύς Zeus*
ACTS 14:12,13

2204. *ζέω zeō*
ACTS 18:25; **ROM.** 12:11

2205. *ζῆλος zēlos*
JOHN 2:17; **ACTS** 5:17; 13:45; **ROM.** 10:2;

13:13; **1 COR.** 3:3; **2 COR.** 7:7,11; 9:2; 11:2; 12:20; **GAL.** 5:20; **PHIL.** 3:6; **COL.** 4:13; **HEB.** 10:27; **JAMES** 3:14,16

2206. *ζηλόω zēloō*
ACTS 7:9; 17:5; **1 COR.** 12:31; 13:4; 14:1,39; **2 COR.** 11:2; **GAL.** 4:17,18; **JAMES** 4:2; **REV.** 3:19

2207. *ζηλωτής zēlōtēs*
ACTS 21:20; 22:3; **1 COR.** 14:12; **GAL.** 1:14; **TITUS** 2:14

2208. *Ζηλωτής Zēlōtēs*
LUKE 6:15; **ACTS** 1:13

2209. *ζημία zēmia*
ACTS 27:10,21; **PHIL.** 3:7,8

2210. *ζημιόω zēmioō*
MATT. 16:26; **MARK** 8:36; **LUKE** 9:25; **1 COR.** 3:15; **2 COR.** 7:9; **PHIL.** 3:8

2211. *Ζηνᾶς Zēnas*
TITUS 3:13

2212. *ζητέω zēteō*
MATT. 2:13,20; 6:33; 7:7,8; 12:43,46,47; 13:45; 18:12; 21:46; 26:16,59; 28:5; **MARK** 1:37; 3:32; 8:11; 11:18; 12:12; 14:1,11,55; 16:6; **LUKE** 2:45,48,49; 4:42; 5:18; 6:19; 9:9; 11:9,10,16, 24,54; 12:29,31,48; 13:6,7,24; 15:8; 17:33; 19:3,10,47; 20:19; 22:2,6; 24:5; **JOHN** 1:38; 4:23,27; 5:16,18,30,44; 6:24,26; 7:1,4,11,18-20,25,30,34,36; 8:21,37,40,50; 10:39; 11:8,56; 13:33; 16:19; 18:4,7,8; 19:12; 20:15; **ACTS** 9:11; 10:19,21; 13:8,11; 16:10; 17:5,27; 21:31; 27:30; **ROM.** 2:7; 10:3,20; 11:3; **1 COR.** 1:22; 4:2; 7:27; 10:24,33; 13:5; 14:12; **2 COR.** 12:14; 13:3; **GAL.** 1:10; 2:17; **PHIL.** 2:21; **COL.** 3:1; **1 THESS.** 2:6; **2 TIM.** 1:17; **HEB.** 8:7; **1 PET.** 3:11; 5:8; **REV.** 9:6

2213. *ζήτημα zētēma*
ACTS 15:2; 18:15; 23:29; 25:19; 26:3

2214. *ζήτησις zētēsis*
JOHN 3:25; **ACTS** 25:20; **1 TIM.** 1:4; 6:4; **2 TIM.** 2:23; **TITUS** 3:9

2215. *ζιζάνιον zizanion*
MATT. 13:25-27,29,30,36,38,40

2216. *Ζοροβάβελ Zorobabel*
MATT. 1:12,13; **LUKE** 3:27

2217. *ζόφος zophos*
2 PET. 2:4,17; **JUDE** 1:6,13

2218. *ζυγός zugos*
MATT. 11:29,30; **ACTS** 15:10; **GAL.** 5:1; **1 TIM.** 6:1; **REV.** 6:5

2219. *ζύμη zumē*
MATT. 13:33; 16:6,11,12; **MARK** 8:15; **LUKE** 12:1; 13:21; **1 COR.** 5:6-8; **GAL.** 5:9

2220. *ζυμόω zumoō*
MATT. 13:33; **LUKE** 13:21; **1 COR.** 5:6; **GAL.** 5:9

2221. *ζωγρέω zōgreō*
LUKE 5:10; **2 TIM.** 2:26

2222. *ζωή zōē*
MATT. 7:14; 18:8,9; 19:16,17,29; 25:46; **MARK** 9:43,45; 10:17,30; **LUKE** 1:75; 10:25; 12.15; 16:25; 18:18,30; **JOHN** 1:4; 3:15,16,36; 4:14,36; 5:24,26,29,39,40; 6:27,33,35,40,47, 48,51,53,54,63,68; 8:12; 10:10,28; 11:25; 12:25,50; 14:6; 17:2,3; 20:31; **ACTS** 2:28; 3:15; 5:20; 8:33; 11:18; 13:46,48; 17:25; **ROM.** 2:7; 5:10,17,18,21; 6:4,22,23; 7:10; 8:2,6,10,38; 11:15; **1 COR.** 3:22; 15:19; **2 COR.** 2:16; 4:10-12; 5:4; **GAL.** 6:8; **EPH.** 4:18; **PHIL.** 1:20; 2:16; 4:3; **COL.** 3:3,4; **1 TIM.** 1:16; 4:8; 6:12,19; **2 TIM.** 1:1,10; **TITUS** 1:2; 3:7; **HEB.** 7:3,16; **JAMES** 1:12; 4:14; **1 PET.** 3:7,10; **2 PET.** 1:3; **1 JOHN** 1:1,2; 2:25; 3:14,15; 5:11-13,16,20; **JUDE** 1:21; **REV.** 2:7,10; 3:5; 11:11; 13:8; 17:8; 20:12,15; 21:6,27; 22:1,2,14,17,19

2223. *ζώνη zōnē*
MATT. 3:4; 10:9; **MARK** 1:6; 6:8; **ACTS** 21:11; **REV.** 1:13; 15:6

2224. *ζώννυμι, ζωννύω zōnnumi, zōnnuō*
JOHN 21:18

2225. *ζωογονέω zōogoneō*
LUKE 17:33; **ACTS** 7:19

2226. *ζῶον zōon*
HEB. 13:11; **2 PET.** 2:12; **JUDE** 1:10; **REV.** 4:6-9; 5:6,8,11,14; 6:1,3,5-7; 7:11; 14:3; 15:7; 19:4

2227. *ζωοποιέω zōopoieō*
JOHN 5:21; 6:63; **ROM.** 4:17; 8:11; **1 COR.** 15:22,36,45; **2 COR.** 3:6; **GAL.** 3:21; **1 TIM.** 6:13; **1 PET.** 3:18

H

2229. *ἤ μήν ē mēn*
HEB. 6:14

2230. *ἡγεμονεύω hēgemoneuō*
LUKE 2:2; 3:1

2231. *ἡγεμονία hēgemonia*
LUKE 3:1

2232. *ἡγεμών hēgemōn*
MATT. 2:6; 10:18; 27:2,11,14,15,21,23,27; 28:14; **MARK** 13:9; **LUKE** 20:20; 21:12; **ACTS** 23:24,26,33,34; 24:1,10; 26:30; **1 PET.** 2:14

2233. *ἡγέομαι hēgeomai*
MATT. 2:6; **LUKE** 22:26; **ACTS** 7:10; 14:12; 15:22; 26:2; **2 COR.** 9:5; **PHIL.** 2:3,6,25; 3:7,8; **1 THESS.** 5:13; **2 THESS.** 3:15; **1 TIM.** 1:12; 6:1; **HEB.** 10:29; 11:11,26; 13:7,17,24; **JAMES** 1:2; **2 PET.** 1:13; 2:13; 3:9,15

2234. *ἡδέως hēdeōs*
MARK 6:20; 12:37; **2 COR.** 11:19

2235. *ἤδη ēdē*
MATT. 3:10; 5:28; 14:15,24; 15:32; 17:12; 24:32; **MARK** 4:37; 6:35; 8:2; 11:11; 13:28; 15:42,44; **LUKE** 3:9; 7:6; 11:7; 12:49; 14:17; 19:37; 21:30; **JOHN** 3:18; 4:35,51; 5:6; 6:17; 7:14; 9:22,27; 11:17,39; 13:2; 15:3; 19:28,33; 21:4,14; **ACTS** 4:3; 27:9; **ROM.** 1:10; 4:19; 13:11; **1 COR.** 4:8; 5:3; 6:7; **PHIL.** 3:12; 4:10; **2 THESS.** 2:7; **1 TIM.** 5:15; **2 TIM.** 2:18; 4:6; **2 PET.** 3:1; **1 JOHN** 2:8; 4:3

2236. *ἥδιστα hēdista*
2 COR. 12:9,15

2237. *ἡδονή hēdonē*
LUKE 8:14; **TITUS** 3:3; **JAMES** 4:1,3; **2 PET.** 2:13

2238. *ἡδύοσμον hēduosmon*
MATT. 23:23; **LUKE** 11:42

2239. *ἦθος ēthos*
1 COR. 15:33

2240. *ἥκω hēkō*
MATT. 8:11; 23:36; 24:14,50; **MARK** 8:3; **LUKE** 12:46; 13:29,35; 15:27; 19:43; **JOHN** 2:4; 4:47; 6:37; 8:42; **ACTS** 28:23; **ROM.** 11:26; **HEB.** 10:7,9,37; **2 PET.** 3:10; **1 JOHN** 5:20; **REV.** 2:25; 3:3,9; 15:4; 18:8

2241. *ἠλί ēli*
MATT. 27:46

2242. *Ἠλι Hēli*
LUKE 3:23

2243. *Ἠλίας Ēlias*
MATT. 11:14; 16:14; 17:3,4,10-12; 27:47,49; **MARK** 6:15; 8:28; 9:4,5,11-13; 15:35,36; **LUKE** 1:17; 4:25,26; 9:8,19,30,33,54; **JOHN** 1:21,25; **ROM.** 11:2; **JAMES** 5:17

2244. *ἡλικία hēlikia*
MATT. 6:27; **LUKE** 2:52; 12:25; 19:3; **JOHN** 9:21,23; **EPH.** 4:13; **HEB.** 11:11

2245. *ἡλίκος hēlikos*
COL. 2:1; **JAMES** 3:5

2246. *ἥλιος hēlios*
MATT. 5:45; 13:6,43; 17:2; 24:29; **MARK** 1:32; 4:6; 13:24; 16:2; **LUKE** 4:40; 21:25; 23:45; **ACTS** 2:20; 13:11; 26:13; 27:20; **1 COR.** 15:41; **EPH.** 4:26; **JAMES** 1:11; **REV.** 1:16; 6:12; 7:2,16; 8:12; 9:2; 10:1; 12:1; 16:8,12; 19:17; 21:23; 22:5

2247. ***ἧλος hēlos***
JOHN 20:25

2250. ***ἡμέρα hēmera***
MATT. 2:1; 3:1; 4:2; 6:34; 7:22; 9:15; 10:15; 11:12,22,24; 12:36,40; 13:1; 15:32; 16:21; 17:1,23; 20:2,6,12,19; 22:23,46; 23:30; 24:19,22,29,36-38,50; 25:13; 26:2,29,55,61; 27:40,63,64; 28:20; **MARK** 1:9,13; 2:1,20; 4:27,35; 5:5; 6:11,21; 8:1,2,31; 9:2,31; 10:34; 13:17,19,20,24,32; 14:1,12,25,49,58; 15:29; **LUKE** 1:5,7,18,20,23-25,39,59,75,80; 2:1,6,21,22,36,37,43,44,46; 4:2,16,25,42; 5:17,35; 6:12,13,23; 8:22; 9:12,22,23,28, 36,37,51; 10:12; 11:3; 12:46; 13:14,16,31; 14:5; 15:13; 16:19; 17:4,22,24,26-31; 18:7,33; 19:42,43,47; 20:1; 21:6,22,23,34,37; 22:7,53,66; 23:7,12,29,54; 24:7,13,18,21,29,46; **JOHN** 1:39; 2:1,12,19,20; 4:40,43; 5:9; 6:39,40,44,54; 7:37; 8:56; 9:4; 11:6,9,17,24,53; 12:1,7,48; 14:20; 16:23,26; 19:31; 20:19,26; **ACTS** 1:2,3,5,15,22; 2:1,15,17,18,20,29,41,46,47; 3:2,24; 5:36,37,42; 6:1; 7:8,26,41,45; 8:1; 9:9,19,23,24,37,43; 10:3,30,40,48; 11:27; 12:3,18,21; 13:14,31,41; 15:7,36; 16:5,12,13,18,35; 17:11,17,31; 18:18; 19:9; 20:6,16,18,26,31; 21:4,5,7,10,15,26,27,38; 23:1,12; 24:1,11,24; 25:1,6,13,14; 26:7,13,22; 27:7,20,29,33,39; 28:7,12-14,17,23; **ROM.** 2:5,16; 8:36; 10:21; 11:8; 13:12,13; 14:5,6; **1 COR.** 1:8; 3:13; 4:3; 5:5; 10:8; 15:4,31; **2 COR.** 1:14; 4:16; 6:2; 11:28; **GAL.** 1:18; 4:10; **EPH.** 4:30; 5:16; 6:13; **PHIL.** 1:5,6,10; 2:16; **COL.** 1:6,9; **1 THESS.** 2:9; 3:10; 5:2,4,5,8; **2 THESS.** 1:10; 2:2; 3:8; **1 TIM.** 5:5; **2 TIM.** 1:3,12,18; 3:1; 4:8; **HEB.** 1:2; 3:8,13; 4:4,7,8; 5:7; 7:3,27; 8:8-10; 10:11,16,25,32; 11:30; 12:10; **JAMES** 5:3,5; **1 PET.** 2:12; 3:10,20; **2 PET.** 1:19; 2:8,9,13; 3:3,7,8,10,12,18; **1 JOHN** 4:17; **JUDE** 1:6; **REV.** 1:10; 2:10,13; 4:8; 6:17; 7:15; 8:12; 9:6,15; 10:7; 11:3,6,9,11; 12:6,10; 14:11; 16:14; 18:8; 20:10; 21:25

2251. ***ἡμέτερος hēmeteros***
ACTS 2:11; 24:6; 26:5; **ROM.** 15:4; **1 COR.** 15:31; **2 TIM.** 4:15; **TITUS** 3:14; **1 JOHN** 1:3; 2:2

2252. ***ἦμην ēmēn***
(1st sing. imperf. indic. of εἰμί)
MATT. 25:35,36,43; **MARK** 14:49; **JOHN** 11:15; 16:4; 17:12; **ACTS** 10:30; 11:5,11,17; 22:19,20; **1 COR.** 13:11; **GAL.** 1:10,22

2253. ***ἡμιθανής hēmithanēs***
LUKE 10:30

2255. ***ἥμισυ hēmisu*** **subst.**
MARK 6:23; **LUKE** 19:8; **REV.** 11:9,11; 12:14

2256. ***ἡμιώριον hēmiōrion***
REV. 8:1

2259. ***ἡνίκα hēnika***
2 COR. 3:15,16

2260. ***ἤπερ ēper***
JOHN 12:43

2261. ***ἤπιος ēpios***
1 THESS. 2:7; **2 TIM.** 2:24

2262. ***Ἦρ Ēr***
LUKE 3:28

2263. ***ἤρεμος ēremos***
1 TIM. 2:2

2264. ***Ἡρῴδης Hērōdēs***
MATT. 2:1,3,7,12,13,15,16,19,22; 14:1,3,6; **MARK** 6:14,16-18,20-22; 8:15; **LUKE** 1:5; 3:1,19; 8:3; 9:7,9; 13:31; 23:7,8,11,12,15; **ACTS** 4:27; 12:1,6,11,19-21; 13:1; 23:35

2265. ***Ἡρωδιανοί Hērōdianoi***
MATT. 22:16; **MARK** 3:6; 12:13

2266. ***Ἡρωδιάς Hērōdias***
MATT. 14:3,6; **MARK** 6:17,19,22; **LUKE** 3:19

2267. ***Ἡρωδίων Hērōdiōn***
ROM. 16:11

2268. ***Ἡσαΐας Hēsaias***
MATT. 3:3; 4:14; 8:17; 12:17; 13:14; 15:7; **MARK** 7:6; **LUKE** 3:4; 4:17; **JOHN** 1:23; 12:38,39,41; **ACTS** 8:28,30; 28:25; **ROM.** 9:27,29; 10:16,20; 15:12

2269. *Ἠσαῦ Ēsau*
ROM. 9:13; **HEB.** 11:20; 12:16

2270. *ἡσυχάζω hēsuchazō*
LUKE 14:4; 23:56; **ACTS** 11:18; 21:14; **1 THESS.** 4:11

2271. *ἡσυχία hēsuchia*
ACTS 22:2; **2 THESS.** 3:12; **1 TIM.** 2:11,12

2272. *ἡσύχιος hēsuchios*
1 TIM. 2:2; **1 PET.** 3:4

2273. *ἤτοι ētoi*
ROM. 6:16

2274. *ἡττάομαι hēttaomai*
2 COR. 12:13; **2 PET.** 2:19,20

2275. *ἧττημα hēttēma*
ROM. 11:12; **1 COR.** 6:7

2276. *ἧσσων, ἥττων hēssōn, hēttōn*
1 COR. 11:17; **2 COR.** 12:15

2277. *ἤτω ētō*
(3rd sing. pres. imper. of εἰμί)
1 COR. 16:22; **JAMES** 5:12

2278. *ἠχέω ēcheō*
LUKE 21:25; **1 COR.** 13:1

2279. *ἦχος ēchos*
LUKE 4:37; **ACTS** 2:2; **HEB.** 12:19

Θ

2280. *Θαδδαῖος Thaddaios*
MATT. 10:3; **MARK** 3:18

2281. *θάλασσα thalassa*
MATT. 4:15,18; 8:24,26,27,32; 13:1,47; 14:24-26; 15:29; 17:27; 18:6; 21:21; 23:15; **MARK** 1:16; 2:13; 3:7; 4:1,39,41; 5:1,13,21; 6:47-49; 7:31; 9:42; 11:23; **LUKE** 17:2,6; 21:25; **JOHN** 6:1,16-19,22,25; 21:1,7; **ACTS** 4:24; 7:36; 10:6,32; 14:15; 17:14; 27:30,38,40; 28:4; **ROM.** 9:27; **1 COR.** 10:1,2; **2 COR.** 11:26; **HEB.** 11:12,29; **JAMES** 1:6; **JUDE** 1:13; **REV.** 4:6; 5:13; 7:1-3; 8:8,9; 10:2,5,6,8; 12:12; 13:1; 14:7; 15:2; 16:3; 18:17,19,21; 20:8,13; 21:1

2282. *θάλπω thalpō*
EPH. 5:29; **1 THESS.** 2:7

2283. *Θάμαρ Thamar*
MATT. 1:3

2284. *θαμβέω thambeō*
MARK 1:27; 10:24,32; **ACTS** 9:6

2285. *θάμβος thambos*
LUKE 4:36; 5:9; **ACTS** 3:10

2286. *θανάσιμος thanasimos*
MARK 16:18

2287. *θανατηφόρος thanatēphoros*
JAMES 3:8

2288. *θάνατος thanatos*
MATT. 4:16; 10:21; 15:4; 16:28; 20:18; 26:38,66; **MARK** 7:10; 9:1; 10:33; 13:12; 14:34,64; **LUKE** 1:79; 2:26; 9:27; 22:33; 23:15,22; 24:20; **JOHN** 5:24; 8:51,52; 11:4,13; 12:33; 18:32; 21:19; **ACTS** 2:24; 13:28; 22:4; 23:29; 25:11,25; 26:31; 28:18; **ROM.** 1:32; 5:10,12,14,17,21; 6:3-5,9,16,21,23; 7:5,10,13,24; 8:2,6,38; **1 COR.** 3:22; 11:26; 15:21,26,54-56; **2 COR.** 1:9,10; 2:16; 3:7; 4:11,12; 7:10; 11:23; **PHIL.** 1:20; 2:8,27,30; 3:10; **COL.** 1:22; **2 TIM.** 1:10; **HEB.** 2:9,14,15; 5:7; 7:23; 9:15,16; 11:5; **JAMES** 1:15; 5:20; **1 JOHN** 3:14; 5:16,17; **REV.** 1:18; 2:10,11,23; 6:8; 9:6; 12:11; 13:3,12; 18:8; 20:6,13,14; 21:4,8

2289. *θανατόω thanatoō*
MATT. 10:21; 26:59; 27:1; **MARK** 13:12; 14:55; **LUKE** 21:16; **ROM.** 7:4; 8:13,36; **2 COR.** 6:9; **1 PET.** 3:18

2290. *θάπτω thaptō*
MATT. 8:21,22; 14:12; **LUKE** 9:59,60; 16:22; **ACTS** 2:29; 5:6,9,10; **1 COR.** 15:4

2291. *Θάρα Thara*
LUKE 3:34

2292. ***θαρρέω tharreō***
2 COR. 5:6,8; 7:16; 10:1,2; **HEB.** 13:6

2293. ***θαρσέω tharseō***
MATT. 9:2,22; 14:27; **MARK** 6:50; 10:49; **LUKE** 8:48; **JOHN** 16:33; **ACTS** 23:11

2294. ***θάρσος tharsos***
ACTS 28:15

2295. ***θαῦμα thauma***
REV. 17:6

2296. ***θαυμάζω thaumazō***
MATT. 8:10,27; 9:8,33; 15:31; 21:20; 22:22; 27:14; **MARK** 5:20; 6:6,51; 12:17; 15:5,44; **LUKE** 1:21,63; 2:18,33; 4:22; 7:9; 8:25; 9:43; 11:14,38; 20:26; 24:12,41; **JOHN** 3:7; 4:27; 5:20,28; 7:15,21; **ACTS** 2:7; 3:12; 4:13; 7:31; 13:41; **GAL.** 1:6; **2 THESS.** 1:10; **1 JOHN** 3:13; **JUDE** 1:16; **REV.** 13:3; 17:6-8

2297. ***θαυμάσιος thaumasios***
MATT. 21:15

2298. ***θαυμαστός thaumastos***
MATT. 21:42; **MARK** 12:11; **JOHN** 9:30; **2 COR.** 11:14; **1 PET.** 2:9; **REV.** 15:1,3

2299. ***θεά thea***
ACTS 19:27,35,37

2300. ***θεάομαι theaomai***
MATT. 6:1; 11:7; 22:11; 23:5; **MARK** 16:11,14; **LUKE** 5:27; 7:24; 23:55; **JOHN** 1:14,32,38; 4:35; 6:5; 8:10; 11:45; **ACTS** 1:11; 8:18; 21:27; 22:9; **ROM.** 15:24; **1 JOHN** 1:1; 4:12,14

2301. ***θεατρίζω theatrizō***
HEB. 10:33

2302. ***θέατρον theatron***
ACTS 19:29,31; **1 COR.** 4:9

2303. ***θεῖον theion***
LUKE 17:29; **REV.** 9:17,18; 14:10; 19:20; 20:10; 21:8

2304. ***θεῖος theios***
ACTS 17:29; **2 PET.** 1:3,4

2305. ***θειότης theiotēs***
ROM. 1:20

2306. ***θειώδης theiōdēs***
REV. 9:17

2307. ***θέλημα thelēma***
MATT. 6:10; 7:21; 12:50; 18:14; 21:31; 26:42; **MARK** 3:35; **LUKE** 11:2; 12:47; 22:42; 23:25; **JOHN** 1:13; 4:34; 5:30; 6:38-40; 7:17; 9:31; **ACTS** 13:22; 21:14; 22:14; **ROM.** 1:10; 2:18; 12:2; 15:32; **1 COR.** 1:1; 7:37; 16:12; **2 COR.** 1:1; 8:5; **GAL.** 1:4; **EPH.** 1:1,5,9,11; 2:3; 5:17; 6:6; **COL.** 1:1,9; 4:12; **1 THESS.** 4:3; 5:18; **2 TIM.** 1:1; 2:26; **HEB.** 10:7,9,10,36; 13:21; **1 PET.** 2:15; 3:17; 4:2,3,19; **2 PET.** 1:21; **1 JOHN** 2:17; 5:14; **REV.** 4:11

2308. ***θέλησις thelēsis***
HEB. 2:4

2309. ***θέλω thelō***
MATT. 1:19; 2:18; 5:40,42; 7:12; 8:2,3; 9:13; 11:14; 12:7,38; 13:28; 14:5; 15:28,32; 16:24,25; 17:4,12; 18:23,30; 19:17,21; 20:14,15,21, 26,27,32; 21:29; 22:3; 23:4,37; 26:15,17,39; 27:15,17,21,34,43; **MARK** 1:40,41; 3:13; 6:19,22,25,26,48; 7:24; 8:34,35; 9:13,30,35; 10:35,36,43,44,51; 12:38; 14:7,12,36; 15:9,12; **LUKE** 1:62; 4:6; 5:12,13,39; 6:31; 8:20; 9:23,24,54; 10:24,29; 12:49; 13:31,34; 14:28; 15:28; 16:26; 18:4,13,41; 19:14,27; 20:46; 22:9; 23:8,20; **JOHN** 1:43; 3:8; 5:6,21,35,40; 6:11, 21,67; 7:1,17,44; 8:44; 9:27; 12:21; 15:7; 16:19; 17:24; 21:18,22,23; **ACTS** 2:12; 7:28,39; 9:6; 10:10; 14:13; 16:3; 17:18,20; 18:21; 19:33; 24:6,27; 25:9; 26:5; **ROM.** 1:13; 7:15,16,18-21; 9:16,18,22; 11:25; 13:3; 16:19; **1 COR.** 4:19,21; 7:7,32,36,39; 10:1,20,27; 11:3; 12:1,18; 14:5, 19,35; 15:38; 16:7; **2 COR.** 1:8; 5:4; 8:10,11; 11:12,32; 12:6,20; **GAL.** 1:7; 3:2; 4:9,17,20,21; 5:17; 6:12,13; **PHIL.** 2:13; **COL.** 1:27; 2:1,18; **1 THESS.** 2:18; 4:13; **2 THESS.** 3:10; **1 TIM.** 1:7; 2:4; 5:11; **2 TIM.** 3:12; **PHILE.** 1:14; **HEB.** 10:5,8; 12:17; 13:18; **JAMES** 2:20; 4:15; **1 PET.** 3:10; **2 PET.** 3:5; **3 JOHN** 1:13; **REV.** 11:5,6; 22:17

2310. ***θεμέλιος themelios***
LUKE 6:48,49; 14:29; **ACTS** 16:26; **ROM.** 15:20; **1 COR.** 3:10-12; **EPH.** 2:20; **1 TIM.** 6:19; **2 TIM.** 2:19; **HEB.** 6:1; 11:10; **REV.** 21:14,19

2311. ***θεμελιόω themelioō***
MATT. 7:25; **LUKE** 6:48; **EPH.** 3:17; **COL.** 1:23; **HEB.** 1:10; **1 PET.** 5:10

2312. ***θεοδίδακτος theodidaktos***
1 THESS. 4:9

2313. ***θεομαχέω theomacheō***
ACTS 23:9

2314. ***θεομάχος theomachos***
ACTS 5:39

2315. ***θεόπνευστος theopneustos***
2 TIM. 3:16

2316. ***Θεός Theos***
MATT. 1:23; 3:9,16; 4:3,4,6,7,10; 5:8,9,34; 6:24,30,33; 8:29; 9:8; 12:4,28; 14:33; 15:3,4, 6,31; 16:16,23; 19:6,17,24,26; 21:12,31,43; 22:16,21,29-32,37; 23:22; 26:61,63; 27:40,43, 46,54; **MARK** 1:1,14,15,24; 2:7,12,26; 3:11,35; 4:11,26,30; 5:7; 7:8,9,13; 8:33; 9:1,47; 10:6,9, 14,15,18,23-25,27; 11:22; 12:14,17,24,26, 27,29,30,32,34; 13:19; 14:25; 15:34,39,43; 16:19; **LUKE** 1:6,8,16,19,26,30,32,35,37, 47,64,68,78; 2:13,14,20,28,40,52; 3:2,6,8,38; 4:3,4,8,9,12,34,41,43; 5:1,21,25,26; 6:4,12,20; 7:16,28-30; 8:1,10,11,21,28,39; 9:2,11,20,27, 43,60,62; 10:9,11,27; 11:20,28,42,49; 12:6,8, 9,20,21,24,28,31; 13:13,18,20,28,29; 14:15; 15:10; 16:13,15,16; 17:15,18,20,21; 18:2,4, 7,11,13,16,17,19,24,25,27,29,43; 19:11,37; 20:21,25,36-38; 21:4,31; 22:16,18,69,70; 23:35,40,47,51; 24:19,53; **JOHN** 1:1,2,6,12,13, 18,29,34,36,49,51; 3:2,3,5,16-18,21,33,34,36; 4:10,24; 5:18,25,42,44; 6:27-29,33,45,46,69; 7:17; 8:40-42,47,54; 9:3,16,24,29,31,33,35; 10:33-36; 11:4,22,27,40,52; 12:43; 13:3,31,32; 14:1; 16:2,27,30; 17:3; 19:7; 20:17,28,31; 21:19; **ACTS** 1:3; 2:11,17,22-24,30,32,33,36,39,47; 3:8,9,13,15,18,21,22,25,26; 4:10,19,21,24,31; 5:4,29-32,39; 6:2,7,11; 7:2,6,7,9,17,20,25, 32,35,37,40,42,43,45,46,55,56; 8:10,12,14,20-22,37; 9:20; 10:2-4,15,22,28,31,33,34,38,40-42,46; 11:1,9,17,18,23; 12:5,22-24; 13:5,7,16, 17,21,23,26,30,33,36,37,43,44,46; 14:11,15, 22,26,27; 15:4,7,8,10,12,14,18,19,40; 16:14,17, 25,34; 17:13,23,24,29,30; 18:7,11,13,21,26; 19:8,11,26; 20:21,24,25,27,28,32; 21:19; 22:3,14; 23:1,3,4; 24:14-16; 26:6,8,18,20,22,29; 27:23-25,35; 28:6,15,23,28,31; **ROM.** 1:1,4,7-10,16-19,21,23-26,28,32; 2:2-5,11,13,16,17, 23,24,29; 3:2-7,11,18,19,21-23,25,29,30; 4:2,3,6,17,20; 5:1,2,5,8,10,11,15; 6:10,11,13, 17,22,23; 7:4,22,25; 8:3,7-9,14,16,17,19, 21,27,28,31,33,34,39; 9:5,6,8,11,14,16,20,22,26; 10:1-3,9,17; 11:1,2,8,21-23,29,30,32,33; 12:1-3; 13:1,2,4,6; 14:3,4,6,11,12,17,18,20,22; 15:5-9,13,15-17,19,30,32,33; 16:20,26,27; **1 COR.** 1:1-4,9,14,18,20,21,24,25,27,28,30; 2:1,5,7,9-12,14; 3:6,7,9,10,16,17,19,23; 4:1,5,9,20; 5:13; 6:9-11,13,14,19,20; 7:7,15,17,19,24,40; 8:3-6,8; 9:9,21; 10:5,13,20,31,32; 11:3,7,12,13,16,22; 12:3,6,18,24,28; 14:2,18,25,28,33,36; 15:9, 10,15,24,28,34,38,50,57; **2 COR.** 1:1-4,9,12, 18-21,23; 2:14,15,17; 3:3-5; 4:2,4,6,7,15; 5:1,5,11,13,18-21; 6:1,4,7,16; 7:1,6,9-12; 8:1,5,16; 9:7,8,11-15; 10:4,5,13; 11:2,7,11,31; 12:2,3,19,21; 13:4,7,11,14; **GAL.** 1:1,3,4,10, 13,15,20,24; 2:6,19-21; 3:6,8,11,17,18,20, 21,26; 4:4,6-9,14; 5:21; 6:7,16; **EPH.** 1:1-3, 17,2:4,8,10,16,19,22; 3:2,7,9,10,19; 4:6,13, 18,24,30,32; 5:1,2,5,6,20,21; 6:6,11,13,17,23; **PHIL.** 1:2,3,8,11,28; 2:6,9,11,13,15,27; 3:3, 9,14,15,19; 4:6,7,9,18-20; **COL.** 1:1-3,6,10, 15,25,27; 2:2,12,19; 3:1,3,6,12,15,17,22; 4:3,11,12; **1 THESS.** 1:1-4,8,9; 2:2,4,5,8-10, 12-15; 3:2,9,11,13; 4:1,3,5,7,8,14,16; 5:9,18,23; **2 THESS.** 1:1-6,8,11,12; 2:4,11,13,16; 3:5; **1 TIM.** 1:1,2,4,11,17; 2:3,5; 3:5,15,16; 4:3-5,10; 5:4,5,21; 6:1,11,13,17; **2 TIM.** 1:1-3,6-8; 2:9,15,19,25; 3:17; 4:1; **TITUS** 1:1-3,4,7,16; 2:5,10,11,13; 3:4,8; **PHILE.** 1:3,4; **HEB.** 1:1,6,8,9; 2:4,9,13,17; 8:4,12; 4:4,9,10,12,14; 5:1,4,10,12; 6:1,3,5-7,10,13,17,18; 7:1,3,19,25; 8:10; 9:14,20,24; 10:7,9,12,21,29,31,36; 11:3-6,10,16,19,25,40; 12:2,7,15,22,23,28,29; 13:4, 7,15,16,20; **JAMES** 1:1,5,13,20,27; 2:5,19,23; 3:9; 4:4,6-8; **1 PET.** 1:2,3,5,21,23; 2:4,5,10, 12,15-17,19,20; 3:4,5,15,17,18,20-22; 4:2,6, 10,11,14,16,17,19; 5:2,5,6,10,12; **2 PET.** 1:1,2, 17,21; 2:4; 3:5,12; **1 JOHN** 1:5; 2:5,14,17; 3:1,2,8-10,17,20,21; 4:1-4,6-12,15,16,20,21; 5:1-5,9-13,18-20; **2 JOHN** 1:3,9; **3 JOHN** 1:6,11;

JUDE 1:1,4,21,25; **REV.** 1:1,2,6,9; 2:7,18; 3:1,2,12,14; 4:5,8; 5:6,9,10; 6:9; 7:2,3,10-12, 15,17; 8:2,4; 9:4,13; 10:7; 11:1,4,11,13,16,17,19; 12:5,6,10,17; 13:6; 14:4,5,7,10,12,19; 15:1-3,7,8; 16:1,7,9,11,14,19,21; 17:17; 18:5,8,20; 19:1,4-6,9,10,13,15,17; 20:4,6,9,12; 21:2-4,7,10,11, 22,23; 22:1,3,5,6,9,18,19

2317. ***θεοσέβεια theosebeia***
1 TIM. 2:10

2318. ***θεοσεβής theosebēs***
JOHN 9:31

2319. ***θεοστυγής theostugēs***
ROM. 1:30

2320. ***θεότης theotēs***
COL. 2:9

2321. ***Θεόφιλος Theophilos***
LUKE 1:3; **ACTS** 1:1

2322. ***θεραπεία therapeia***
MAT 24:45; **LUKE** 9:11; 12:42; **REV.** 22:2

2323. ***θεραπεύω therapeuō***
MATT. 4:23,24; 8:7,16; 9:35; 10:1,8; 12:10,15,22; 14:14; 15:30; 17:16,18; 19:2; 21:14; **MARK** 1:34; 3:2,10,15; 6:5,13; **LUKE** 4:23,40; 5:15; 6:7,18; 7:21; 8:2,43; 9:1,6; 10:9; 13:14; 14:3; **JOHN** 5:10; **ACTS** 4:14; 5:16; 8:7; 17:25; 28:9; **REV.** 13:3,12

2324. ***θεράπων therapōn***
HEB. 3:5

2325. ***θερίζω therizō***
MATT. 6:26; 25:24,26; **LUKE** 12:24; 19:21,22; **JOHN** 4:36-38; **1 COR.** 9:11; **2 COR.** 9:6; **GAL.** 6:7-9; **JAMES** 5:4; **REV.** 14:15,16

2326. ***θερισμός therismos***
MATT. 9:37,38; 13:30,39; **MARK** 4:29; **LUKE** 10:2; **JOHN** 4:35; **REV.** 14:15

2327. ***θεριστής theristēs***
MATT. 13:30,39

2328. ***θερμαίνω thermainō***
MARK 14:54,67; **JOHN** 18:18,25; **JAMES** 2:16

2329. ***θέρμη thermē***
ACTS 28:3

2330. ***θέρος theros***
MATT. 24:32; **MARK** 13:28; **LUKE** 21:30

2331. ***Θεσσαλονικεύς Thessalonikeus***
ACTS 20:4; 27:2; **1 THESS.** 1:1; **2 THESS.** 1:1

2332. ***Θεσσαλονίκη Thessalonikē***
ACTS 17:1,11,13; **PHIL.** 4:16; **2 TIM.** 4:10

2333. ***Θευδᾶς Theudas***
ACTS 5:36

2334. ***θεωρέω theōreō***
MATT. 27:55; 28:1; **MARK** 3:11; 5:15,38; 12:41; 15:40,47; 16:4; **LUKE** 10:18; 14:29; 21:6; 23:35,48; 24:37,39; **JOHN** 2:23; 4:19; 6:19,40,62; 7:3; 8:51; 9:8; 10:12; 12:19,45; 14:17,19; 16:10,16,17,19; 17:24; 20:6,12,14; **ACTS** 3:16; 4:13; 7:56; 8:13; 9:7; 10:11; 17:16,22; 19:26; 20:38; 21:20; 25:24; 27:10; 28:6; **HEB.** 7:4; **1 JOHN** 3:17; **REV.** 11:11,12

2335. ***θεωρία theōria***
LUKE 23:48

2336. ***θήκη thēkē***
JOHN 18:11

2337. ***θηλάζω thēlazō***
MATT. 21:16; 24:19; **MARK** 13:17; **LUKE** 11:27; 21:23; 23:29

2338. I. ***θήλυς thēlus***
MATT. 19:4; **MARK** 10:6; **GAL.** 3:28

II. *θήλεια thēleia* **subst.**
ROM. 1:26,27

2339. *θήρα thēra*
ROM. 11:9

2340. *θηρεύω thēreuō*
LUKE 11:54

2341. *θηριομαχέω thēriomacheō*
1 COR. 15:32

2342. *θηρίον thērion*
MARK 1:13; **ACTS** 10:12; 11:6; 28:4,5; **TITUS** 1:12; **HEB.** 12:20; **JAMES** 3:7; **REV.** 6:8; 11:7; 13:1-4,11,12,14,15,17,18; 14:9,11; 15:2; 16:2,10,13; 17:3,7,8,11-13,16,17; 19:19,20; 20:4,10

2343. *θησαυρίζω thēsaurizō*
MATT. 6:19,20; **LUKE** 12:21; **ROM.** 2:5; **1 COR.** 16:2; **2 COR.** 12:14; **JAMES** 5:3; **2 PET.** 3:7

2344. *θησαυρός thēsauros*
MATT. 2:11; 6:19-21; 12:35; 13:44,52; 19:21; **MARK** 10:21; **LUKE** 6:45; 12:33,34; 18:22; **2 COR.** 4:7; **COL.** 2:3; **HEB.** 11:26

2345. *θιγγάνω thigganō*
COL. 2:21; **HEB.** 11:28; 12:20

2346. *θλίβω thlibō*
MATT. 7:14; **MARK** 3:9; **2 COR.** 1:6; 4:8; 7:5; **1 THESS.** 3:4; **2 THESS.** 1:6,7; **1 TIM.** 5:10; **HEB.** 11:37

2347. *θλίψις thlipsis*
MATT. 13:21; 24:9,21,29; **MARK** 4:17; 13:19,24; **JOHN** 16:21,33; **ACTS** 7:10,11; 11:19; 14:22; 20:23; **ROM.** 2:9; 5:3; 8:35; 12:12; **1 COR.** 7:28; **2 COR.** 1:4,8; 2:4; 4:17; 6:4; 7:4; 8:2,13; **EPH.** 3:13; **PHIL.** 1:16; 4:14; **COL.** 1:24; **1 THESS.** 1:6; 3:3,7; **2 THESS.** 1:4,6; **HEB.** 10:33; **JAMES** 1:27; **REV.** 1:9; 2:9,10,22; 7:14

2348. *θνήσκω thnēskō*
MATT. 2:20; **MARK** 15:44; **LUKE** 7:12; 8:49; **JOHN** 11:21,39,41,44; 12:1; 19:33; **ACTS** 14:19; 25:19; **1 TIM.** 5:6

2349. *θνητός thnētos*
ROM. 6:12; 8:11; **1 COR.** 15:53,54; **2 COR.** 4:11; 5:4

2350. *θορυβέω thorubeō*
MATT. 9:23; **MARK** 5:39; **ACTS** 17:5; 20:10

2351. *θόρυβος thorubos*
MATT. 26:5; 27:24; **MARK** 5:38; 14:2; **ACTS** 20:1; 21:34; 24:18

2352. *θραύω thrauō*
LUKE 4:18

2353. *θρέμμα thremma*
JOHN 4:12

2354. *θρηνέω thrēneō*
MATT. 11:17; **LUKE** 7:32; 23:27; **JOHN** 16:20

2355. *θρῆνος thrēnos*
MATT. 2:18

2356. *θρησκεία thrēskeia*
ACTS 26:5; **COL.** 2:18; **JAMES** 1:26,27

2357. *θρῆσκος thrēskos*
JAMES 1:26

2358. *θριαμβεύω thriambeuō*
2 COR. 2:14; **COL.** 2:15

2359. *θρίξ thrix*
MATT. 3:4; 5:36; 10:30; **MARK** 1:6; **LUKE** 7:38,44; 12:7; 21:18; **JOHN** 11:2; 12:3; **ACTS** 27:34; **1 PET.** 3:3; **REV.** 1:14; 9:8

2360. *θροέω throeō*
MATT. 24:6; **MARK** 13:7; **2 THESS.** 2:2

2361. *θρόμβος thrombos*
LUKE 22:44

2362. *θρόνος thronos*
MATT. 5:34; 19:28; 23:22; 25:31; **LUKE**

1:32,52; 22:30; **ACTS** 2:30; 7:49; **COL.** 1:16; **HEB.** 1:8; 4:16; 8:1; 12:2; **REV.** 1:4; 2:13; 3:21; 4:2-6,9,10; 5:1,6,7,11,13; 6:16; 7:9-11,15,17; 8:3; 11:16; 12:5; 13:2; 14:3,5; 16:10,17; 19:4,5; 20:4,11; 21:5; 22:1,3

2363. ***Θυάτειρα Thuateira***
ACTS 16:14; **REV.** 1:11; 2:18,24

2364. ***θυγάτηρ thugatēr***
MATT. 9:18,22; 10:35,37; 14:6; 15:22,28; 21:5; **MARK** 5:34,35; 6:22; 7:26,29,30; **LUKE** 1:5; 2:36; 8:42,48,49; 12:53; 13:16; 23:28; **JOHN** 12:15; **ACTS** 2:17; 7:21; 21:9; **2 COR.** 6:18; **HEB.** 11:24

2365. ***θυγάτριον thugatrion***
MARK 5:23; 7:25

2366. ***θύελλα thuella***
HEB. 12:18

2367. ***θύϊνος thuinos***
REV. 18:12

2368. ***θυμίαμα thumiama***
LUKE 1:10,11; **REV.** 5:8; 8:3,4; 18:13

2369. ***θυμιατήριον thumiatērion***
HEB. 9:4

2370. ***θυμιάω thumiaō***
LUKE 1:9

2371. ***θυμομαχέω thumomacheō***
ACTS 12:20

2372. ***θυμός thumos***
LUKE 4:28; **ACTS** 19:28; **ROM.** 2:8; **2 COR.** 12:20; **GAL.** 5:20; **EPH.** 4:31; **COL.** 3:8; **HEB.** 11:27; **REV.** 12:12; 14:8,10,19; 15:1,7; 16:1,19; 18:3; 19:15

2373. ***θυμόω thumoō***
MATT. 2:16

2374. ***θύρα thura***
MATT. 6:6; 24:33; 25:10; 27:60; 28:2; **MARK** 1:33; 2:2; 11:4; 13:29; 15:46; 16:3; **LUKE** 11:7; 13:25; **JOHN** 10:1,2,7,9; 18:16; 20:19,26; **ACTS** 3:2; 5:9,19,23; 12:6,13; 14:27; 16:26,27; 21:30; **1 COR.** 16:9; **2 COR.** 2:12; **COL.** 4:3; **JAMES** 5:9; **REV.** 3:8,20; 4:1

2375. ***θυρεός thureos***
EPH. 6:16

2376. ***θυρίς thuris***
ACTS 20:9; **2 COR.** 11:33

2377. ***θυρωρός thurōros***
MARK 13:34; **JOHN** 10:3; 18:16,17

2378. ***θυσία thusia***
MATT. 9:13; 12:7; **MARK** 9:49; 12:33; **LUKE** 2:24; 13:1; **ACTS** 7:41,42; **ROM.** 12:1; **1 COR.** 10:18; **EPH.** 5:2; **PHIL.** 2:17; 4:18; **HEB.** 5:1; 7:27; 8:3; 9:9,23,26; 10:1,5,8,11,12,26; 11:4; 13:15,16; **1 PET.** 2:5

2379. ***θυσιαστήριον thusiastērion***
MATT. 5:23,24; 23:18-20,35; **LUKE** 1:11; 11:51; **ROM.** 11:3; **1 COR.** 9:13; 10:18; **HEB.** 7:13; 13:10; **JAMES** 2:21; **REV.** 6:9; 8:3,5; 9:13; 11:1; 14:18; 16:7

2380. ***θύω thuō***
MATT. 22:4; **MARK** 14:12; **LUKE** 15:23,27,30; 22:7; **JOHN** 10:10; **ACTS** 10:13; 11:7; 14:13,18; **1 COR.** 5:7; 10:20

2381. ***Θωμᾶς Thōmas***
MATT. 10:3; **MARK** 3:18; **LUKE** 6:15; **JOHN** 11:16; 14:5; 20:24,26-29; 21:2; **ACTS** 1:13

2382. ***θώραξ thōrax***
EPH. 6:14; **1 THESS.** 5:8; **REV.** 9:9,17

I

2383. ***Ἰάειρος Iaeiros***
MARK 5:22; **LUKE** 8:41

2384. ***Ἰακώβ Iakōb***
MATT. 1:2,15,16; 8:11; 22:32; **MARK** 12:26; **LUKE** 1:33; 3:34; 13:28; 20:37; **JOHN**

4:5,6,12; **ACTS** 3:13; 7:8,12,14,15,32,46; **ROM.** 9:13; 11:26; **HEB.** 11:9,20,21

2385. *Ἰάκωβος Iakōbos*
MATT. 4:21; 10:2,3; 13:55; 17:1; 27:56; **MARK** 1:19,29; 3:17,18; 5:37; 6:3; 9:2; 10:35,41; 13:3; 14:33; 15:40; 16:1; **LUKE** 5:10; 6:14-16; 8:51; 9:28,54; 24:10; **ACTS** 1:13; 12:2,17; 15:13; 21:18; **1 COR.** 15:7; **GAL.** 1:19; 2:9,12; **JAMES** 1:1; **JUDE** 1:1

2386. *ἴαμα iama*
1 COR. 12:9,28,30

2387. *Ἰαμβρῆς Iambrēs*
2 TIM. 3:8

2388. *Ἰαννά Ianna*
LUKE 3:24

2389. *Ἰαννῆς Iannēs*
2 TIM. 3:8

2390. *ἰάομαι iaomai*
MATT. 8:8,13; 13:15; 15:28; **MARK** 5:29; **LUKE** 4:18; 5:17; 6:17,19; 7:7; 8:47; 9:2,11,42; 14:4; 17:15; 22:51; **JOHN** 4:47; 5:13; 12:40; **ACTS** 3:11; 9:34; 10:38; 28:8,27; **HEB.** 12:13; **JAMES** 5:16; **1 PET.** 2:24

2391. *Ἰάρεδ Iared*
LUKE 3:37

2392. *ἴασις iasis*
LUKE 13:32; **ACTS** 4:22,30

2393. *ἴασπις iaspis*
REV. 4:3; 21:11,18,19

2394. *Ἰάσων Iasōn*
ACTS 17:5-7,9; **ROM.** 16:21

2395. *ἰατρός iatros*
MATT. 9:12; **MARK** 2:17; 5:26; **LUKE** 4:23; 5:31; 8:43; **COL.** 4:14

2396. *ἴδε ide*
MATT. 25:20,22,25; 26:65; **MARK** 2:24; 3:34; 11:21; 13:1; 15:4; 16:6; **JOHN** 1:29,36,47; 3:26; 5:14; 7:26; 11:3,36; 12:19; 16:29; 18:21; 19:4,5,14; **ROM.** 2:17; **GAL.** 5:2

2397. *ἰδέα idea*
MATT. 28:3

2398. *ἴδιος idios*
MATT. 9:1; 14:13,23; 17:1,19; 20:17; 22:5; 24:3; 25:14,15; **MARK** 4:34; 6:31,32; 7:33; 9:2,28; 13:3; 15:20; **LUKE** 2:3; 6:41,44; 9:10; 10:23,34; **JOHN** 1:11,41; 4:44; 5:18,43; 7:18; 8:44; 10:3,4,12; 13:1; 15:19; 16:32; 19:27; **ACTS** 1:7,19,25; 2:6,8; 3:12; 4:23,32; 13:36; 20:28; 21:6; 23:19; 24:23; 25:19; 28:30; **ROM.** 8:32; 10:3; 11:24; 14:4,5; **1 COR.** 3:8; 4:12; 6:18; 7:2,4,7,37; 9:7; 11:21; 12:11; 14:35; 15:23,38; **GAL.** 2:2; 6:5,9; **EPH.** 5:22,24; **COL.** 3:18; **1 THESS.** 2:14,15; 4:11; **1 TIM.** 2:6; 3:4,5,12; 4:2; 5:4,8; 6:1,15; **2 TIM.** 1:9; 4:3; **TITUS** 1:3,12; 2:5,9; **HEB.** 4:10; 7:27; 9:12; 13:12; **JAMES** 1:14; **1 PET.** 3:1,5; **2 PET.** 1:20; 2:16,22; 3:3,16,17; **JUDE** 1:6

2399. *ἰδιώτης idiōtēs*
ACTS 4:13; **1 COR.** 14:16,23,24; **2 COR.** 11:6

2400. *ἰδού idou*
MATT. 1:20,23; 2:1,9,13,19; 3:16,17; 4:11; 7:4; 8:2,24,29,32,34; 9:2,3,10,18,20,32; 10:16; 11:8,10,19; 12:2,10,18,41,42,46,47,49; 13:3; 15:22; 17:3,5; 19:16,27; 20:18,30; 21:5; 22:4; 23:34,38; 24:23,25,26; 25:6; 26:45-47,51; 27:51; 28:2,7,9,11,20; **MARK** 1:2; 3:32; 4:3; 5:22; 10:28,33; 13:21,23; 14:41,42; 15:35; **LUKE** 1:20,31,36,38,44,48; 2:9,10,25,34,48; 5:12,18; 6:23; 7:12,25,27,34,37; 8:41; 9:30,38,39; 10:3,19,25; 11:31,32,41; 13:7,11,16,30,32,35; 14:2; 15:29; 17:21,23; 18:28,31; 19:2,8,20; 22:10,21,31,38,47; 23:14,15,29,50; 24:4,13,49; **JOHN** 4:35; 12:15; 16:32; 19:26,27; **ACTS** 1:10; 2:7; 5:9,25,28; 7:56; 8:27,36; 9:10,11; 10:17,19,21,30; 11:11; 12:7; 13:11,25,46; 16:1; 20:22,25; 27:24; **ROM.** 9:33; **1 COR.** 15:51; **2 COR.** 5:17; 6:2,9; 7:11; 12:14; **GAL.** 1:20; **HEB.** 2:13; 8:8; 10:7,9; **JAMES** 3:3-5; 5:4,7,9,11; **1 PET.** 2:6; **JUDE** 1:14; **REV.** 1:7,18; 2:10,22; 3:8,9,11,20; 4:1,2; 5:5,6; 6:2,5,8,12; 7:9; 9:12; 11:14; 12:3; 14:1,14; 15:5; 16:15; 19:11; 21:3,5; 22:7,12

2401. *Ἰδουμαία Idoumaia*
MARK 3:8

2402. *ἱδρώς hidrōs*
LUKE 22:44

2403. *Ἰεζαβήλ Iezabēl*
REV. 2:20

2404. *Ἱεράπολις Hierapolis*
COL. 4:13

2405. *ἱερατεία hierateia*
LUKE 1:9; **HEB.** 7:5

2406. *ἱεράτευμα hierateuma*
1 PET. 2:5,9

2407. *ἱερατεύω hierateuō*
LUKE 1:8

2408. *Ἱερεμίας Hieremias*
MATT. 2:17; 16:14; 27:9

2409. *ἱερεύς hiereus*
MATT. 8:4; 12:4,5; **MARK** 1:44; 2:26; **LUKE** 1:5; 5:14; 6:4; 10:31; 17:14; **JOHN** 1:19; **ACTS** 4:1; 5:24; 6:7; 14:13; **HEB.** 5:6; 7:1,3,11,15, 17,21,23; 8:4; 9:6; 10:11,21; **REV.** 1:6; 5:10; 20:6

2410. *Ἱεριχώ Hierichō*
MATT. 20:29; **MARK** 10:46; **LUKE** 10:30; 18:35; 19:1; **HEB.** 11:30

2411. *ἱερόν hieron*
MATT. 4:5; 12:5,6; 21:12,14,15,23; 24:1; 26:55; **MARK** 11:11,15,16,27; 12:35; 13:1,3; 14:49; **LUKE** 2:27,37,46; 4:9; 18:10; 19:45,47; 20:1; 21:5,37,38; 22:52,53; 24:53; **JOHN** 2:14,15; 5:14; 7:14,28; 8:2,20,59; 10:23; 11:56; 18:20; **ACTS** 2:46; 3:1-3,8,10; 4:1; 5:20,21,24,25,42; 19:27; 21:26-30; 22:17; 24:6,12,18; 25:8; 26:21; **1 COR.** 9:13

2412. *ἱεροπρεπής hieroprepēs*
TITUS 2:3

2413. *ἱερός hieros*
1 COR. 9:13; **2 TIM.** 3:15

2414. *Ἱεροσόλυμα Hierosoluma*
MATT. 2:1,3; 3:5; 4:25; 5:35; 15:1; 16:21; 20:17,18; 21:1,10; **MARK** 3:8,22; 7:1; 10:32,33; 11:11,15,27; 15:41; **LUKE** 2:22,42; 18:31; 19:28; 23:7; **JOHN** 1:19; 2:13,23; 4:20,21,45; 5:1,2; 10:22; 11:18,55; 12:12; **ACTS** 1:4; 8:1,14; 11:2,22,27; 13:13; 18:21; 20:16; 21:17; 25:1,7,9,15,24; 26:4,10,20; 28:17; **GAL.** 1:17,18; 2:1

2415. *Ἱεροσολυμῖτης Hierosolumitēs*
MARK 1:5; **JOHN** 7:25

2416. *ἱεροσυλέω hierosuleō*
ROM. 2:22

2417. *ἱερόσυλος hierosulos*
ACTS 19:37

2418. *ἱερουργέω hierourgeō*
ROM. 15:16

2419. *Ἱερουσαλήμ Hierousalēm*
MATT. 23:37; **MARK** 11:1; **LUKE** 2:25,38,41,43,45; 4:9; 5:17; 6:17; 9:31,51,53; 10:30; 13:4,22,33,34; 17:11; 19:11; 21:20,24; 23:28; 24:13,18,33,47,49,52; **ACTS** 1:8,12,19; 2:5,14; 4:6,16; 5:16,28; 6:7; 8:25-27; 9:2,13,21,26,28; 10:39; 12:25; 13:27,31; 15:2,4; 16:4; 19:21; 20:22; 21:4,11-13,15,31; 22:5,17,18; 23:11; 24:11; 25:3,20; **ROM.** 15:19,25,26,31; **1 COR.** 16:3; **GAL.** 4:25,26; **HEB.** 12:22; **REV.** 3:12; 21:2,10

2420. *ἱερωσύνη hierōsunē*
HEB. 7:11,12,14,24

2421. *Ἰεσσαί Iessai*
MATT. 1:5,6; **LUKE** 3:32; **ACTS** 13:22; **ROM.** 15:12

2422. *Ἰεφθάε Iephthae*
HEB. 11:32

2423. *Ἰεχονίας Iechonias*
MATT. 1:11,12

2424. ***Ἰησοῦς Iēsous***
MATT. 1:1,16,18,21,25; 2:1; 3:13,15,16, 4:1,7,10,12,17,18,23; 7:28; 8:3-5,7,10,13,14, 18,20,22,29,34; 9:2,4,9,10,12,15,19,22,23, 27,28,30,35; 10:5; 11:1,4,7,25; 12:1,15,25; 13:1,34,36,51,53,57; 14:1,12-14,16,22,25,27, 29,31; 15:1,16,21,28-30,32,34; 16:6,8,13, 17,20,21,24; 17:1,4,7-9,11,17-20,22,25,26; 18:1,2,22; 19:1,14,18,21,23,26,28; 20:17,22, 25,30,32,34; 21:1,6,11,12,16,21,24,27,31,42; 22:1,18,29,37,41; 23:1; 24:1,2,4; 26:1,4,6,10, 17,19,26,31,34,36,49-52,55,57,59,63,64, 69,71,75; 27:1,11,17,20,22,26,27,37,46,50,54, 55,57,58; 28:5,9,10,16,18; **MARK** 1:1,9,14, 17,24,25,41; 2:5,8,15,17,19; 3:7; 5:6,7,13,15,19-21,27,30,36; 6:4,30,34; 7:27; 8:1,17,27; 9:2,4 ,5,8,23,25,27,39; 10:5,14,18,21,23,24,27,29,32, 38,39,42,47,49,50,51,52; 11:6,7,11,14,15, 22,29,33; 12:17,24,29,34,35,41; 13:2,5; 14:6, 18,22,27,30,48,53,55,60,62,67,72; 15:1,5,15, 34,37,43; 16:6; **LUKE** 1:31; 2:21,27,43,52; 3:21,23; 4:1,4,8,12,14,34,35; 5:8,10,12,19,22,31; 6:3,9,11; 7:3,4,6,9,19,22,40; 8:28,30,35,38-41, 45,46,50; 9:33,36,41-43,47,50,58,60,62; 10:21, 29,30,37,39,41; 13:2,12,14; 14:3; 17:13,17; 18:16,19,22,24,37,38,40,42; 19:3,5,9,35; 20:8, 34; 22:47,48,51,52,63; 23:8,20,25,26,28,34,42, 43,46,52; 24:3,15,19,36; **JOHN** 1:17,29,36-38,42,43,45,47,48,50; 2:1-4,7,11,13,19,22,24; 3:2,3,5,10,22; 4:1,2,6,7,10,13,16,17,21 ,26,34,44,46-48,50,53,54; 5:1,6,8,13-17,19; 6:1,3,5,10,11,14,15,17,19,22,24,26,29,32,35,42,4 3,53,61,64,67,70; 7:1,6,14,16,21,28,33,37,39; 8:1,6,9-12,14,19-21,25,28,31,34,39,42,49, 54,58,59; 9:3,11,14,35,37,39,41; 10:6,7,23,25, 32,34; 11:4,5,9,13,14,17,20,21,23,25,30,32,33, 35,38-41,44-46,51,54,56; 12:1,3,7,9,11,12, 14,16,21-23,30,35,36,44; 13:1,3,7,8,10,21,23,25-27,29,31,36,38; 14:6,9,23; 16:19,31; 17:1,3; 18:1,2,4,5,7,8,11,12,15,19,20,22,23,28,32-34,36,37; 19:1,5,9,11,13,16,18-20,23,25, 26,28,30,33,38-40,42; 20:2,12,14-17,19,21,24, 26,29-31; 21:1,4,5,7,10,12-15,17,20-23,25; **ACTS** 1:1,11,14,16,21; 2:22,32,36,38; 3:6,13, 20,26; 4:2,10,13,18,27,30,33; 5:30,40,42; 6:14; 7:45,55,59; 8:12,16,35,37; 9:5,17,27,29,34; 10:36,38; 11:17,20; 13:23,33; 15:11,26; 16:18, 31; 17:3,7,18; 18:5,28; 19:4,5,10,13,15,17; 20:21,24,35; 21:13; 22:8; 25:19; 26:9,15; 28:23,31; **ROM.** 1:1,3,6-8; 2:16; 3:22,24,26; 4:24; 5:1,11,15,17,21; 6:3,11,23; 7:25; 8:1,2,11,39; 10:9; 13:14; 14:14; 15:5,6,8,16, 17,30; 16:3,18,20,24,25,27; **1 COR.** 1:1-4,7-10,30; 2:2; 3:11; 4:15; 5:4,5; 6:11; 8:6; 9:1; 11:23; 12:3; 15:31,57; 16:22-24; **2 COR.** 1:1-3,14,19; 4:5,6,10,11,14; 5:18; 8:9; 11:4,31; 13:5,14; **GAL.** 1:1,3,12; 2:4,16; 3:1,14,22,26,28; 4:14; 5:6; 6:14,15,17,18; **EPH.** 1:1-3,5,15,17; 2:6,7,10,13,20; 3:1,9,11,14,21; 4:21; 5:20; 6:23,24; **PHIL.** 1:1,2,6,8,11,19,26; 2:5,10,11, 19,21; 3:3,8,12,14,20; 4:7,19,21,23; **COL.** 1:1-4,28; 2:6; 3:17; **1 THESS.** 1:1,3,10; 2:14,15,19; 3:11,13; 4:1,2,14; 5:9,18,23,28; **2 THESS.** 1:1,2,7,8,12; 2:1,14,16; 3:6,12,18; **1 TIM.** 1:1,2,12,14-16; 2:5; 3:13; 4:6; 5:21; 6:3,13,14; **2 TIM.** 1:1,2,9,10,13; 2:1,3,8,10; 3:12,15; 4:1,22; **TITUS** 1:1,4; 2:13; 3:6; **PHILE.** 1:1,3,5,6,9,23,25; **HEB.** 2:9; 3:1; 4:14; 6:20; 7:22; 10:10,19; 12:2,24; 13:8,12,20,21; **JAMES** 1:1; 2:1; **1 PET.** 1:1-3,7,13; 2:5; 3:21; 4:11; 5:10,14; **2 PET.** 1:1,2,8,11,14,16; 2:20; 3:18; **1 JOHN** 1:3,7; 2:1,22; 3:23; 4:2,3,15; 5:1,5,6,20; **2 JOHN** 1:3,7; **JUDE** 1:1,4,17,21; **REV.** 1:1,2,5,9; 12:17; 14:12; 17:6; 19:10; 20:4; 22:16, 20,21

2425. ***ἱκανός hikanos***
MATT. 3:11; 8:8; 28:12; **MARK** 1:7; 10:46; 15:15; **LUKE** 3:16; 7:6,11,12; 8:27,32; 20:9; 22:38; 23:8,9; **ACTS** 5:37; 8:11; 9:23,43; 11:24,26; 12:12; 14:3,21; 17:9; 18:18; 19:19,26; 20:8,11,37; 22:6; 27:7,9; **1 COR.** 11:30; 15:9; **2 COR.** 2:6,16; 3:5; **2 TIM.** 2:2

2426. ***ἱκανότης hikanotēs***
2 COR. 3:5

2427. ***ἱκανόω hikanoō***
2 COR. 3:6; **COL.** 1:12

2428. ***ἱκετηρία hiketēria***
HEB. 5:7

2429. ***ἰκμάς hikmas***
LUKE 8:6

2430. ***Ἰκόνιον Ikonion***
ACTS 13:51; 14:1,19,21; 16:2; **2 TIM.** 3:11

2431. ***ἱλαρός hilaros***
2 COR. 9:7

2432. *ἱλαρότης hilarotēs*
ROM. 12:8

2433. *ἱλάσκομαι hilaskomai*
LUKE 18:13; **HEB.** 2:17

2434. *ἱλασμός hilasmos*
1 JOHN 2:2; 4:10

2435. *ἱλαστήριος hilastērios*
ROM. 3:25; **HEB.** 9:5

2436. *ἵλεως hileōs*
MATT. 16:22; **HEB.** 8:12

2437. *Ἰλλυρικόν Illurikon*
ROM. 15:19

2438. *ἱμάς himas*
MARK 1:7; **LUKE** 3:16; **JOHN** 1:27; **ACTS** 22:25

2439. *ἱματίζω himatizō*
MARK 5:15; **LUKE** 8:35

2440. *ἱμάτιον himation*
MATT. 5:40; 9:16,20,21; 11:8; 14:36; 17:2; 21:7,8; 23:5; 24:18; 26:65; 27:31,35; **MARK** 2:21; 5:27,28,30; 6:56; 9:3; 10:50; 11:7,8; 13:16; 15:20,24; **LUKE** 5:36; 6:29; 7:25; 8:27,44; 19:35,36; 22:36; 23:34; **JOHN** 13:4,12; 19:2,5, 23,24; **ACTS** 7:58; 9:39; 12:8; 14:14; 16:22; 18:6; 22:20,23; **HEB.** 1:11; **JAMES** 5:2; **1 PET.** 3:3; **REV.** 3:4,5,18; 4:4; 16:15; 19:13,16

2441. *ἱματισμός himatismos*
MATT. 27:35; **LUKE** 7:25; 9:29; **JOHN** 19:24; **ACTS** 20:33; **1 TIM.** 2:9

2442. *ἱμείρομαι himeiromai*
1 THESS. 2:8

2444. *ἵνατί, ἵνα τί hinati, hina ti*
MATT. 9:4; 27:46; **LUKE** 13:7; **ACTS** 4:25; 7:26; **1 COR.** 10:29

2445. *Ἰόππη Ioppē*
ACTS 9:36,38,42,43; 10:5,8,23,32; 11:5,13

2446. *Ἰορδάνης Iordanēs*
MATT. 3:5,6,13; 4:15,25; 19:1; **MARK** 1:5,9; 3:8; 10:1; **LUKE** 3:3; 4:1; **JOHN** 1:28; 3:26; 10:40

2447. *ἰός ios*
ROM. 3:13; **JAMES** 3:8; 5:3

2448. *Ἰούδα Iouda*
LUKE 1:39

2449. *Ἰουδαία Ioudaia*
MATT. 2:1,5,22; 3:1,5; 4:25; 19:1; 24:16; **MARK** 1:5; 3:7; 10:1; 13:14; **LUKE** 1:5,65; 2:4; 3:1; 5:17; 6:17; 7:17; 21:21; 23:5; **JOHN** 3:22; 4:3,47,54; 7:1,3; 11:7; **ACTS** 1:8; 2:9; 8:1; 9:31; 10:37; 11:1,29; 12:19; 15:1; 21:10; 26:20; 28:21; **ROM.** 15:31; **2 COR.** 1:16; **GAL.** 1:22; **1 THESS.** 2:14

2450. *ἰουδαΐζω ioudaizō*
GAL. 2:14

2451. *Ἰουδαϊκός Ioudaikos*
TITUS 1:14

2452. *Ἰουδαϊκῶς Ioudaikōs*
GAL. 2:14

2453. *Ἰουδαῖος Ioudaios*
MATT. 2:2; 27:11,29,37; 28:15; **MARK** 1:5; 7:3; 15:2,9,12,18,26; **LUKE** 7:3; 23:3,37,38,51; **JOHN** 1:19; 2:6,13,18,20; 3:1,22,25; 4:9,22; 5:1,10,15,16,18; 6:4,41,52; 7:1,2,11,13,15,35; 8:22,31,48,52,57; 9:18,22; 10:19,24,31,33; 11:8,19,31,33,36,45,54,55; 12:9,11; 13:33; 18:12,14,20,31,33,35,36,38,39; 19:3,7,12,14,19-21,31,38,40,42; 20:19; **ACTS** 2:5,10,14; 9:22,23; 10:22,28,39; 11:19; 12:3,11; 13:5,6,42,43,45,50; 14:1,2,4,5,19; 16:1,3,20; 17:1,5,10,13,17; 18:2,4,5,12,14,19,24,28; 19:10,13,14,17,33,34; 20:3,19,21; 21:11,20,21,27,39; 22:3,12,30; 23:12,20,27,30; 24:5,9,18,24,27; 25:2,7-10,15,24; 26:2-4,7,21; 28:17,19,29; **ROM.** 1:16; 2:9,10,17,28,29; 3:1,9,29; 9:24; 10:12; **1 COR.** 1:22-24; 9:20; 10:32; 12:13; **2 COR.** 11:24;

GAL. 2:13-15; 3:28; COL. 3:11; 1 THESS. 2:14; REV. 2:9; 3:9

2454. *ἰουδαϊσμός ioudaismos*
GAL. 1:13,14

2455. *Ἰούδας Ioudas*
MATT. 1:2,3; 2:6; 10:4; 13:55; 26:14,25,47; 27:3; MARK 3:19; 6:3; 14:10,43; LUKE 3:26,30,33; 6:16; 22:3,47,48; JOHN 6:71; 12:4; 13:2,26,29; 14:22; 18:2,3,5; ACTS 1:13,16,25; 5:37; 9:11; 15:22,27,32; HEB. 7:14; 8:8; JUDE 1:1; REV. 5:5; 7:5

2456. *Ἰουλία Ioulia*
ROM. 16:15

2457. *Ἰούλιος Ioulios*
ACTS 27:1,3

2458. *Ἰουνίας Iounias*
ROM. 16:7

2459. *Ἰοῦστος Ioustos*
ACTS 1:23; 18:7; COL. 4:11

2460. *ἱππεύς hippeus*
ACTS 23:23,32

2461. *ἱππικόν hippikon* subst.
REV. 9:16

2462. *ἵππος hippos*
JAMES 3:3; REV. 6:2,4,5,8; 9:7,9,17; 14:20; 18:13; 19:11,14,18,19,21

2463. *ἶρις iris*
REV. 4:3; 10:1

2464. *Ἰσαάκ Isaak*
MATT. 1:2; 8:11; 22:32; MARK 12:26; LUKE 3:34; 13:28; 20:37; ACTS 3:13; 7:8,32; ROM. 9:7,10; GAL. 4:28; HEB. 11:9,17,18,20; JAMES 2:21

2465. *ἰσάγγελος isaggelos*
LUKE 20:36

2466. *Ἰσαχάρ Isachar*
REV. 7:7

2467. *ἴσημι isēmi*
ACTS 26:4; HEB. 12:17

2468. *ἴσθι isthi*
(2nd sing. pres. imperf. of εἰμί)
MATT. 2:13; 5:25; MARK 5:34; LUKE 19:17; 1 TIM. 4:15

2469. *Ἰσκαριώτης Iskariōtēs*
MATT. 10:4; 26:14; MARK 3:19; 14:10; LUKE 6:16; 22:3; JOHN 6:71; 12:4; 13:2,26; 14:22

2470. *ἴσος isos*
MATT. 20:12; MARK 14:56,59; LUKE 6:34; JOHN 5:18; ACTS 11:17; PHIL. 2:6; REV. 21:16

2471. *ἰσότης isotēs*
2 COR. 8:14; COL. 4:1

2472. *ἰσότιμος isotimos*
2 PET. 1:1

2473. *ἰσόψυχος isopsuchos*
PHIL. 2:20

2474. *Ἰσραήλ Israēl*
MATT. 2:6,20,21; 8:10; 9:33; 10:6,23; 15:24,31; 19:28; 27:9,42; MARK 12:29; 15:32; LUKE 1:16,54,68,80; 2:25,32,34; 4:25,27; 7:9; 22:30; 24:21; JOHN 1:31,49; 3:10; 12:13; ACTS 1:6; 2:36; 4:8,10,27; 5:21,31; 7:23,37,42; 9:15; 10:36; 13:17,23,24; 28:20; ROM. 9:6,27,31; 10:1,19, 21; 11:2,7,25,26; 1 COR. 10:18; 2 COR. 3:7,13; GAL. 6:16; EPH. 2:12; PHIL. 3:5; HEB. 8:8,10; 11:22; REV. 2:14; 7:4; 21:12

2475. *Ἰσραηλίτης Israēlitēs*
JOHN 1:47; ACTS 2:22; 3:12; 5:35; 13:16; 21:28; ROM. 9:4; 11:1; 2 COR. 11:22

2476. *ἵστημι histēmi*
MATT. 2:9; 4:5; 6:5; 12:25,26,46,47; 13:2; 16:28; 18:2,16; 20:3,6,32; 24:15; 25:33;

26:15,73; 27:11,47; **MARK** 3:24-26,31; 9:1,36; 10:49; 11:5; 13:9,14; **LUKE** 1:11; 4:9; 5:1,2; 6:8,17; 7:14,38; 8:20,44; 9:27,47; 11:18; 13:25; 17:12; 18:11,13,40; 19:8; 21:36; 23:10,35,49; 24:36; **JOHN** 1:26,35; 3:29; 6:22; 7:37; 8:3,9,44; 11:56; 12:29; 18:5,16,18,25; 19:25; 20:11,14, 19,26; 21:4; **ACTS** 1:11,23; 2:14; 3:8; 4:7,14; 5:20,23,25,27; 6:6,13; 7:33,55,56,60; 8:38; 9:7; 10:30; 11:13; 12:14; 16:9; 17:22,31; 21:40; 22:25,30; 24:20,21; 25:10,18; 26:6,16,22; 27:21; **ROM.** 3:31; 5:2; 10:3; 11:20; 14:4; **1 COR.** 7:37; 10:12; 15:1; **2 COR.** 1:24; 13:1; **EPH.** 6:11,13,14; **COL.** 4:12; **2 TIM.** 2:19; **HEB.** 10:9,11; **JAMES** 2:3; 5:9; **1 PET.** 5:12; **JUDE** 1:24; **REV.** 3:20; 5:6; 6:17; 7:1,9,11; 8:2,3; 10:5,8; 11:4,11; 12:4; 13:1; 14:1; 15:2; 18:10,15,17; 19:17; 20:12

2477. *ἱστορέω historeō*
GAL. 1:18

2478. *ἰσχυρός iskuros*
MATT. 3:11; 12:29; 14:30; **MARK** 1:7; 3:27; **LUKE** 3:16; 11:21,22; 15:14; **1 COR.** 1:25,27; 4:10; 10:22; **2 COR.** 10:10; **HEB.** 5:7; 6:18; 11:34; **1 JOHN** 2:14; **REV.** 5:2; 10:1; 18:8,10,21; 19:6,18

2479. *ἰσχύς ischus*
MARK 12:30,33; **LUKE** 10:27; **EPH.** 1:19; 6:10; **2 THESS.** 1:9; **1 PET.** 4:11; **2 PET.** 2:11; **REV.** 5:12; 7:12 18:2

2480. *ἰσχύω ischuō*
MATT. 5:13; 8:28; 9:12; 26:40; **MARK** 2:17; 5:4; 9:18; 14:37; **LUKE** 6:48; 8:43; 13:24; 14:6,29,30; 16:3; 20:26; **JOHN** 21:6; **ACTS** 6:10; 15:10; 19:16,20; 25:7; 27:16; **GAL.** 5:6; 6:15; **PHIL.** 4:13; **HEB.** 9:17; **JAMES** 5:16; **REV.** 12:8

2481. *ἴσως isōs*
LUKE 20:13

2482. *Ἰταλία Italia*
ACTS 18:2; 27:1,6; **HEB.** 13:24

2483. *Ἰταλικός Italikos*
ACTS 10:1

2484. *Ἰτουραῖος Itouraios*
LUKE 3:1

2485. *ἰχθύδιον ichthudion*
MATT. 15:34; **MARK** 8:7

2486. *ἰχθύς ichthus*
MATT. 7:10; 14:17,19; 15:36; 17:27; **MARK** 6:38,41,43; **LUKE** 5:6,9; 9:13,16; 11:11; 24:42; **JOHN** 21:6,8,11; **1 COR.** 15:39

2487. *ἴχνος ichnos*
ROM. 4:12; **2 COR.** 12:18; **1 PET.** 2:21

2488. *Ἰωάθαμ Iōatham*
MATT. 1:9

2489. *Ἰωάννα Iōanna*
LUKE 8:3; 24:10

2490. *Ἰωαννᾶς Iōannas*
LUKE 3:27

2491. A. *Ἰωάννης Iōannēs*
(The Apostle)
MATT. 4:21; 10:2; 17:1; **MARK** 1:19,29; 3:17; 5:37; 9:2,38; 10:35,41; 13:3; 14:33; **LUKE** 5:10; 6:14; 8:51; 9:28,49,54; 22:8; **ACTS** 1:13; 3:1,3,4,11; 4:13,19; 8:14; 12:2,12; **GAL.** 2:9; **REV.** 1:1,4,9; 21:2; 22:8

B. *Ἰωάννης Iōannēs*
(The Baptist)
MATT. 3:1,4,13,14; 4:12; 9:14; 11:2,4,7, 11-13,18; 14:2-4,8,10; 16:14; 17:13 21:25,26,32; **MARK** 1:4,6,9,14; 2:18; 6:14,16-18,20,24,25; 8:28; 11:30,32; **LUKE** 1:13,60,63; 3:2,15,16,20; 5:33; 7:18-20,22,24,28,29,33; 9:7,9,19; 11:1; 16:16; 20:4,6 **JOHN** 1:6,15,19,26,28,29, 32,35, 40; 3:23-27; 4:1; 5:33,36; 10:40, 41; **ACTS** 1:5,22; 10:37; 11:16; 13:24, 25; 18:25; 19:3,4

C. *Ἰωάννης Iōannēs*
(The Chief Priest)
ACTS 4:6

D. ***Ἰωάννης Iōannēs***
(John Mark)
ACTS 12:25; 13:5,13; 15:37

2492. ***Ἰώβ Iōb***
JAMES 5:11

2493. ***Ἰωήλ Iōēl***
ACTS 2:16

2494. ***Ἰωνάν Iōnan***
LUKE 3:30

2495. A. ***Ἰωνᾶς Iōnas***
(The Prophet)
MATT. 12:39-41; 16:4; **LUKE** 11:29,30,32

B. ***Ἰωνᾶς Iōnas***
JOHN 1:42; 21:15-17

2496. ***Ἰωράμ Iōram***
MATT. 1:8

2497. ***Ἰωρείμ Iōreim***
LUKE 3:29

2498. ***Ἰωσαφάτ Iōsaphat***
MATT. 1:8

2499. ***Ἰωσή Iōsē***
LUKE 3:29

2500. ***Ἰωσῆς Iōsēs***
MATT. 13:55; 27:56; **MARK** 6:3; 15:40,47; **ACTS** 4:36

2501. A. ***Ἰωσήφ Iōsēph***
(Of Arimathaea)
MATT. 27:57,59; **MARK** 15:43,45 **LUKE** 23:50; **JOHN** 19:38

B. ***Ἰωσήφ Iōsēph***
(Barsabas)
ACTS 1:23

C. ***Ἰωσήφ Iōsēph***
(Son of Jacob)
JOHN 4:5; **ACTS** 7:9,13,14,18; **HEB.** 11:21,22; **REV.** 7:8

D. ***Ἰωσήφ Iōsēph***
(Son of Judas)
LUKE 3:26

E. ***Ἰωσήφ Iōsēph***
(Son of Jonan)
LUKE 3:30

F. ***Ἰωσήφ Iōsēph***
(Husband of Mary)
MATT. 1:16,18-20,24; 2:13,19; **LUKE** 1:27; 2:4,16,33,43; 3:23; 4:22; **JOHN** 1:45; 6:42

G. ***Ἰωσήφ Iōsēph***
(Son of Mattathias)
LUKE 3:24

2502. ***Ἰωσίας Iōsias***
MATT. 1:10,11

2503. ***ἰῶτα iōta***
MATT. 5:18

K

2504. ***κἀγώ kagō***
MATT. 2:8; 10:32,33; 11:28; 16:18; 21:24; 26:15; **MARK** 11:29; **LUKE** 1:3; 2:48; 11:9; 16:9; 20:3; 22:29; **JOHN** 1:31,33,34; 5:17; 6:56, 57; 7:28; 8:26; 10:15,27,28,38; 12:32; 14:20; 15:4,5,9; 17:18,21,26; 20:15,21; **ACTS** 8:19; 10:26; 22:13,19; 26:29; **ROM.** 3:7; 11:3; **1 COR.** 2:1; 7:8,40; 10:33; 11:1; 15:8; 16:4; **2 COR.** 6:17; 11:16,18,21,22; 12:20; **GAL.** 4:12; 6:14; **EPH.** 1:15; **PHIL.** 2:19,28; **1 THESS.** 3:5; **HEB.** 8:9; **JAMES** 2:18; **REV.** 2:6,27; 3:10,21

2505. ***καθά katha***
MATT. 27:10

2506. ***καθαίρεσις kathairesis***
2 COR. 10:4,8; 13:10

2507. *καθαιρέω kathaireō*
MARK 15:36,46; **LUKE** 1:52; 12:18; 23:53; **ACTS** 13:19,29; 19:27; **2 COR.** 10:5

2508. *καθαίρω kathairō*
JOHN 15:2; **HEB.** 10:2

2509. *καθάπερ kathaper*
ROM. 4:6; 12:4; **1 COR.** 12:12; **2 COR.** 1:14; 3:13,18; 8:11; **1 THESS.** 2:11; 3:6,12; 4:5; **HEB.** 4:2; 5:4

2510. *καθάπτω kathaptō*
ACTS 28:3

2511. *καθαρίζω katharizō*
MATT. 8:2,3; 10:8; 11:5; 23:25,26; **MARK** 1:40-42; 7:19; **LUKE** 4:27; 5:12,13; 7:22; 11:39; 17:14,17; **ACTS** 10:15; 11:9; 15:9; **2 COR.** 7:1; **EPH.** 5:26; **TITUS** 2:14; **HEB.** 9:14,22,23; **JAMES** 4:8; **1 JOHN** 1:7,9

2512. *καθαρισμός katharismos*
MARK 1:44; **LUKE** 2:22; 5:14; **JOHN** 2:6; 3:25; **HEB.** 1:3; **2 PET.** 1:9

2513. *καθαρός katharos*
MATT. 5:8; 23:26; 27:59; **LUKE** 11:41; **JOHN** 13:10,11; 15:3; **ACTS** 18:6; 20:26; **ROM.** 14:20; **1 TIM.** 1:5; 3:9; **2 TIM.** 1:3; 2:22; **TITUS** 1:15; **HEB.** 10:22; **JAMES** 1:27; **1 PET.** 1:22; **REV.** 15:6; 19:8,14; 21:18,21; 22:1

2514. *καθαρότης katharotēs*
HEB. 9:13

2515. *καθέδρα kathedra*
MATT. 21:12; 23:2; **MARK** 11:15

2516. *καθέζομαι kathezomai*
MATT. 26:55; **LUKE** 2:46; **JOHN** 4:6; 11:20; 20:12; **ACTS** 6:15

2517. *καθεξῆς kathexēs*
LUKE 1:3; 8:1; **ACTS** 3:24; 11:4; 18:23

2518. *καθεύδω katheudō*
MATT. 8:24; 9:24; 13:25; 25:5; 26:40,43,45; **MARK** 4:27,38; 5:39; 13:36; 14:37,40,41; **LUKE** 8:52; 22:46; **EPH.** 5:14; **1 THESS.** 5:6,7,10

2519. *καθηγητής kathēgētēs*
MATT. 23:8,10

2520. *καθήκω kathēkō*
ACTS 22:22; **ROM.** 1:28

2521. *κάθημαι kathēmai*
MATT. 4:16; 9:9; 11:16; 13:1,2; 15:29; 20:30; 22:44; 23:22; 24:3; 26:58,64,69; 27:19,36,61; 28:2; **MARK** 2:6,14; 3:32,34; 4:1; 5:15; 10:46; 12:36; 13:3; 14:62; 16:5; **LUKE** 1:79; 5:17,27; 7:32; 8:35; 10:13; 18:35; 20:42; 21:35; 22:55, 56,69; **JOHN** 2:14; 6:3; 9:8; 12:15; **ACTS** 2:2,34; 3:10; 8:28; 14:8; 20:9; 23:3; **1 COR.** 14:30; **COL.** 3:1; **HEB.** 1:13; **JAMES** 2:3; **REV.** 4:2-4,9,10; 5:1,7,13; 6:2,4,5,8,16; 7:10,15; 9:17; 11:16; 14:14-16; 17:1,3,9,15; 18:7; 19:4, 11,18,19,21; 20:11; 21:5

2522. *καθημερινός kathēmerinos*
ACTS 6:1

2523. *καθίζω kathizō*
MATT. 5:1; 13:48; 19:28; 20:21,23; 23:2; 25:31; 26:36; **MARK** 9:35; 10:37,40; 11:2,7; 12:41; 14:32; 16:19; **LUKE** 4:20; 5:3; 14:28,31; 16:6; 19:30; 22:30; 24:49; **JOHN** 8:2; 12:14; 19:13; **ACTS** 2:3,30; 8:31; 12:21; 13:14; 16:13; 18:11; 25:6,17; **1 COR.** 6:4; 10:7; **EPH.** 1:20; **2 THESS.** 2:4; **HEB.** 1:3; 8:1; 10:12; 12:2; **REV.** 3:21; 20:4

2524. *καθίημι kathiēmi*
LUKE 5:19; **ACTS** 9:25; 10:11; 11:5

2525. *καθίστημι kathistēmi*
MATT. 24:45,47; 25:21,23; **LUKE** 12:14,42,44; **ACTS** 6:3; 7:10,27,35; 17:15; **ROM.** 5:19; **TITUS** 1:5; **HEB.** 2:7; 5:1; 7:28; 8:3; **JAMES** 3:6; 4:4; **2 PET.** 1:8

2526. *καθό katho*
ROM. 8:26; **2 COR.** 8:12; **1 PET.** 4:13

2527. *καθόλου katholou*
ACTS 4:18

2528. ***καθοπλίζω kathoplizō***
LUKE 11:21

2529. ***καθοράω kathoraō***
ROM. 1:20

2530. ***καθότι kathoti***
LUKE 1:7; 19:9; **ACTS** 2:24,45; 4:35

2533. ***Καϊάφας Kaiaphas***
MATT. 26:3,57; **LUKE** 3:2; **JOHN** 11:49; 18:13,14,24,28; **ACTS** 4:6

2535. ***Κάϊν Kain***
HEB. 11:4; **1 JOHN** 3:12; **JUDE** 1:11

2536. ***Καϊνάν Kainan***
LUKE 3:36,37

2537. ***καινός kainos***
MATT. 9:17; 13:52; 26:28,29; 27:60; **MARK** 1:27; 2:21,22; 14:24,25; 16:17; **LUKE** 5:36,38; 22:20; **JOHN** 13:34; 19:41; **ACTS** 17:19,21; **1 COR.** 11:25; **2 COR.** 3:6; 5:17; **GAL.** 6:15; **EPH.** 2:15; 4:24; **HEB.** 8:8,13; 9:15; **2 PET.** 3:13; **1 JOHN** 2:7,8; **2 JOHN** 1:5; **REV.** 2:17; 3:12; 5:9; 14:3; 21:1,2,5

2538. ***καινότης kainotēs***
ROM. 6:4; 7:6

2539. ***καίπερ kaiper***
PHIL. 3:4; **HEB.** 5:8; 7:5; 12:17; **2 PET.** 1:12; **REV.** 17:8

2540. ***καιρός kairos***
MATT. 8:29; 11:25; 12:1; 13:30; 14:1; 16:3; 21:34,41; 24:45; 26:18; **MARK** 1:15; 10:30; 11:13; 12:2; 13:33; **LUKE** 1:20; 4:13; 8:13; 12:42,56; 13:1; 18:30; 19:44; 20:10; 21:8,24,36; **JOHN** 5:4; 7:6,8; **ACTS** 1:7; 3:19; 7:20; 12:1; 13:11; 14:17; 17:26; 19:23; 24:25; **ROM.** 3:26; 5:6; 8:18; 9:9; 11:5; 12:11; 13:11; **1 COR.** 4:5; 7:5,29; **2 COR.** 6:2; 8:14; **GAL.** 4:10; 6:9,10; **EPH.** 1:10; 2:12; 5:16; 6:18; **COL.** 4:5; **1 THESS.** 2:17; 5:1; **2 THESS.** 2:6; **1 TIM.** 2:6; 4:1; 6:15; **2 TIM.** 3:1; 4:3,6; **TITUS** 1:3; **HEB.** 9:9,10; 11:11,15; **1 PET.** 1:5,11; 4:17; 5:6; **REV.** 1:3; 11:18; 12:12,14; 22:10

2541. ***Καῖσαρ Kaisar***
MATT. 22:17,21; **MARK** 12:14,16,17; **LUKE** 2:1; 3:1; 20:22,24,25; 23:2; **JOHN** 19:12,15; **ACTS** 11:28; 17:7; 25:8,10-12,21; 26:32; 27:24; 28:19; **PHIL.** 4:22

2542. **A.** ***Καισάρεια Kaisareia***
(Caesarea Philippi)
MATT. 16:13; **MARK** 8:27

B. ***Καισάρεια Kaisareia***
(On the East Coast of the Mediterranean)
ACTS 8:40; 9:30; 10:1,24; 11:11; 12:19; 18:22; 21:8,16; 23:23,33; 25:1,4,6,13

2543. ***καίτοι kaitoi***
HEB. 4:3

2544. ***καίτοιγε kaitoige***
JOHN 4:2; **ACTS** 14:17; 17:27

2545. ***καίω kaiō***
MATT. 5:15; **LUKE** 12:35; 24:32; **JOHN** 5:35; 15:6; **1 COR.** 13:3; **HEB.** 12:18; **REV.** 4:5; 8:8,10; 19:20; 21:8

2546. ***κακεῖ kakei***
MATT. 5:23; 10:11; 28:10; **MARK** 1:35,38; **JOHN** 11:54; **ACTS** 14:7; 17:13; 22:10; 25:20; 27:6

2547. ***κακεῖθεν kakeithen***
MARK 10:1; **ACTS** 7:4; 13:21; 14:26; 20:15; 21:1; 27:4,12; 28:15

2548. ***κακεῖνος kakeinos***
MATT. 15:18; 20:4; 23:23; **MARK** 12:4,5; 16:11,13; **LUKE** 11:7,42; 20:11; 22:12; **JOHN** 6:57; 7:29; 10:16; 14:12; 17:24; 19:35; **ACTS** 5:37; 15:11; 18:19; **1 COR.** 10:6; **2 TIM.** 2:12; **HEB.** 4:2

2549. ***κακία kakia***
MATT. 6:34; **ACTS** 8:22; **ROM.** 1:29; **1 COR.** 5:8; 14:20; **EPH.** 4:31; **COL.** 3:8; **TITUS** 3:3; **JAMES** 1:21; **1 PET.** 2:1,16

2550. ***κακοήθεια kakoētheia***
ROM. 1:29

2551. *κακολογέω kakologeō*
MATT. 15:4; **MARK** 7:10; 9:39; **ACTS** 19:9

2552. *κακοπάθεια kakopatheia*
JAMES 5:10

2553. *κακοπαθέω kakopatheō*
2 TIM. 2:3,9; 4:5; **JAMES** 5:13

2554. *κακοποιέω kakopoieō*
MARK 3:4; **LUKE** 6:9; **1 PET.** 3:17; **3 JOHN** 1:11

2555. *κακοποιός kakopoios*
JOHN 18:30; **1 PET.** 2:12,14; 3:16; 4:15

2556. *κακὸς kakos*
MATT. 21:41; 24:48; 27:23; **MARK** 7:21; 15:14; **LUKE** 16:25; 23:22; **JOHN** 18:23; **ACTS** 9:13; 16:28; 23:9; 28:5; **ROM.** 1:30; 2:9; 3:8; 7:19,21; 9:11; 12:17,21; 13:3,4,10; 14:20; 16:19; **1 COR.** 10:6; 13:5; 15:33; **2 COR.** 5:10; 13:7; **PHIL.** 3:2; **COL.** 3:5; **1 THESS.** 5:15; **1 TIM.** 6:10; **2 TIM.** 4:14; **TITUS** 1:12; **HEB.** 5:14; **JAMES** 1:13; 3:8; **1 PET.** 3:9-12; **3 JOHN** 1:11; **REV.** 2:2; 16:2

2557. *κακοῦργος kakourgos*
LUKE 23:32,33,39; **2 TIM.** 2:9

2558. *κακουχέω kakoucheō*
HEB. 11:37; 13:3

2559. *κακόω kakoō*
ACTS 7:6,19; 12:1; 14:2; 18:10; **1 PET.** 3:13

2560. *κακῶς kakōs*
MATT. 4:24; 8:16; 9:12; 14:35; 15:22; 17:15; 21:41; **MARK** 1:32,34; 2:17; 6:55; **LUKE** 5:31; 7:2; **JOHN** 18:23; **ACTS** 23:5; **JAMES** 4:3

2561. *κάκωσις kakōsis*
ACTS 7:34

2562. *καλάμη kalamē*
1 COR. 3:12

2563. *κάλαμος kalamos*
MATT. 11:7; 12:20; 27:29,30,48; **MARK** 15:19,36; **LUKE** 7:24; **3 JOHN** 1:13; **REV.** 11:1; 21:15,16

2564. *καλέω kaleō*
MATT. 1:21,23,25; 2:7,15,23; 4:21; 5:9,19; 9:13; 10:25; 20:8; 21:13; 22:3,4,8,9,43,45; 23:7-10; 25:14; 27:8; **MARK** 1:20; 2:17; 11:17; **LUKE** 1:13,31,32,35,36,59-62,76; 2:4,21,23; 5:32; 6:15,46; 7:11,39; 8:2; 9:10; 10:39; 14:7-10,12,13,16,17,24; 15:19,21; 19:2,13,29; 20:44; 21:37; 22:25; 23:33; **JOHN** 1:42; 2:2; 10:3; **ACTS** 1:12,19,23; 3:11; 4:18; 7:58; 9:11; 10:1; 13:1; 14:12; 15:37; 24:2; 27:8,14,16; 28:1; **ROM.** 4:17; 8:30; 9:7,11,24-26; **1 COR.** 1:9; 7:15,17,18,20-22,24; 10:27; 15:9; **GAL.** 1:6,15; 5:8,13; **EPH.** 4:1,4; **COL.** 3:15; **1 THESS.** 2:12; 4:7; 5:24; **2 THESS.** 2:14; **1 TIM.** 6:12; **2 TIM.** 1:9; **HEB.** 2:11; 3:13; 5:4; 9:15; 11:8,18; **JAMES** 2:23; **1 PET.** 1:15; 2:9,21; 3:6,9; 5:10; **2 PET.** 1:3; **1 JOHN** 3:1; **REV.** 1:9; 11:8; 12:9; 16:16; 19:9,11,13

2565. *καλλιέλαιος kallielaios*
ROM. 11:24

2566. *κάλλιων kalliōn*
ACTS 25:10

2567. *καλοδιδάσκαλος kalodidaskalos*
TITUS 2:3

2568. *Καλοὶ Λιμένες Kaloi Limenes*
ACTS 27:8

2569. *καλοποιέω kalopoieō*
2 THESS. 3:13

2570. *καλός kalos*
MATT. 3:10; 5:16; 7:17-19; 12:33; 13:8,23, 24,27,37,38,45,48; 15:26; 17:4; 18:8,9; 26:10,24; **MARK** 4:8,20; 7:27; 9:5,42,43,45,47,50; 14:6,21; **LUKE** 3:9; 6:38,43; 8:15; 9:33; 14:34; 21:5; **JOHN** 2:10; 10:11,14,32,33; **ACTS** 27:8; **ROM.** 7:16,18,21; 12:17; 14:21; **1 COR.** 5:6; 7:1,8,26; 9:15; **2 COR.** 8:21; 13:7; **GAL.** 4:18; 6:9; **1 THESS.** 5:21; **1 TIM.** 1:8,18; 2:3; 3:1,7,13; 4:4,6; 5:4,10,25; 6:12,13,18,19; **2 TIM.**

1:14; 2:3; 4:7; **TITUS** 2:7,14; 3:8,14; **HEB.** 5:14; 6:5; 10:24; 13:9,18; **JAMES** 2:7; 3:13; 4:17; **1 PET.** 2:12; 4:10

2571. ***κάλυμμα kalumma***
2 COR. 3:13-16

2572. ***καλύπτω kaluptō***
MATT. 8:24; 10:26; **LUKE** 8:16; 23:30; **2 COR.** 4:3; **JAMES** 5:20; **1 PET.** 4:8

2573. ***καλῶς kalōs***
MATT. 5:44; 12:12; 15:7; **MARK** 7:6,9,37; 12:28,32; 16:18; **LUKE** 6:26,27; 20:39; **JOHN** 4:17; 8:48; 13:13; 18:23; **ACTS** 10:33; 25:10; 28:25; **ROM.** 11:20; **1 COR.** 7:37,38; 14:17; **2 COR.** 11:4; **GAL.** 4:17; 5:7; **PHIL.** 4:14; **1 TIM.** 3:4,12,13; 5:17; **HEB.** 13:18; **JAMES** 2:3,8,19; **2 PET.** 1:19; **3 JOHN** 1:6

2574. ***κάμηλος kamēlos***
MATT. 3:4; 19:24; 23:24; **MARK** 1:6; 10:25; **LUKE** 18:25

2575. ***κάμινος kaminos***
MATT. 13:42,50; **REV.** 1:15; 9:2

2576. ***καμμύω kammuō***
MATT. 13:15; **ACTS** 28:27

2577. ***κάμνω kamnō***
HEB. 12:3; **JAMES** 5:15; **REV.** 2:3

2578. ***κάμπτω kamptō***
ROM. 11:4; 14:11; **EPH.** 3:14; **PHIL.** 2:10

2579. ***κἄν kan***
MATT. 21:21; 26:35; **MARK** 5:28; 6:56; 16:18; **LUKE** 13:9; **JOHN** 8:14; 10:38; 11:25; **ACTS** 5:15; **2 COR.** 11:16; **HEB.** 12:20; **JAMES** 5:15

2580. ***Κανᾶ Kana***
JOHN 2:1,11; 4:46; 21:2

2581. ***Κανανίτης Kananitēs***
MATT. 10:4; **MARK** 3:18

2582. ***Κανδάκη Kandakē***
ACTS 8:27

2583. ***κανών kanōn***
2 COR. 10:13,15,16; **GAL.** 6:16; **PHIL.** 3:16

2584. ***Καπερναούμ Kapernaoum***
MATT. 4:13; 8:5; 11:23; 17:24; **MARK** 1:21; 2:1; 9:33; **LUKE** 4:23,31; 7:1; 10:15; **JOHN** 2:12; 4:46; 6:17,24,59

2585. ***καπηλεύω kapēleuō***
2 COR. 2:17

2586. ***καπνός kapnos***
ACTS 2:19; **REV.** 8:4; 9:2,3,17,18; 14:11; 15:8; 18:9,18; 19:3

2587. ***Καππαδοκία Kappadokia***
ACTS 2:9; **1 PET.** 1:1

2588. ***καρδία kardia***
MATT. 5:8,28; 6:21; 9:4; 11:29; 12:34,35,40; 13:15,19; 15:8,18,19; 18:35; 22:37; 24:48; **MARK** 2:6,8; 3:5; 4:15; 6:52; 7:6,19,21; 8:17; 11:23; 12:30,33; **LUKE** 1:17,51,66; 2:19,35,51; 3:15; 4:18; 5:22; 6:45; 8:12,15; 9:47; 10:27; 12:34,45; 16:15; 21:14,34; 24:25,32,38; **JOHN** 12:40; 13:2; 14:1,27; 16:6,22; **ACTS** 2:26,37,46; 4:32; 5:3,4; 7:23,39,51,54; 8:21,22,37; 11:23; 13:22; 14:17; 15:9; 16:14; 21:13; 28:27; **ROM.** 1:21,24; 2:5,15,29; 5:5; 6:17; 8:27; 9:2; 10:1,6,8-10; 16:18; **1 COR.** 2:9; 4:5; 7:37; 14:25; **2 COR.** 1:22; 2:4; 3:2,3,15; 4:6; 5:12; 6:11; 7:3; 8:16; 9:7; **GAL.** 4:6; **EPH.** 3:17; 4:18; 5:19; 6:5,22; **PHIL.** 1:7; 4:7; **COL.** 2:2; 3:15,16,22; 4:8; **1 THESS.** 2:4,17; 3:13; **2 THESS.** 2:17; 3:5; **1 TIM.** 1:5; **2 TIM.** 2:22; **HEB.** 3:8,10,12,15; 4:7,12; 8:10; 10:16,22; 13:9; **JAMES** 1:26; 3:14; 4:8; 5:5,8; **1 PET.** 1:22; 3:4,15; **2 PET.** 1:19; 2:14; **1 JOHN** 3:19-21; **REV.** 2:23; 17:17; 18:7

2589. ***καρδιογνώστης kardiognōstēs***
ACTS 1:24; 15:8

2590. ***καρπός karpos***
MATT. 3:8,10; 7:16-20; 12:33; 13:8,26; 21:19, 34,41,43; **MARK** 4:7,8,29; 11:14; 12:2; **LUKE** 1:42; 3:8,9; 6:43,44; 8:8; 12:17; 13:6,7,9; 20:10;

JOHN 4:36; 12:24; 15:2,4,5,8,16; **ACTS** 2:30; **ROM.** 1:13; 6:21,22; 15:28; **1 COR.** 9:7; **GAL.** 5:22; **EPH.** 5:9; **PHIL.** 1:11,22; 4:17; **2 TIM.** 2:6; **HEB.** 12:11; 13:15; **JAMES** 3:17,18; 5:7,18; **REV.** 22:2

2591. ***Κάρπος Karpos***
2 TIM. 4:13

2592. ***καρποφορέω karpophoreō***
MATT. 13:23; **MARK** 4:20,28; **LUKE** 8:15; **ROM.** 7:4,5; **COL.** 1:6,10

2593. ***καρποφόρος karpophoros***
ACTS 14:17

2594. ***καρτερέω kartereō***
HEB. 11:27

2595. ***κάρφος karphos***
MATT. 7:3-5; **LUKE** 6:41,42

2597. ***καταβαίνω katabainō***
MATT. 3:16; 7:25,27; 8:1; 14:29; 17:9; 24:17; 27:40,42; 28:2; **MARK** 1:10; 3:22; 9:9; 13:15; 15:30,32; **LUKE** 2:51; 3:22; 6:17; 8:23; 9:54; 10:30,31; 17:31; 18:14; 19:5,6; 22:44; **JOHN** 1:32,33,51; 2:12; 3:13; 4:47,49,51; 5:4,7; 6:16,33,38,41,42,50,51,58; **ACTS** 7:15,34; 8:15,26,38; 10:11,20,21; 11:5; 14:11,25; 16:8; 18:22; 20:10; 23:10; 24:1,22; 25:6,7; **ROM.** 10:7; **EPH.** 4:9,10; **1 THESS.** 4:16; **JAMES** 1:17; **REV.** 3:12; 10:1; 12:12; 13:13; 16:21; 18:1; 20:1,9; 21:2,10

2598. ***καταβάλλω kataballō***
2 COR. 4:9; **HEB.** 6:1; **REV.** 12:10

2599. ***καταβαρέω katabareō***
2 COR. 12:16

2600. ***κατάβασις katabasis***
LUKE 19:37

2601. ***καταβιβάζω katabibazō***
MATT. 11:23; **LUKE** 10:15

2602. ***καταβολή katabolē***
MATT. 13:35; 25:34; **LUKE** 11:50; **JOHN** 17:24; **EPH.** 1:4; **HEB.** 4:3; 9:26; 11:11; **1 PET.** 1:20; **REV.** 13:8; 17:8

2603. ***καταβραβεύω katabrabeuō***
COL. 2:18

2604. ***καταγγελεύς kataggeleus***
ACTS 17:18

2605. ***καταγγέλλω kataggellō***
ACTS 4:2; 13:5,38; 15:36; 16:17,21; 17:3,13,23; 26:23; **ROM.** 1:8; **1 COR.** 2:1; 9:14; 11:26; **PHIL.** 1:16,18; **COL.** 1:28

2606. ***καταγελάω katagelaō***
MATT. 9:24; **MARK** 5:40; **LUKE** 8:53

2607. ***καταγινώσκω katagināskō***
GAL. 2:11; **1 JOHN** 3:20,21

2608. ***κατάγνυμι katagnumi***
MATT. 12:20; **JOHN** 19:31-33

2609. ***κατάγω katagō***
LUKE 5:11; **ACTS** 9:30; 21:3; 22:30; 23:15,20,28; 27:3; 28:12; **ROM.** 10:6

2610. ***καταγωνίζομαι katagōnizomai***
HEB. 11:33

2611. ***καταδέω katadeō***
LUKE 10:34

2612. ***κατάδηλος katadēlos***
HEB. 7:15

2613. ***καταδικάζω katadikazō***
MATT. 12:7,37; **LUKE** 6:37; **JAMES** 5:6

2614. ***καταδιώκω katadiōkō***
MARK 1:36

2615. ***καταδουλόω katadouloō***
2 COR. 11:20; **GAL.** 2:4

2616. ***καταδυναστεύω katadunasteuō***
ACTS 10:38; **JAMES** 2:6

2617. ***καταισχύνω kataischunō***
LUKE 13:17; **ROM.** 5:5; 9:33; 10:11; **1 COR.** 1:27; 11:4,5,22; **2 COR.** 7:14; 9:4; **1 PET.** 2:6; 3:16

2618. ***κατακαίω katakaiō***
MATT. 3:12; 13:30,40; **LUKE** 3:17; **ACTS** 19:19; **1 COR.** 3:15; **HEB.** 13:11; **2 PET.** 3:10; **REV.** 8:7; 17:16; 18:8

2619. ***κατακαλύπτω katakaluptō***
1 COR. 11:6,7

2620. ***κατακαυχάομαι katakauchaomai***
ROM. 11:18; **JAMES** 2:13; 3:14

2621. ***κατάκειμαι katakeimai***
MARK 1:30; 2:4,15; 14:3; **LUKE** 5:25,29; **JOHN** 5:3,6; **ACTS** 9:33; 28:8; **1 COR.** 8:10

2622. ***κατακλάω kataklaō***
MARK 6:41; **LUKE** 9:16

2623. ***κατακλείω katakleiō***
LUKE 3:20; **ACTS** 26:10

2624. ***κατακληροδοτέω kataklērodoteō***
ACTS 13:19

2625. ***κατακλίνω kataklinō***
LUKE 9:14; 14:8; 24:30

2626. ***κατακλύζω katakluzō***
2 PET. 3:6

2627. ***κατακλυσμός kataklusmos***
MATT. 24:38,39; **LUKE** 17:27; **2 PET.** 2:5

2628. ***κατακολουθέω katakoloutheō***
LUKE 23:55; **ACTS** 16:17

2629. ***κατακόπτω katakoptō***
MARK 5:5

2630. ***κατακρημνίζω katakrēmnizō***
LUKE 4:29

2631. ***κατάκριμα katakrima***
ROM. 5:16,18; 8:1

2632. ***κατακρίνω katakrinō***
MATT. 12:41,42; 20:18; 27:3; **MARK** 10:33; 14:64; 16:16; **LUKE** 11:31,32; **JOHN** 8:10,11; **ROM.** 2:1; 8:3,34; 14:23; **1 COR.** 11:32; **HEB.** 11:7; **JAMES** 5:9; **2 PET.** 2:6

2633. ***κατάκρισις katakrisis***
2 COR. 3:9; 7:3

2634. ***κατακυριεύω katakurieuō***
MATT. 20:25; **MARK** 10:42; **ACTS** 19:16; **1 PET.** 5:3

2635. ***καταλαλέω katalaleō***
JAMES 4:11; **1 PET.** 2:12; 3:16

2636. ***καταλαλιά katalalia***
2 COR. 12:20; **1 PET.** 2:1

2637. ***κατάλαλος katalalos***
ROM. 1:30

2638. ***καταλαμβάνω katalambanō***
MARK 9:18; **JOHN** 1:5; 8:3,4; 12:35; **ACTS** 4:13; 10:34; 25:25; **ROM.** 9:30; **1 COR.** 9:24; **EPH.** 3:18; **PHIL.** 3:12,13; **1 THESS.** 5:4

2639. ***καταλέγω katalegō***
1 TIM. 5:9

2640. ***κατάλειμμα kataleimma***
ROM. 9:27

2641. ***καταλείπω kataleipō***
MATT. 4:13; 16:4; 19:5; 21:17; **MARK** 10:7; 12:19; 14:52; **LUKE** 5:28; 10:40; 15:4; 20:31; **JOHN** 8:9; **ACTS** 2:31; 6:2; 18:19; 21:3; 24:27; 25:14; **ROM.** 11:4; **EPH.** 5:31; **1 THESS.** 3:1; **TITUS** 1:5; **HEB.** 4:1; 11:27; **2 PET.** 2:15

2642. ***καταλιθάζω katalithazō***
LUKE 20:6

2643. *καταλλαγή katallagē*
ROM. 5:11; 11:15; **2 COR.** 5:18,19

2644. *καταλλάσσω, καταλλάττω katallassō, katallattō*
ROM. 5:10; **1 COR.** 7:11; **2 COR.** 5:18-20

2645. *κατάλοιπος kataloipos*
ACTS 15:17

2646. *κατάλυμα kataluma*
MARK 14:14; **LUKE** 2:7; 22:11

2647. *καταλύω kataluō*
MATT. 5:17; 24:2; 26:61; 27:40; **MARK** 13:2; 14:58; 15:29; **LUKE** 9:12; 19:7; 21:6; **ACTS** 5:38,39; 6:14; **ROM.** 14:20; **2 COR.** 5:1; **GAL.** 2:18

2648. *καταμανθάνω katamanthanō*
MATT. 6:28

2649. *καταμαρτυρέω katamartureō*
MATT. 26:62; 27:13; **MARK** 14:60; 15:4

2650. *καταμένω katamenō*
ACTS 1:13

2651. *καταμόνας katamonas*
MARK 4:10; **LUKE** 9:18

2652. *κατανάθεμα katanathema*
REV. 22:3

2653. *καταναθεματίζω katanathematizō*
MATT. 26:74

2654. *καταναλίσκω katanaliskō*
HEB. 12:29

2655. *καταναρκάω katanarkaō*
2 COR. 11:9; 12:13,14

2656. *κατανεύω kataneuō*
LUKE 5:7

2657. *κατανοέω katanoeō*
MATT. 7:3; **LUKE** 6:41; 12:24,27; 20:23; **ACTS** 7:31,32; 11:6; 27:39; **ROM.** 4:19; **HEB.** 3:1; 10:24; **JAMES** 1:23,24

2658. *καταντάω katantaō*
ACTS 16:1; 18:19,24; 20:15; 21:7; 25:13; 26:7; 27:12; 28:13; **1 COR.** 10:11; 14:36; **EPH.** 4:13; **PHIL.** 3:11

2659. *κατάνυξις katanuxis*
ROM. 11:8

2660. *κατανύσσω, κατανύττω katanussō, katanuttō*
ACTS 2:37

2661. *καταξιόω kataxioō*
LUKE 20:35; 21:36; **ACTS** 5:41; **2 THESS.** 1:5

2662. *καταπατέω katapateō*
MATT. 5:13; 7:6; **LUKE** 8:5; 12:1; **HEB.** 10:29

2663. *κατάπαυσις katapausis*
ACTS 7:49; **HEB.** 3:11,18; 4:1,3,5,10,11

2664. *καταπαύω katapauō*
ACTS 14:18; **HEB.** 4:4,8,10

2665. *καταπέτασμα katapetasma*
MATT. 27:51; **MARK** 15:38; **LUKE** 23:45; **HEB.** 6:19; 9:3; 10:20

2666. *καταπίνω katapinō*
MATT. 23:24; **1 COR.** 15:54; **2 COR.** 2:7; 5:4; **HEB.** 11:29; **1 PET.** 5:8; **REV.** 12:16

2667. *καταπίπτω katapiptō*
ACTS 26:14; 28:6

2668. *καταπλέω katapleō*
LUKE 8:26

2669. *καταπονέω kataponeō*
ACTS 7:24; **2 PET.** 2:7

2670. *καταποντίζω katapontizō*
MATT. 14:30; 18:6

2671. ***κατάρα katara***
GAL. 3:10,13; **HEB.** 6:8; **JAMES** 3:10; **2 PET.** 2:14

2672. ***καταράομαι kataraomai***
MATT. 5:44; 25:41; **MARK** 11:21; **LUKE** 6:28; **ROM.** 12:14; **JAMES** 3:9

2673. ***καταργέω katargeō***
LUKE 13:7; **ROM.** 3:3,31; 4:14; 6:6; 7:2,6; **1 COR.** 1:28; 2:6; 6:13; 13:8,10,11; 15:24,26; **2 COR.** 3:7,11,13,14; **GAL.** 3:17; 5:4,11; **EPH.** 2:15; **2 THESS.** 2:8; **2 TIM.** 1:10; **HEB.** 2:14

2674. ***καταριθμέω katarithmeō***
ACTS 1:17

2675. ***καταρτίζω katartizō***
MATT. 4:21; 21:16; **MARK** 1:19; **LUKE** 6:40; **ROM.** 9:22; **1 COR.** 1:10; **2 COR.** 13:11; **GAL.** 6:1; **1 THESS.** 3:10; **HEB.** 10:5; 11:3; 13:21; **1 PET.** 5:10

2676. ***κατάρτισις katartisis***
2 COR. 13:9

2677. ***καταρτισμός katartismos***
EPH. 4:12

2678. ***κατασείω kataseiō***
ACTS 12:17; 13:16; 19:33; 21:40

2679. ***κατασκάπτω kataskaptō***
ACTS 15:16; **ROM.** 11:3

2680. ***κατασκενάζω kataskeuazō***
MATT. 11:10; **MARK** 1:2; **LUKE** 1:17; 7:27; **HEB.** 3:3,4; 9:2,6; 11:7; **1 PET.** 3:20

2681. ***κατασκηνόω kataskēnoō***
MATT. 13:32; **MARK** 4:32; **LUKE** 13:19; **ACTS** 2:26

2682. ***κατασκήνωσις kataskēnōsis***
MATT. 8:20; **LUKE** 9:58

2683. ***κατασκιάζω kataskiazō***
HEB. 9:5

2684. ***κατασκοπέω kataskopeō***
GAL. 2:4

2685. ***κατάσκοπος kataskopos***
HEB. 11:31

2686. ***κατασοφίζομαι katasophizomai***
ACTS 7:19

2687. ***καταστέλλω katastellō***
ACTS 19:35,36

2688. ***κατάστημα katastēma***
TITUS 2:3

2689. ***καταστολή katastolē***
1 TIM. 2:9

2690. ***καταστρέφω katastrephō***
MATT. 21:12; **MARK** 11:15

2691. ***καταστρηνιάω katastrēniaō***
1 TIM. 5:11

2692. ***καταστροφή katastrophē***
2 TIM. 2:14; **2 PET.** 2:6

2693. ***καταστρώννυμι katastrōnnumi***
1 COR. 10:5

2694. ***κατασύρω katasurō***
LUKE 12:58

2695. ***κατασφάζω, κατασφάττω katasphazō, katasphattō***
LUKE 19:27

2696. ***κατασφραγίζω katasphragizō***
REV. 5:1

2697. ***κατάσχεσις kataschesis***
ACTS 7:5,45

2698. ***κατατίθημι katatithēmi***
MARK 15:46; **ACTS** 24:27; 25:9

2699. *κατατομή katatomē*
PHIL. 3:2

2700. *κατατοξεύω katatoxeuō*
HEB. 12:20

2701. *κατατρέχω katatrechō*
ACTS 21:32

2702. *καταφέρω katapherō*
ACTS 20:9; 26:10

2703. *καταφεύγω katapheugō*
ACTS 14:6; **HEB.** 6:18

2704. *καταφθείρω kataphtheirō*
2 TIM. 3:8; **2 PET.** 2:12

2705. *καταφιλέω kataphileō*
MATT. 26:49; **MARK** 14:45; **LUKE** 7:38,45; 15:20; **ACTS** 20:37

2706. *καταφρονέω kataphroneō*
MATT. 6:24; 18:10; **LUKE** 16:13; **ROM.** 2:4; **1 COR.** 11:22; **1 TIM.** 4:12; 6:2; **HEB.** 12:2; **2 PET.** 2:10

2707. *καταφρονητής kataphronētēs*
ACTS 13:41

2708. *καταχέω katacheō*
MATT. 26:7; **MARK** 14:3

2709. *καταχθόνιος katachthonios*
PHIL. 2:10

2710. *καταχράομαι katachraomai*
1 COR. 7:31; 9:18

2711. *καταψύχω katapsuchō*
LUKE 16:24

2712. *κατείδωλος kateidōlos*
ACTS 17:16

2713. *κατέναντι katenanti*
MARK 11:2; 12:41; 13:3; **LUKE** 19:30; **ROM.** 4:17

2714. *κατενώπιον katenōpion*
2 COR. 2:17; 12:19; **EPH.** 1:4; **COL.** 1:22; **JUDE** 1:24

2715. *κατεξουσιάζω katexousiazō*
MATT. 20:25; **MARK** 10:42

2716. *κατεργάζομαι katergazomai*
ROM. 1:27; 2:9; 4:15; 5:3; 7:8,13,15,17,18,20; 15:18; **1 COR.** 5:3; **2 COR.** 4:17; 5:5; 7:10,11; 9:11; 12:12; **EPH.** 6:13; **PHIL.** 2:12; **JAMES** 1:3,20; **1 PET.** 4:3

2718. *κατέρχομαι katerchomai*
LUKE 4:31; 9:37; **ACTS** 8:5; 9:32; 11:27; 12:19; 13:4; 15:1; 18:5,22; 21:10; 27:5; **JAMES** 3:15

2719. A. *κατεσθίω katesthiō*
MATT. 23:14; **MARK** 12:40; **LUKE** 20:47; **2 COR.** 11:20; **GAL.** 5:15; **REV.** 11:5

B. *καταφάγω kataphagō*
(2nd aor. of κατεσθίω)
MATT. 13:4; **MARK** 4:4; **LUKE** 8:5; 15:30; **JOHN** 2:17; **REV.** 10:9,10; 12:4; 20:9

2720. *κατευθύνω kateuthunō*
LUKE 1:79; **1 THESS.** 3:11; **2 THESS.** 3:5

2721. *κατεφίστημι katephistēmi*
ACTS 18:12

2722. *κατέχω katechō*
MATT. 21:38; **LUKE** 4:42; 8:15; 14:9; **JOHN** 5:4; **ACTS** 27:40; **ROM.** 1:18; 7:6; **1 COR.** 7:30; 11:2; 15:2; **2 COR.** 6:10; **1 THESS.** 5:21; **2 THESS.** 2:6,7; **PHILE.** 1:13; **HEB.** 3:6,14; 10:23

2723. *κατηγορέω katēgoreō*
MATT. 12:10; 27:12; **MARK** 3:2; 15:3; **LUKE** 11:54; 23:2,10,14; **JOHN** 5:45; 8:6; **ACTS** 22:30; 24:2,8,13,19; 25:5,11,16; 28:19; **ROM.** 2:15; **REV.** 12:10

2724. *κατηγορία katēgoria*
LUKE 6:7; **JOHN** 18:29; **1 TIM.** 5:19; **TITUS** 1:6

2725. ***κατήγορος katēgoros***
JOHN 8:10; **ACTS** 23:30,35; 24:8; 25:16,18; **REV.** 12:10

2726. ***κατήφεια katēpheia***
JAMES 4:9

2727. ***κατηχέω katēcheō***
LUKE 1:4; **ACTS** 18:25; 21:21,24; **ROM.** 2:18; **1 COR.** 14:19; **GAL.** 6:6

2728. ***κατιόω katioō***
JAMES 5:3

2729. ***κατισχύω katischuō***
MATT. 16:18; **LUKE** 23:23

2730. ***κατοικέω katoikeō***
MATT. 2:23; 4:13; 12:45; 23:21; **LUKE** 11:26; 13:4; **ACTS** 1:19,20; 2:5,9,14; 4:16; 7:2,4,48; 9:22,32,35; 11:29; 13:27; 17:24,26; 19:10,17; 22:12; **EPH.** 3:17; **COL.** 1:19; 2:9; **HEB.** 11:9; **JAMES** 4:5; **2 PET.** 3:13; **REV.** 2:13; 3:10; 6:10; 8:13; 11:10; 12:12; 13:8,12,14; 14:6; 17:2,8

2731. ***κατοίκησις katoikēsis***
MARK 5:3

2732. ***κατοικητήριον katoikētērion***
EPH. 2:22; **REV.** 18:2

2733. ***κατοικία katoikia***
ACTS 17:26

2734. ***κατοπτρίζω katoptrizō***
2 COR. 3:18

2735. ***κατόρθωμα katorthōma***
ACTS 24:2

2736. A. ***κάτω katō***
MATT. 4:6; 27:51; **MARK** 14:66; 15:38; **LUKE** 4:9; **JOHN** 8:6,8,23; **ACTS** 2:19; 20:9

B. ***κατωτέρω katōterō***
compar.
MATT. 2:16

2737. ***κατώτερος katōteros***
EPH. 4:9

2738. ***καῦμα kauma***
REV. 7:16; 16:9

2739. ***καυματίζω kaumatizō***
MATT. 13:6; **MARK** 4:6; **REV.** 16:8,9

2740. ***καῦσις kausis***
HEB. 6:8

2741. ***καυσόομαι kausoomai***
2 PET. 3:10,12

2742. ***καύσων kausōn***
MATT. 20:12; **LUKE** 12:55; **JAMES** 1:11

2743. ***καυτηριάζω kautēriazō***
1 TIM. 4:2

2744. ***καυχάομαι kauchaomai***
ROM. 2:17,23; 5:2,3,11; **1 COR.** 1:29,31; 3:21; 4:7; **2 COR.** 5:12; 7:14; 9:2; 10:8,13,15-17; 11:12,16,18,30; 12:1,5,6,9,11; **GAL.** 6:13,14; **EPH.** 2:9; **PHIL.** 3:3; **2 THESS.** 1:4; **JAMES** 1:9; 4:16

2745. ***καύχημα kauchēma***
ROM. 4:2; **1 COR.** 5:6; 9:15,16; **2 COR.** 1:14; 5:12; 9:3; **GAL.** 6:4; **PHIL.** 1:26; 2:16; **HEB.** 3:6

2746. ***καύχησις kauchēsis***
ROM. 3:27; 15:17; **1 COR.** 15:31; **2 COR.** 1:12; 7:4,14; 8:24; 9:4; 11:10,17; **1 THESS.** 2:19; **JAMES** 4:16

2747. ***Κεγχρεαί Kegchreai***
ACTS 18:18; **ROM.** 16:1

2748. ***Κεδρών, κέδρος Kedrōn, kedros***
JOHN 18:1

2749. ***κεῖμαι keimai***
MATT. 3:10; 5:14; 28:6; **LUKE** 2:12,16,34; 3:9; 12:19; 23:53; 24:12; **JOHN** 2:6; 11:41; 19:29;

20:5-7,12; 21:9; **1 COR.** 3:11; **2 COR.** 3:15; **PHIL.** 1:17; **1 THESS.** 3:3; **1 TIM.** 1:9; **1 JOHN** 5:19; **REV.** 4:2; 21:16

2750. *κειρία keiria*
JOHN 11:44

2751. *κείρω keirō*
ACTS 8:32; 18:18; **1 COR.** 11:6

2752. *κέλευσμα keleusma*
1 THESS. 4:16

2753. *κελεύω keleuō*
MATT. 8:18; 14:9,19,28; 15:35; 18:25; 27:58,64; **LUKE** 18:40; **ACTS** 4:15; 5:34; 8:38; 12:19; 16:22; 21:33,34; 22:24,30; 23:3,10,35; 24:8; 25:6,17,21,23; 27:43

2754. *κενοδοξία kenodoxia*
PHIL. 2:3

2755. *κενόδοξος kenodoxos*
GAL. 5:26

2756. *κενός kenos*
MARK 12:3; **LUKE** 1:53; 20:10,11; **ACTS** 4:25; **1 COR.** 15:10,14,58; **2 COR.** 6:1; **GAL.** 2:2; **EPH.** 5:6; **PHIL.** 2:16; **COL.** 2:8; **1 THESS.** 2:1; 3:5; **JAMES** 2:20

2757. *κενοφωνία kenophōnia*
1 TIM. 6:20; **2 TIM.** 2:16

2758. *κενόω kenoō*
ROM. 4:14; **1 COR.** 1:17; 9:15; **2 COR.** 9:3; **PHIL.** 2:7

2759. *κέντρον kentron*
ACTS 9:5; 26:14; **1 COR.** 15:55,56; **REV.** 9:10

2760. *κεντυρίων kenturiōn*
MARK 15:39,44,45

2761. *κενῶς kenōs*
JAMES 4:5

2762. *κεραία keraia*
MATT. 5:18; **LUKE** 16:17

2763. *κεραμεύς kerameus*
MATT. 27:7,10; **ROM.** 9:21

2764. *κεραμικός keramikos*
REV. 2:27

2765. *κεράμιον keramion*
MARK 14:13; **LUKE** 22:10

2766. *κέραμος keramos*
LUKE 5:19

2767. *κεράννυμι kerannumi*
REV. 14:10; 18:6

2768. *κέρας keras*
LUKE 1:69; **REV.** 5:6; 9:13; 12:3; 13:1,11; 17:3,7,12,16

2769. *κεράτιον keration*
LUKE 15:16

2770. *κερδαίνω kerdainō*
MATT. 16:26; 18:15; 25:17,20,22; **MARK** 8:36; **LUKE** 9:25; **ACTS** 27:21; **1 COR.** 9:19-22; **PHIL.** 3:8; **JAMES** 4:13; **1 PET.** 3:1

2771. *κέρδος kerdos*
PHIL. 1:21; 3:7; **TITUS** 1:11

2772. *κέρμα kerma*
JOHN 2:15

2773. *κερματιστής kermatistēs*
JOHN 2:14

2774. *κεφάλαιον kephalaion*
ACTS 22:28; **HEB.** 8:1

2775. *κεφαλαιόω kephalaioō*
MARK 12:4

2776. *κεφαλή kephalē*
MATT. 5:36; 6:17; 8:20; 10:30; 14:8,11; 21:42; 26:7; 27:29,30,37,39; **MARK** 6:24,25,27,28; 12:10; 14:3; 15:19,29; **LUKE** 7:38,44,46; 9:58; 12:7; 20:17; 21:18,28; **JOHN** 13:9; 19:2,30;

20:7,12; **ACTS** 4:11; 18:6,18; 21:24; 27:34; **ROM.** 12:20; **1 COR.** 11:3-5,7,10; 12:21; **EPH.** 1:22; 4:15; 5:23; **COL.** 1:18; 2:10,19; **1 PET.** 2:7; **REV.** 1:14; 4:4; 9:7,17,19; 10:1; 12:1,3; 13:1,3; 14:14; 17:3,7,9; 18:19; 19:12

2777. ***κεφαλίς kephalis***
HEB. 10:7

2778. ***κῆνσος kēnsos***
MATT. 17:25; 22:17,19; **MARK** 12:14

2779. ***κῆπος kēpos***
LUKE 13:19; **JOHN** 18:1,26; 19:41

2780. ***κηπουρός kēpouros***
JOHN 20:15

2781. ***κηρίον kērion***
LUKE 24:42

2782. ***κήρυγμα kērugma***
MATT. 12:41; **LUKE** 11:32; **ROM.** 16:25; **1 COR.** 1:21; 2:4; 15:14; **2 TIM.** 4:17; **TITUS** 1:3

2783. ***κήρυξ kērux***
1 TIM. 2:7; **2 TIM.** 1:11; **2 PET.** 2:5

2784. ***κηρύσσω, κηρύττω kērussō, kēruttō***
MATT. 3:1; 4:17,23; 9:35; 10:7,27; 11:1; 24:14; 26:13; **MARK** 1:4,7,14,38,39,45; 3:14; 5:20; 6:12; 7:36; 13:10; 14:9; 16:15,20; **LUKE** 3:3; 4:18,19,44; 8:1,39; 9:2; 12:3; 24:47; **ACTS** 8:5; 9:20; 10:37,42; 15:21; 19:13; 20:25; 28:31; **ROM.** 2:21; 10:8,14,15; **1 COR.** 1:23; 9:27; 15:11,12; **2 COR.** 1:19; 4:5; 11:4; **GAL.** 2:2; 5:11; **PHIL.** 1:15; **COL.** 1:23; **1 THESS.** 2:9; **1 TIM.** 3:16; **2 TIM.** 4:2; **1 PET.** 3:19; **REV.** 5:2

2785. ***κῆτος kētos***
MATT. 12:40

2786. ***Κηφᾶς Kēphas***
JOHN 1:42; **1 COR.** 1:12; 3:22; 9:5; 15:5; **GAL.** 2:9

2787. ***κιβωτός kibōtos***
MATT. 24:38; **LUKE** 17:27; **HEB.** 9:4; 11:7; **1 PET.** 3:20; **REV.** 11:19

2788. ***κιθάρα kithara***
1 COR. 14:7; **REV.** 5:8; 14:2; 15:2

2789. ***κιθαρίζω kitharizō***
1 COR. 14:7; **REV.** 14:2

2790. ***κιθαρῳδός kitharōdos***
REV. 14:2; 18:22

2791. ***Κιλικία Kilikia***
ACTS 6:9; 15:23,41; 21:39; 22:3; 23:34; 27:5; **GAL.** 1:21

2792. ***κινάμωμον kinamōmon***
REV. 18:13

2793. ***κινδυνεύω kinduneuō***
LUKE 8:23; **ACTS** 19:27,40; **1 COR.** 15:30

2794. ***κίνδυνος kindunos***
ROM. 8:35; **2 COR.** 11:26

2795. ***κινέω kineō***
MATT. 23:4; 27:39; **MARK** 15:29; **ACTS** 17:28; 21:30; 24:5; **REV.** 2:5; 6:14

2796. ***κίνησις kinēsis***
JOHN 5:3

2797. ***Κίς Kis***
ACTS 13:21

2798. ***κλάδος klados***
MATT. 13:32; 21:8; 24:32; **MARK** 4:32; 13:28; **LUKE** 13:19; **ROM.** 11:16-19,21

2799. ***κλαίω klaiō***
MATT. 2:18; 26:75; **MARK** 5:38,39; 14:72; 16:10; **LUKE** 6:21,25; 7:13,32,38; 8:52; 19:41; 22:62; 23:28; **JOHN** 11:31,33; 16:20; 20:11, 13,15; **ACTS** 9:39; 21:13; **ROM.** 12:15; **1 COR.** 7:30; **PHIL.** 3:18; **JAMES** 4:9; 5:1; **REV.** 5:4,5; 18:9,11,15,19

2800. ***κλάσις klasis***
LUKE 24:35; **ACTS** 2:42

2801. ***κλάσμα klasma***
MATT. 14:20; 15:37; **MARK** 6:43; 8:8,19,20; **LUKE** 9:17; **JOHN** 6:12,13

2802. ***Κλαύδη Klaudē***
ACTS 27:16

2803. ***Κλαυδία Klaudia***
2 TIM. 4:21

2804. ***Κλαύδιος Klaudios***
ACTS 11:28; 18:2; 23:26

2805. ***κλαυθμός klauthmos***
MATT. 2:18; 8:12; 13:42,50; 22:13; 24:51; 25:30; **LUKE** 13:28; **ACTS** 20:37

2806. ***κλάω klaō***
MATT. 14:19; 15:36; 26:26; **MARK** 8:6,19; 14:22; **LUKE** 22:19; 24:30; **ACTS** 2:46; 20:7,11; 27:35; **1 COR.** 10:16; 11:24

2807. ***κλείς kleis***
MATT. 16:19; **LUKE** 11:52; **REV.** 1:18; 3:7; 9:1; 20:1

2808. ***κλείω kleiō***
MATT. 6:6; 23:13; 25:10; **LUKE** 4:25; 11:7; **JOHN** 20:19,26; **ACTS** 5:23; 21:30; **1 JOHN** 3:17; **REV.** 3:7,8; 11:6; 20:3; 21:25

2809. ***κλέμμα klemma***
REV. 9:21

2810. ***Κλεόπας Kleopas***
LUKE 24:18

2811. ***κλέος kleos***
1 PET. 2:20

2812. ***κλέπτης kleptēs***
MATT. 6:19,20; 24:43; **LUKE** 12:33,39; **JOHN** 10:1,8,10; 12:6; **1 COR.** 6:10; **1 THESS.** 5:2,4; **1 PET.** 4:15; **2 PET.** 3:10; **REV.** 3:3; 16:15

2813. ***κλέπτω kleptō***
MATT. 6:19,20; 19:18; 27:64; 28:13; **MARK** 10:19; **LUKE** 18:20; **JOHN** 10:10; **ROM.** 2:21; 13:9; **EPH.** 4:28

2814. ***κλῆμα klēma***
JOHN 15:2,4-6

2815. ***Κλήμης Klēmēs***
PHIL. 4:3

2816. ***κληρονομέω klēronomeō***
MATT. 5:5; 19:29; 25:34; **MARK** 10:17; **LUKE** 10:25; 18:18; **1 COR.** 6:9,10; 15:50; **GAL.** 4:30; 5:21; **HEB.** 1:4,14; 6:12; 12:17; **1 PET.** 3:9; **REV.** 21:7

2817. ***κληρονομία klēronomia***
MATT. 21:38; **MARK** 12:7; **LUKE** 12:13; 20:14; **ACTS** 7:5; 20:32; **GAL.** 3:18; **EPH.** 1:14,18; 5:5; **COL.** 3:24; **HEB.** 9:15; 11:8; **1 PET.** 1:4

2818. ***κληρονόμος klēronomos***
MATT. 21:38; **MARK** 12:7; **LUKE** 20:14; **ROM.** 4:13,14; 8:17; **GAL.** 3:29; 4:1,7; **TITUS** 3:7; **HEB.** 1:2; 6:17; 11:7; **JAMES** 2:5

2819. ***κλῆρος klēros***
MATT. 27:35; **MARK** 15:24; **LUKE** 23:34; **JOHN** 19:24; **ACTS** 1:17,25,26; 8:21; 26:18; **COL.** 1:12; **1 PET.** 5:3

2820. ***κληρόω klēroō***
EPH. 1:11

2821. ***κλῆσις klēsis***
ROM. 11:29; **1 COR.** 1:26; 7:20; **EPH.** 1:18; 4:1,4; **PHIL.** 3:14; **2 THESS.** 1:11; **2 TIM.** 1:9; **HEB.** 3:1; **2 PET.** 1:10

2822. ***κλητός klētos***
MATT. 20:16; 22:14; **ROM.** 1:1,6,7; 8:28; **1 COR.** 1:1,2,24; **JUDE** 1:1; **REV.** 17:14

2823. ***κλίβανος klibanos***
MATT. 6:30; **LUKE** 12:28

2824. ***κλίμα klima***
ROM. 15:23; **2 COR.** 11:10; **GAL.** 1:21

2825. ***κλίνη klinē***
MATT. 9:2,6; **MARK** 4:21; 7:4,30; **LUKE** 5:18; 8:16; 17:34; **ACTS** 5:15; **REV.** 2:22

2826. ***κλινίδιον klinidion***
LUKE 5:19,24

2827. ***κλίνω klinō***
MATT. 8:20; **LUKE** 9:12,58; 24:5,29; **JOHN** 19:30; **HEB.** 11:34

2828. ***κλισία klisia***
LUKE 9:14

2829. ***κλοπή klopē***
MATT. 15:19; **MARK** 7:22

2830. ***κλύδων kludōn***
LUKE 8:24; **JAMES** 1:6

2831. ***κλυδωνίζομαι kludōnizomai***
EPH. 4:14

2832. ***Κλωπᾶς Klōpas***
JOHN 19:25

2833. ***κνήθω knēthō***
2 TIM. 4:3

2834. ***Κνίδος Knidos***
ACTS 27:7

2835. ***κοδράντης kodrantēs***
MATT. 5:26; **MARK** 12:42

2836. ***κοιλία koilia***
MATT. 12:40; 15:17; 19:12; **MARK** 7:19; **LUKE** 1:15,41,42,44; 2:21; 11:27; 15:16; 23:29; **JOHN** 3:4; 7:38; **ACTS** 3:2; 14:8; **ROM.** 16:18; **1 COR.** 6:13; **GAL.** 1:15; **PHIL.** 3:19; **REV.** 10:9,10

2837. ***κοιμάω koimaō***
MATT. 27:52; 28:13; **LUKE** 22:45; **JOHN** 11:11,12; **ACTS** 7:60; 12:6; 13:36; **1 COR.** 7:39; 11:30; 15:6,18,20,51; **1 THESS.** 4:13-15; **2 PET.** 3:4

2838. ***κοίμησις koimēsis***
JOHN 11:13

2839. ***κοινός koinos***
MARK 7:2; **ACTS** 2:44; 4:32; 10:14,28; 11:8; **ROM.** 14:14; **TITUS** 1:4; **HEB.** 10:29; **JUDE** 1:3

2840. ***κοινόω koinoō***
MATT. 15:11,18,20; **MARK** 7:15,18,20,23; **ACTS** 10:15; 11:9; 21:28; **HEB.** 9:13; **REV.** 21:27

2841. ***κοινωνέω koinōneō***
ROM. 12:13; 15:27; **GAL.** 6:6; **PHIL.** 4:15; **1 TIM.** 5:22; **HEB.** 2:14; **1 PET.** 4:13; **2 JOHN** 1:11

2842. ***κοινωνία koinōnia***
ACTS 2:42; **ROM.** 15:26; **1 COR.** 1:9; 10:16; **2 COR.** 6:14; 8:4; 9:13; 13:14; **GAL.** 2:9; **EPH.** 3:9; **PHIL.** 1:5; 2:1; 3:10; **PHILE.** 1:6; **HEB.** 13:16; **1 JOHN** 1:3,6,7

2843. ***κοινωνικός koinōnikos***
1 TIM. 6:18

2844. ***κοινωνός koinōnos***
MATT. 23:30; **LUKE** 5:10; **1 COR.** 10:18,20; **2 COR.** 1:7; 8:23; **PHILE.** 1:17; **HEB.** 10:33; **1 PET.** 5:1; **2 PET.** 1:4

2845. ***κοίτη koitē***
LUKE 11:7; **ROM.** 9:10; 13:13; **HEB.** 13:4

2846. ***κοιτών koitōn***
ACTS 12:20

2847. ***κόκκινος kokkinos***
MATT. 27:28; **HEB.** 9:19; **REV.** 17:3,4; 18:12,16

2848. ***κόκκος kokkos***
MATT. 13:31; 17:20; **MARK** 4:31; **LUKE** 13:19; 17:6; **JOHN** 12:24; **1 COR.** 15:37

2849. ***κολάζω kolazō***
ACTS 4:21; **2 PET.** 2:9

2850. ***κολακεία kolakeia***
1 THESS. 2:5

2851. ***κόλασις kolasis***
MATT. 25:46; **1 JOHN** 4:18

2852. ***κολαφίζω kolaphizō***
MATT. 26:67; **MARK** 14:65; **1 COR.** 4:11; **2 COR.** 12:7; **1 PET.** 2:20

2853. ***κολλάω kollaō***
LUKE 10:11; 15:15; **ACTS** 5:13; 8:29; 9:26; 10:28; 17:34; **ROM.** 12:9; **1 COR.** 6:16,17

2854. ***κολλούριον, κολλύριον kollourion, kollurion***
REV. 3:18

2855. ***κολλυβιστής kollubistēs***
MATT. 21:12; **MARK** 11:15; **JOHN** 2:15

2856. ***κολοβόω koloboō***
MATT. 24:22; **MARK** 13:20

2857. ***Κολασσαί, Κολοσσαί Kolassai, Kolossai***
COL. 1:2

2859. ***κόλπος kolpos***
LUKE 6:38; 16:22,23; **JOHN** 1:18; 13:23; **ACTS** 27:39

2860. ***κολυμβάω kolumbaō***
ACTS 27:43

2861. ***κολυμβήθρα kolumbēthra***
JOHN 5:2,4,7; 9:7,11

2862. ***κολωνία kolōnia***
ACTS 16:12

2863. ***κομάω komaō***
1 COR. 11:14,15

2864. ***κόμη komē***
1 COR. 11:15

2865. ***κομίζω komizō***
MATT. 25:27; **LUKE** 7:37; **2 COR.** 5:10; **EPH.** 6:8; **COL.** 3:25; **HEB.** 10:36; 11:19,39; **1 PET.** 1:9; 5:4; **2 PET.** 2:13

2866. ***κομψότερον kompsoteron***
JOHN 4:52

2867. ***κονιάω koniaō***
MATT. 23:27; **ACTS** 23:3

2868. ***κονιορτός koniortos***
MATT. 10:14; **LUKE** 9:5; 10:11; **ACTS** 13:51; 22:23

2869. ***κοπάζω kopazō***
MATT. 14:32; **MARK** 4:39; 6:51

2870. ***κοπετός kopetos***
ACTS 8:2

2871. ***κοπή kopē***
HEB. 7:1

2872. ***κοπιάω kopiaō***
MATT. 6:28; 11:28; **LUKE** 5:5; 12:27; **JOHN** 4:6,38; **ACTS** 20:35; **ROM.** 16:6,12; **1 COR.** 4:12; 15:10; 16:16; **GAL.** 4:11; **EPH.** 4:28; **PHIL.** 2:16; **COL.** 1:29; **1 THESS.** 5:12; **1 TIM.** 4:10; 5:17; **2 TIM.** 2:6; **REV.** 2:3

2873. ***κόπος kopos***
MATT. 26:10; **MARK** 14:6; **LUKE** 11:7; 18:5; **JOHN** 4:38; **1 COR.** 3:8; 15:58; **2 COR.** 6:5; 10:15; 11:23,27; **GAL.** 6:17; **1 THESS.** 1:3; 2:9; 3:5; **2 THESS.** 3:8; **HEB.** 6:10; **REV.** 2:2; 14:13

2874. ***κοπρία kopria***
LUKE 13:8; 14:35

2875. ***κόπτω koptō***
MATT. 11:17; 21:8; 24:30; **MARK** 11:8; **LUKE** 8:52; 23:27; **REV.** 1:7; 18:9

2876. ***κόραξ korax***
LUKE 12:24

2877. ***κοράσιον korasion***
MATT. 9:24,25; 14:11; **MARK** 5:41,42; 6:22,28

2878. I. ***Κορβᾶν Korban***
MARK 7:11

II. ***κορβανᾶς korbanas***
MATT. 27:6

2879. ***Κορέ Kore***
JUDE 1:11

2880. ***κορέννυμι korennumi***
ACTS 27:38; **1 COR.** 4:8

2881. ***Κορίνθιος Korinthios***
ACTS 18:8; **2 COR.** 6:11

2882. ***Κόρινθος Korinthos***
ACTS 18:1; 19:1; **1 COR.** 1:2; **2 COR.** 1:1,23; **2 TIM.** 4:20

2883. ***Κορνήλιος Kornēlios***
ACTS 10:1,3,7,17,21,22,24,25,30,31

2884. ***κόρος koros***
LUKE 16:7

2885. ***κοσμέω kosmeō***
MATT. 12:44; 23:29; 25:7; **LUKE** 11:25; 21:5; **1 TIM.** 2:9; **TITUS** 2:10; **1 PET.** 3:5; **REV.** 21:2,19

2886. ***κοσμικός kosmikos***
TITUS 2:12; **HEB.** 9:1

2887. ***κόσμιος kosmios***
1 TIM. 2:9; 3:2

2888. ***κοσμοκράτωρ kosmokratōr***
EPH. 6:12

2889. ***κόσμος kosmos***
MATT. 4:8; 5:14; 13:35,38; 16:26; 18:7; 24:21; 25:34; 26:13; **MARK** 8:36; 14:9; 16:15; **LUKE** 9:25; 11:50; 12:30; **JOHN** 1:9,10,29; 3:16,17,19; 4:42; 6:14,33,51; 7:4,7; 8:12,23,26; 9:5,39; 10:36; 11:9,27; 12:19,25,31,46,47; 13:1; 14:17, 19,22,27,30,31; 15:18,19; 16:8,11,20,21,28,33; 17:5,6,9,11-16,18,21,23-25; 18:20,36,37; 21:25; **ACTS** 17:24; **ROM.** 1:8,20; 3:6,19; 4:13; 5:12, 13; 11:12,15; **1 COR.** 1:20,21,27,28; 2:12; 3:19, 22; 4:9,13; 5:10; 6:2; 7:31,33,34; 8:4; 11:32; 14:10; **2 COR.** 1:12; 5:19; 7:10; **GAL.** 4:3; 6:14; **EPH.** 1:4; 2:2,12; **PHIL.** 2:15; **COL.** 1:6; 2:8, 20; **1 TIM.** 1:15; 3:16; 6:7; **HEB.** 4:3; 9:26; 10:5; 11:7,38; **JAMES** 1:27; 2:5; 3:6; 4:4; **1 PET.** 1:20; 3:3; 5:9; **2 PET.** 1:4; 2:5,20; 3:6; **1 JOHN** 2:2,15-17; 3:1,13,17; 4:1,3-5,9,14,17; 5:4,5,19; **2 JOHN** 1:7; **REV.** 11:15; 13:8; 17:8

2890. ***Κούαρτος Kouartos***
ROM. 16:23

2891. ***κοῦμι koumi***
MARK 5:41

2892. ***κουστωδία koustōdia***
MATT. 27:65,66; 28:11

2893. ***κουφίζω kouphizō***
ACTS 27:38

2894. ***κόφινος kophinos***
MATT. 14:20; 16:9; **MARK** 6:43; 8:19; **LUKE** 9:17; **JOHN** 6:13

2895. ***κράββατος krabbatos***
MARK 2:4,9,11,12; 6:55; **JOHN** 5:8-12; **ACTS** 5:15; 9:33

2896. ***κράζω krazō***
MATT. 8:29; 9:27; 14:26,30; 15:23; 20:30,31; 21:9,15; 27:23,50; **MARK** 1:26; 3:11; 5:5,7; 9:24,26; 10:47,48; 11:9; 15:13,14,39; **LUKE** 4:41; 9:39; 18:39; 19:40; **JOHN** 1:15; 7:28,37; 12:13,44; 19:12; **ACTS** 7:57,60; 14:14; 16:17; 19:28,32,34; 21:28,36; 23:6; 24:21; **ROM.** 8:15; 9:27; **GAL.** 4:6; **JAMES** 5:4; **REV.** 6:10; 7:2, 10; 10:3; 12:2; 14:15; 18:2,18,19; 19:17

2897. ***κραιπάλη kraipalē***
LUKE 21:34

2898. ***κρανίον kranion***
MATT. 27:33; **MARK** 15:22; **LUKE** 23:33; **JOHN** 19:17

2899. ***κράσπεδον kraspedon***
MATT. 9:20; 14:36; 23:5; **MARK** 6:56; **LUKE** 8:44

2900. ***κραταιός krataios***
1 PET. 5:6

2901. ***κραταιόω krataioō***
LUKE 1:80; 2:40; **1 COR.** 16:13; **EPH.** 3:16

2902. ***κρατέω krateō***
MATT. 9:25; 12:11; 14:3; 18:28; 21:46; 22:6; 26:4,48,50,55,57; 28:9; **MARK** 1:31; 3:21; 5:41; 6:17; 7:3,4,8; 9:10,27; 12:12; 14:1,44,46,49,51; **LUKE** 8:54; 24:16; **JOHN** 20:23; **ACTS** 2:24; 3:11; 24:6; 27:13; **COL.** 2:19; **2 THESS.** 2:15; **HEB.** 4:14; 6:18; **REV.** 2:1,13-15,25; 3:11; 7:1; 20:2

2903. ***κράτιστος kratistos***
LUKE 1:3; **ACTS** 23:26; 24:3; 26:25

2904. ***κράτος kratos***
LUKE 1:51; **ACTS** 19:20; **EPH.** 1:19; 6:10; **COL.** 1:11; **1 TIM.** 6:16; **HEB.** 2:14; **1 PET.** 4:11; 5:11; **JUDE** 1:25; **REV.** 1:6; 5:13

2905. ***κραυγάζω kraugazō***
MATT. 12:19; 15:22; **JOHN** 11:43; 18:40; 19:6, 15; **ACTS** 22:23

2906. ***κραυγή kraugē***
MATT. 25:6; **ACTS** 23:9; **EPH.** 4:31; **HEB.** 5:7; **REV.** 14:18; 21:4

2907. ***κρέας kreas***
ROM. 14:21; **1 COR.** 8:13

2908. ***κρεῖσσον kreisson*** **neut.**
1 COR. 7:9,38; 11:17; 12:31; **PHIL.** 1:23; **HEB.** 11:40; 12:24; **2 PET.** 2:21

2909. ***κρείσσων, κρείττων kreissōn, kreittōn***
HEB. 1:4; 6:9; 7:7,19,22; 8:6; 9:23; 10:34; 11:16,35; **1 PET.** 3:17

2910. ***κρέμαννυμι kremannumi***
MATT. 18:6; 22:40; **LUKE** 23:39; **ACTS** 5:30; 10:39; 28:4; **GAL.** 3:13

2911. ***κρημνός krēmnos***
MATT. 8:32; **MARK** 5:13; **LUKE** 8:33

2912. ***Κρής Krēs***
ACTS 2:11; **TITUS** 1:12

2913. ***Κρήσκης Krēskēs***
2 TIM. 4:10

2914. ***Κρήτη Krētē***
ACTS 27:7,12,13,21; **TITUS** 1:5

2915. ***κριθή krithē***
REV. 6:6

2916. ***κρίθινος krithinos***
JOHN 6:9,13

2917. ***κρίμα krima***
MATT. 7:2; 23:14; **MARK** 12:40; **LUKE** 20:47; 23:40; 24:20; **JOHN** 9:39; **ACTS** 24:25; **ROM.** 2:2,3; 3:8; 5:16; 11:33; 13:2; **1 COR.** 6:7; 11:29,34; **GAL.** 5:10; **1 TIM.** 3:6; 5:12; **HEB.** 6:2; **JAMES** 3:1; **1 PET.** 4:17; **2 PET.** 2:3; **JUDE** 1:4; **REV.** 17:1; 18:20; 20:4

2918. ***κρίνον krinon***
MATT. 6:28; **LUKE** 12:27

2919. ***κρίνω krinō***
MATT. 5:40; 7:1,2; 19:28; **LUKE** 6:37; 7:43; 12:57; 19:22; 22:30; **JOHN** 3:17,18; 5:22,30; 7:24,51; 8:15,16,26,50; 12:47,48; 16:11; 18:31; **ACTS** 3:13; 4:19; 7:7; 13:27,46; 15:19; 16:4,15; 17:31; 20:16; 21:25; 23:3,6; 24:6,21; 25:9,10,20, 25; 26:6,8; 27:1; **ROM.** 2:1,3,12,16,27; 3:4,6,7; 14:3-5,10,13,22; **1 COR.** 2:2; 4:5; 5:3,12,13; 6:1-3,6; 7:37; 10:15,29; 11:13,31,32; **2 COR.** 2:1; 5:14; **COL.** 2:16; **2 THESS.** 2:12; **2 TIM.** 4:1; **TITUS** 3:12; **HEB.** 10:30; 13:4; **JAMES** 2:12; 4:11,12; **1 PET.** 1:17; 2:23; 4:5,6; **REV.** 6:10; 11:18; 16:5; 18:8,20; 19:2,11; 20:12,13

2920. ***κρίσις krisis***
MATT. 5:21,22; 10:15; 11:22,24; 12:18,20, 36,41,42; 23:23,33; **MARK** 3:29; 6:11; **LUKE** 10:14; 11:31,32,42; **JOHN** 3:19; 5:22, 24,27,29,30; 7:24; 8:16; 12:31; 16:8,11; **ACTS** 8:33; **2 THESS.** 1:5; **1 TIM.** 5:24; **HEB.** 9:27;

10:27; **JAMES** 2:13; **2 PET.** 2:4,9,11; 3:7; **1 JOHN** 4:17; **JUDE** 1:6,9,15; **REV.** 14:7; 16:7; 18:10; 19:2

2921. ***Κρίσπος Krispos***
ACTS 18:8; **1 COR.** 1:14

2922. ***κριτήριον kritērion***
1 COR. 6:2,4; **JAMES** 2:6

2923. ***κριτής kritēs***
MATT. 5:25; 12:27; **LUKE** 11:19; 12:58; 18:2, 6; **ACTS** 10:42; 13:20; 18:15; 24:10; **2 TIM.** 4:8; **HEB.** 12:23; **JAMES** 2:4; 4:11; 5:9

2924. ***κριτικός kritikos***
HEB. 4:12

2925. ***κρούω krouō***
MATT. 7:7,8; **LUKE** 11:9,10; 12:36; 13:25; **ACTS** 12:13,16; **REV.** 3:20

2926. ***κρυπτή kruptē***
LUKE 11:33

2927. ***κρυπτός kruptos***
MATT. 6:4,6,18; 10:26; **MARK** 4:22; **LUKE** 8:17; 12:2; **JOHN** 7:4,10; 18:20; **ROM.** 2:16,29; **1 COR.** 4:5; 14:25; **2 COR.** 4:2; **1 PET.** 3:4

2928. ***κρύπτω kruptō***
MATT. 5:14; 13:35,44; 25:25; **LUKE** 18:34; 19:42; **JOHN** 8:59; 12:36; 19:38; **COL.** 3:3; **1 TIM.** 5:25; **HEB.** 11:23; **REV.** 2:17; 6:15,16

2929. ***κρυσταλλίζω krustallizō***
REV. 21:11

2930. ***κρύσταλλος krustallos***
REV. 4:6; 22:1

2931. ***κρυφῇ kruphē***
EPH. 5:12

2932. ***κτάομαι ktaomai***
MATT. 10:9; **LUKE** 18:12; 21:19; **ACTS** 1:18; 8:20; 22:28; **1 THESS.** 4:4

2933. ***κτῆμα ktēma***
MATT. 19:22; **MARK** 10:22; **ACTS** 2:45; 5:1

2934. ***κτῆνος ktēnos***
LUKE 10:34; **ACTS** 23:24; **1 COR.** 15:39; **REV.** 18:13

2935. ***κτήτωρ ktētōr***
ACTS 4:34

2936. ***κτίζω ktizō***
MARK 13:19; **ROM.** 1:25; **1 COR.** 11:9; **EPH.** 2:10,15; 3:9; 4:24; **COL.** 1:16; 3:10; **1 TIM.** 4:3; **REV.** 4:11; 10:6

2937. ***κτίσις ktisis***
MARK 10:6; 13:19; 16:15; **ROM.** 1:20,25; 8:19-22,39; **2 COR.** 5:17; **GAL.** 6:15; **COL.** 1:15,23; **HEB.** 4:13; 9:11; **1 PET.** 2:13; **2 PET.** 3:4; **REV.** 3:14

2938. ***κτίσμα ktisma***
1 TIM. 4:4; **JAMES** 1:18; **REV.** 5:13; 8:9

2939. ***κτιστής ktistēs***
1 PET. 4:19

2940. ***κυβεία kubeia***
EPH. 4:14

2941. ***κυβέρνησις kubernēsis***
1 COR. 12:28

2942. ***κυβερνήτης kubernētēs***
ACTS 27:11; **REV.** 18:17

2943. ***κυκλόθεν kuklothen***
REV. 4:3,4,8; 5:11

2944. ***κυκλόω kukloō***
LUKE 21:20; **JOHN** 10:24; **ACTS** 14:20; **HEB.** 11:30; **REV.** 20:9

2945. ***κύκλῳ kuklō*** **adv.**
(Dat. sing. of κύκλος)
MARK 3:34; 6:6,36; **LUKE** 9:12; **ROM.** 15:19; **REV.** 4:6; 7:11

2946. ***κύλισμα kulisma***
2 PET. 2:22

2947. ***κυλίω kuliō***
MARK 9:20

2948. ***κυλλός kullos***
MATT. 15:30,31; 18:8; **MARK** 9:43

2949. ***κῦμα kuma***
MATT. 8:24; 14:24; **MARK** 4:37; **ACTS** 27:41; **JUDE** 1:13

2950. ***κύμβαλον kumbalon***
1 COR. 13:1

2951. ***κύμινον kuminon***
MATT. 23:23

2952. ***κυνάριον kunarion***
MATT. 15:26,27; **MARK** 7:27,28

2953. ***Κύπριος Kuprios***
ACTS 4:36; 11:20; 21:16

2954. ***Κύπρος Kupros***
ACTS 11:19; 13:4; 15:39; 21:3; 27:4

2955. ***κύπτω kuptō***
MARK 1:7; **JOHN** 8:6,8

2956. ***Κυρηναῖος Kurēnaios***
MATT. 27:32; **MARK** 15:21; **LUKE** 23:26; **ACTS** 6:9; 11:20; 13:1

2957. ***Κυρήνη Kurēnē***
ACTS 2:10

2958. ***Κυρήνιος Kurēnios***
LUKE 2:2

2959. ***κυρία kuria***
2 JOHN 1:1,5

2960. ***κυριακός kuriakos***
1 COR. 11:20; **REV.** 1:10

2961. ***κυριεύω kurieuō***
LUKE 22:25; **ROM.** 6:9,14; 7:1; 14:9; **2 COR.** 1:24; **1 TIM.** 6:15

2962. ***κύριος kurios***
MATT. 1:20,22,24; 2:13,15,19; 3:3; 4:7,10; 5:33; 6:24; 7:21,22; 8:2,6,8,21,25; 9:28,38; 10:24,25; 11:25; 12:8; 13:27,51; 14:28,30; 15:22,25,27; 16:22; 17:4,15; 18:21,25-27,31, 32,34; 20:8,30,31,33; 21:3,9,30,40,42; 22:37,43-45; 23:39; 24:42,45,46,48,50; 25:11,18-24,26, 37,44; 26:22; 27:10,63; 28:2,6; **MARK** 1:3; 2:28; 5:19; 7:28; 9:24; 11:3,9,10; 12:9,11,29, 30,36,37; 13:20,35; 16:19,20; **LUKE** 1:6,9,11, 15-17,25,28,32,38,43,45,46,58,66,68,76; 2:9,11,15,22-24,26,38,39; 3:4; 4:8,12,18,19; 5:8,12,17; 6:5,46; 7:6,13,31; 9:54,57,59,61; 10:1,2,17,21,27,40; 11:1,39; 12:36,37,41-43,45-47; 13:8,15,23,25,35; 14:21-23; 16:3,5,8,13; 17:5,6,37; 18:6,41; 19:8,16,18,20,25,31,33, 34,38; 20:13,15,37,42,44; 22:31,33,38,49,61; 23:42; 24:3,24; **JOHN** 1:23; 4:1,11,15,19,49; 5:7; 6:23,34,68; 8:11; 9:36,38; 11:2,3,12,21,27, 32,34,39; 12:13,21,38; 13:6,9,13,14,16,25,36,37; 14:5,8,22; 15:15,20; 20:2,13,15,18,20,25,28; 21:7,12,15-17,20,21; **ACTS** 1:6,21,24; 2:20,21, 25,34,36,39,47; 3:19,22; 4:26,29,33; 5:9,14,19; 7:30,31,33,37,49,59,60; 8:16,24-26,39; 9:1,5,6, 10,11,13,15,17,27,29,31,35,42; 10:4,14,36,48; 11:8.16,17,20,21,23,24; 12:7,11,17,23; 13:2,10-12,47-49; 14:3,23; 15:11,17,26,35,36; 16:10,14-16,19,30-32; 17:24,27; 18:8,9,25; 19:5,10,13, 17,20; 20:19,21,24,35; 21:13,14,20; 22:8,10, 16,19; 23:11; 25:26; 26:15; 28:31; **ROM.** 1:3,7; 4:8,24; 5:1,11,21; 6:11,23; 7:25; 8:39; 9:28,29; 10:9,12,13,16; 11:3,34; 12:19; 13:14; 14:4,6,8, 11,14; 15:6,11,30; 16:2,8,11-13,18,20,22,24; **1 COR.** 1:2,3,7-10,31; 2:8,16; 3:5,20; 4:4,5,17, 19; 5:4,5; 6:11,13,14,17; 7:10,12,17,22,25,32,34, 35,39; 8:5,6; 9:1,2,5,14; 10:21,22,26,28; 11:11, 23,26,27,29,32; 12:3,5; 14:21,37; 15:31,47, 57,58; 16:7,10,19,22,23; **2 COR.** 1:2,3,14; 2:12; 3:16-18; 4:5,10,14; 5:6,8,11; 6:17,18; 8:5,9,19, 21; 10:8,17,18; 11:17,31; 12:1,8; 13:10,14; **GAL.** 1:3,19; 4:1; 5:10; 6:14,17,18; **EPH.** 1:2,3,15,17; 2:21; 3:11,14; 4:1,5,17; 5:8,10, 17,19,20,22,29; 6:1,4,5,7-10,21,23,24; **PHIL.** 1:2,14; 2:11,19,24,29; 3:1,8,20; 4:1,2,4,5,10,23; **COL.** 1:2,3,10; 2:6; 3:16-18,20,22-24; 4:1,7,17; **1 THESS.** 1:1,3,6,8; 2:15,19; 3:8,11-13; 4:1,2, 6,15-17; 5:2,9,12,23,27,28; **2 THESS.** 1:1,2,7-9,12; 2:1,8,13,14,16; 3:1,3-6,12,16,18; **1 TIM.**

1:1,2,12,14; 5:21; 6:3,14,15; **2 TIM.** 1:2,8,16,18; 2:7,14,19,22,24; 3:11; 4:1,8,14,17,18,22; **TITUS** 1:4; **PHILE.** 1:3,5,16,20,25; **HEB.** 1:10; 2:3; 7:14,21; 8:2,8-11; 10:16,30; 12:5,6,14; 13:6,20; **JAMES** 1:1,7,12; 2:1; 4:10,15; 5:4,7,8,10,11, 14,15; **1 PET.** 1:3,25; 2:3,13; 3:6,12,15; **2 PET.** 1:2,8,11,14,16; 2:9,11,20; 3:2,8-10,15,18; **2 JOHN** 1:3; **JUDE** 1:4,5,9,14,17,21; **REV.** 1:8; 4:8,11; 7:14; 11:8,15,17; 14:13; 15:3,4; 16:5,7; 17:14; 18:8; 19:1,6,16; 21:22; 22:5,6,20,21

2963. ***κυριότης kuriotēs***
EPH. 1:21; **COL.** 1:16; **2 PET.** 2:10; **JUDE** 1:8

2964. ***κυρόω kuroō***
2 COR. 2:8; **GAL.** 3:15

2965. ***κύων kuōn***
MATT. 7:6; **LUKE** 16:21; **PHIL.** 3:2; **2 PET.** 2:22; **REV.** 22:15

2966. ***κῶλον kōlon***
HEB. 3:17

2967. ***κωλύω kōluō***
MATT. 19:14; **MARK** 9:38,39; 10:14; **LUKE** 6:29; 9:49,50; 11:52; 18:16; 23:2; **ACTS** 8:36; 10:47; 11:17; 16:6; 24:23; 27:43; **ROM.** 1:13; **1 COR.** 14:39; **1 THESS.** 2:16; **1 TIM.** 4:3; **HEB.** 7:23; **2 PET.** 2:16; **3 JOHN** 1:10

2968. ***κώμη kōmē***
MATT. 9:35; 10:11; 14:15; 21:2; **MARK** 6:6,36,56; 8:23,26,27; 11:2; **LUKE** 5:17; 8:1; 9:6,12,52,56; 10:38; 13:22; 17:12; 19:30; 24:13, 28; **JOHN** 7:42; 11:1,30; **ACTS** 8:25

2969. ***κωμόπολις kōmopolis***
MARK 1:38

2970. ***κῶμος kōmos***
ROM. 13:13; **GAL.** 5:21; **1 PET.** 4:3

2971. ***κώνωψ kōnōps***
MATT. 23:24

2972. ***Κῶς Kōs***
ACTS 21:1

2973. ***Κωσάμ Kōsam***
LUKE 3:28

2974. ***κωφός kōphos***
MATT. 9:32,33; 11:5; 12:22; 15:30,31; **MARK** 7:32,37; 9:25; **LUKE** 1:22; 7:22; 11:14

Λ

2975. ***λαγχάνω lagchanō***
LUKE 1:9; **JOHN** 19:24; **ACTS** 1:17; **2 PET.** 1:1

2976. ***Λάζαρος Lazaros***
LUKE 16:20,23-25; **JOHN** 11:1,2,5,11,14,43; 12:1,2,9,10,17

2977. ***λάθρα lathra***
MATT. 1:19; 2:7; **JOHN** 11:28; **ACTS** 16:37

2978. ***λαῖλαψ lailaps***
MARK 4:37; **LUKE** 8:23; **2 PET.** 2:17

2979. ***λακτίζω laktizō***
ACTS 9:5; 26:14

2980. ***λαλέω laleō***
MATT. 9:18,33; 10:19,20; 12:22,34,36,46,47; 13:3,10,13,33,34; 14:27; 15:31; 17:5; 23:1; 26:13,47; 28:18; **MARK** 1:34; 2:2,7; 4:33,34; 5:35,36; 6:50; 7:35,37; 8:32; 9:6; 13:11; 14:9,43; 16:17,19; **LUKE** 1:19,20,22,45,55,64,70; 2:17, 18,20,33,38,50; 4:41; 5:4,21; 6:45; 7:15; 8:49; 9:11; 11:14,37; 12:3; 22:47,60; 24:6,25,32,36,44; **JOHN** 1:37; 3:11,31,34; 4:26,27; 6:63; 7:13,17, 18,26,46; 8:12,20,25,26,28,30,38,40,44; 9:21,29, 37; 10:6; 12:29,36,41,48,49,50; 14:10,25,30; 15:3,11,22; 16:1,4,6,13,18,25,29,33; 17:1,13; 18:20,21,23; 19:10; **ACTS** 2:4,6,7,11,31; 3:21, 22,24; 4:1,17,20,29,31; 5:20,40; 6:10,11,13; 7:6,38,44; 8:25,26; 9:6,27,29; 10:6,7,32,44,46; 11:14,15,19,20; 13:42,46; 14:1,9,25; 16:6,13, 14,32; 17:19; 18:9,25; 19:6; 20:30; 21:39; 22:9, 10; 23:7,9,18; 26:14,22,26,31; 27:25; 28:21,25; **ROM.** 3:19; 7:1; 15:18; **1 COR.** 2:6,7,13; 3:1; 9:8; 12:3,30; 13:1,11; 14:2-6,9,11,13,18,19, 21,23,27-29,34,35,39; **2 COR.** 2:17; 4:13; 7:14; 11:17,23; 12:4,19; 13:3; **EPH.** 4:25; 5:19; 6:20; **PHIL.** 1:14; **COL.** 4:3,4; **1 THESS.** 1:8; 2:2,

4,16; **1 TIM.** 5:13; **TITUS** 2:1,15; **HEB.** 1:1,2; 2:2,3,5; 3:5; 4:8; 5:5; 6:9; 7:14; 9:19; 11:4,18; 12:24,25; 13:7; **JAMES** 1:19; 2:12; 5:10; **1 PET.** 3:10; 4:11; **2 PET.** 1:21; 3:16; **1 JOHN** 4:5; **2 JOHN** 1:12; **3 JOHN** 1:14; **JUDE** 1:15,16; **REV.** 1:12; 4:1; 10:3,4,8; 13:5,11,15; 17:1; 21:9,15

2981. *λαλιά lalia*
MATT. 26:73; **MARK** 14:70; **JOHN** 4:42; 8:43

2982. *λαμά, λαμμᾶ lama, lamma*
MATT. 27:46; **MARK** 15:34

2983. *λαμβάνω lambanō*
MATT. 5:40; 7:8; 8:17; 10:8,38,41; 12:14; 13:20,31,33; 14:19; 15:26,36; 16:5,7-10; 17:24, 25,27; 19:29; 20:7,9-11; 21:22,34,35,39; 22:15; 23:14; 25:1,3,4,16,18,20,22,24; 26:26,27,52; 27:1,6,7,9,24,30,48,59; 28:12,15; **MARK** 4:16; 6:41; 7:27; 8:6,14; 9:36; 10:30; 11:24; 12:2,3, 8,19-22,40; 14:22,23; 15:23; **LUKE** 5:5,26; 6:4; 7:16; 9:16,39; 11:10; 13:19,21; 19:12,15; 20:21, 28-31,47; 22:17,19; 24:30,43; **JOHN** 1:12,16; 3:11,27,32,33; 4:36; 5:34,41,43,44; 6:7,11,21; 7:23,39; 10:17,18; 12:3,13,48; 13:4,12,20,30; 14:17; 16:14,15,24; 17:8; 18:3,31; 19:1,6,23, 27,30,40; 20:22; 21:13; **ACTS** 1:8,20,25; 2:23,33,38; 3:3,5; 7:53; 8:15,17,19; 9:19,25; 10:43,47; 15:14; 16:3,24; 17:9,15; 19:2; 20:24, 35; 24:27; 25:16; 26:10,18; 27:35; 28:15; **ROM.** 1:5; 4:11; 5:11,17; 7:8,11; 8:15; 13:2; **1 COR.** 2:12; 3:8,14; 4:7; 9:24,25; 10:13; 11:23,24; 14:5; **2 COR.** 11:4,8,20,24; 12:16; **GAL.** 2:6; 3:2,14; **PHIL.** 2:7; 3:12; **COL.** 4:10; **1 TIM.** 4:4; **2 TIM.** 1:5; **HEB.** 2:2,3; 4:16; 5:1,4; 7:5,8,9; 9:15,19; 10:26; 11:8,11,13,29,35,36; **JAMES** 1:7,12; 3:1; 4:3; 5:7,10; **1 PET.** 4:10; **2 PET.** 1:9,17; **1 JOHN** 2:27; 3:22; 5:9; **2 JOHN** 1:4,10; **3 JOHN** 1:7; **REV.** 2:17,27; 3:3,11; 4:11; 5:7-9, 12; 6:4; 8:5; 10:8-10; 11:17; 14:9,11; 17:12; 18:4; 19:20; 20:4; 22:17

2984. *Λάμεχ Lamech*
LUKE 3:36

2985. *λαμπάς lampas*
MATT. 25:1,3,4,7,8; **JOHN** 18:3; **ACTS** 20:8; **REV.** 4:5; 8:10

2986. *λαμπρός lampros*
LUKE 23:11; **ACTS** 10:30; **JAMES** 2:2,3; **REV.** 15:6; 18:14; 19:8; 22:1,16

2987. *λαμπρότης lamprotēs*
ACTS 26:13

2988. *λαμπρῶς lamprōs*
LUKE 16:19

2989. *λάμπω lampō*
MATT. 5:15,16; 17:2; **LUKE** 17:24; **ACTS** 12:7; **2 COR.** 4:6

2990. *λανθάνω lanthanō*
MARK 7:24; **LUKE** 8:47; **ACTS** 26:26; **HEB.** 13:2; **2 PET.** 3:5,8

2991. *λαξευτός laxeutos*
LUKE 23:53

2992. *λαός laos*
MATT. 1:21; 2:4,6; 4:16,23; 9:35; 13:15; 15:8; 21:23; 26:3,5,47; 27:1,25,64; **MARK** 7:6; 11:32; 14:2; **LUKE** 1:10,17,21,68,77; 2:10,31,32; 3:15, 18,21; 6:17; 7:1,16,29; 8:47; 9:13; 18:43; 19:47, 48; 20:1,6,9,19,26,45; 21:23,38; 22:2,66; 23:5, 13,14,27,35; 24:19; **JOHN** 8:2; 11:50; 18:14; **ACTS** 2:47; 3:9,11,12,23; 4:1,2,8,10,17,21,25, 27; 5:12,13,20,25,26,34,37; 6:8,12; 7:17,34; 10:2,41,42; 12:4,11; 13:15,17,24,31; 15:14; 18:10; 19:4; 21:28,30,36,39,40; 23:5; 26:17,23; 28:17,26,27; **ROM.** 9:25,26; 10:21; 11:1,2; 15:10,11; **1 COR.** 10:7; 14:21; **2 COR.** 6:16; **TITUS** 2:14; **HEB.** 2:17; 4:9; 5:3; 7:5,11,27; 8:10; 9:7,19; 10:30; 11:25; 13:12; **1 PET.** 2:9,10; **2 PET.** 2:1; **JUDE** 1:5; **REV.** 5:9; 7:9; 10:11; 11:9; 14:6; 17:15; 18:4; 21:3

2993. *Λαοδίκεια Laodikeia*
COL. 2:1; 4:13,15,16; **REV.** 1:11

2994. *Λαοδικεύς Laodikeus*
COL. 4:16; **REV.** 3:14

2995. *λάρυγξ larugx*
ROM. 3:13

2996. *Λασαία Lasaia*
ACTS 27:8

2997. ***λάσχω laschō***
ACTS 1:18

2998. ***λατομέω latomeō***
MATT. 27:60; **MARK** 15:46

2999. ***λατρεία latreia***
JOHN 16:2; **ROM.** 9:4; 12:1; **HEB.** 9:1,6

3000. ***λατρεύω latreuō***
MATT. 4:10; **LUKE** 1:74; 2:37; 4:8; **ACTS** 7:7,42; 24:14; 26:7; 27:23; **ROM.** 1:9,25; **PHIL.** 3:3; **2 TIM.** 1:3; **HEB.** 8:5; 9:9,14; 10:2; 12:28; 13:10; **REV.** 7:15; 22:3

3001. ***λάχανον lachanon***
MATT. 13:32; **MARK** 4:32; **LUKE** 11:42; **ROM.** 14:2

3002. ***Λεββαῖος Lebbaios***
MATT. 10:3

3003. ***λεγεών legeōn***
MATT. 26:53; **MARK** 5:9,15; **LUKE** 8:30

3005. ***λεῖμμα leimma***
ROM. 11:5

3006. ***λεῖος leios***
LUKE 3:5

3007. ***λείπω leipō***
LUKE 18:22; **TITUS** 1:5; 3:13; **JAMES** 1:4,5; 2:15

3008. ***λειτουργέω leitourgeō***
ACTS 13:2; **ROM.** 15:27; **HEB.** 10:11

3009. ***λειτουργία leitourgia***
LUKE 1:23; **2 COR.** 9:12; **PHIL.** 2:17,30; **HEB.** 8:6; 9:21

3010. ***λειτουργικός leitourgikos***
HEB. 1:14

3011. ***λειτουργός leitourgos***
ROM. 13:6; 15:16; **PHIL.** 2:25; **HEB.** 1:7; 8:2

3012. ***λέντιον lention***
JOHN 13:4,5

3013. ***λεπίς lepis***
ACTS 9:18

3014. ***λέπρα lepra***
MATT. 8:3; **MARK** 1:42; **LUKE** 5:12,13

3015. ***λεπρός lepros***
MATT. 8:2; 10:8; 11:5; 26:6; **MARK** 1:40; 14:3; **LUKE** 4:27; 7:22; 17:12

3016. ***λεπτόν lepton***
MARK 12:42; **LUKE** 12:59; 21:2

3017. A. ***Λευΐ Leui***
(Son of Jacob)
HEB. 7:5,9; **REV.** 7:7

B. ***Λευΐ Leui***
(Son of Melchi)
LUKE 3:24

C. ***Λευΐ Leui***
(Son of Simeon)
LUKE 3:29

3018. ***Λευΐς Leuis***
MARK 2:14; **LUKE** 5:27,29

3019. ***Λευΐτης Leuitēs***
LUKE 10:32; **JOHN** 1:19; **ACTS** 4:36

3020. ***Λευϊτικός Leuitikos***
HEB. 7:11

3021. ***λευκαίνω leukainō***
MARK 9:3; **REV.** 7:14

3022. ***λευκός leukos***
MATT. 5:36; 17:2; 28:3; **MARK** 9:3; 16:5; **LUKE** 9:29; **JOHN** 4:35; 20:12; **ACTS** 1:10; **REV.** 1:14; 2:17; 3:4,5,18; 4:4; 6:2,11; 7:9,13; 14:14; 19:11,14; 20:11

3023. *λέων leōn*
2 TIM. 4:17; **HEB.** 11:33; **1 PET.** 5:8; **REV.** 4:7; 5:5; 9:8,17; 10:3; 13:2

3024. *λήθη lēthē*
2 PET. 1:9

3025. *ληνός lēnos*
MATT. 21:33; **REV.** 14:19,20; 19:15

3026. *λῆρος lēros*
LUKE 24:11

3027. *λῃστής lēstēs*
MATT. 21:13; 26:55; 27:38,44; **MARK** 11:17; 14:48; 15:27; **LUKE** 10:30,36; 19:46; 22:52; **JOHN** 10:1,8; 18:40; **2 COR.** 11:26

3028. *λῆψις lēpsis*
PHIL. 4:15

3029. *λίαν lian*
MATT. 2:16; 4:8; 8:28; 27:14; **MARK** 1:35; 6:51; 9:3; 16:2; **LUKE** 23:8; **2 COR.** 11:5; 12:11; **2 TIM.** 4:15; **2 JOHN** 1:4; **3 JOHN** 1:3

3030. *λίβανος libanos*
MATT. 2:11; **REV.** 18:13

3031. *λιβανωτός libanōtos*
REV. 8:3,5

3032. *Λιβερτῖνος Libertinos*
ACTS 6:9

3033. *Λιβύη Libuē*
ACTS 2:10

3034. *λιθάζω lithazō*
JOHN 10:31-33; 11:8; **ACTS** 5:26; 14:19; **2 COR.** 11:25; **HEB.** 11:37

3035. *λίθινος lithinos*
JOHN 2:6; **2 COR.** 3:3; **REV.** 9:20

3036. *λιθοβολέω lithoboleō*
MATT. 21:35; 23:37; **MARK** 12:4; **LUKE** 13:34; **JOHN** 8:5; **ACTS** 7:58,59; 14:5; **HEB.** 12:20

3037. *λίθος lithos*
MATT. 3:9; 4:3,6; 7:9; 21:42,44; 24:2; 27:60,66; 28:2; **MARK** 5:5; 9:42; 12:10; 13:1,2; 15:46; 16:3,4; **LUKE** 3:8; 4:3,11; 11:11; 19:40,44; 20:17,18; 21:5,6; 22:41; 24:2; **JOHN** 8:7,59; 10:31; 11:38,39,41; 20:1; **ACTS** 4:11; 17:29; **ROM.** 9:32,33; **1 COR.** 3:12; **2 COR.** 3:7; **1 PET.** 2:4,5-8; **REV.** 4:3; 17:4; 18:12,16,21; 21:11,19

3038. *Λιθόστρωτος Lithostrōtos*
JOHN 19:13

3039. *λικμάω likmaō*
MATT. 21:44; **LUKE** 20:18

3040. *λιμήν limēn*
ACTS 27:8,12

3041. *λίμνη limnē*
LUKE 5:1,2; 8:22,23,33; **REV.** 19:20; 20:10,14,15; 21:8

3042. *λιμός limos*
MATT. 24:7; **MARK** 13:8; **LUKE** 4:25; 15:14,17; 21:11; **ACTS** 7:11; 11:28; **ROM.** 8:35; **2 COR.** 11:27; **REV.** 6:8; 18:8

3043. *λίνον linon*
MATT. 12:20; **REV.** 15:6

3044. *Λῖνος Linos*
2 TIM. 4:21

3045. *λιπαρός liparos*
REV. 18:14

3046. *λίτρα litra*
JOHN 12:3; 19:39

3047. *λίψ lips*
ACTS 27:12

3048. *λογία logia*
1 COR. 16:1,2

3049. *λογίζομαι logizomai*
MARK 11:31; 15:28; **LUKE** 22:37; **ACTS** 19:27; **ROM.** 2:3,26; 3:28; 4:3-6,8-11,22-24; 6:11; 8:18,36; 9:8; 14:14; **1 COR.** 4:1; 13:5,11;

2 COR. 3:5; 5:19; 10:2,7,11; 11:5; 12:6; **GAL.** 3:6; **PHIL.** 3:13; 4:8; **2 TIM.** 4:16; **HEB.** 11:19; **JAMES** 2:23; **1 PET.** 5:12

3050. ***λογικός logikos***
ROM. 12:1; **1 PET.** 2:2

3051. ***λόγιον logion***
ACTS 7:38; **ROM.** 3:2; **HEB.** 5:12; **1 PET.** 4:11

3052. ***λόγιος logios***
ACTS 18:24

3053. ***λογισμός logismos***
ROM. 2:15; **2 COR.** 10:5

3054. ***λογομαχέω logomacheō***
2 TIM. 2:14

3055. ***λογομαχία logomachia***
1 TIM. 6:4

3056. ***λόγος logos***
MATT. 5:32,37; 7:24,26,28; 8:8,16; 10:14; 12:32,36,37; 13:19-23; 15:12,23; 18:23; 19:1,11, 22; 21:24; 22:15,46; 24:35; 25:19; 26:1,44; 28:15; **MARK** 1:45; 2:2; 4:14-20,33; 5:36; 7:13, 29; 8:32,38; 9:10; 10:22,24; 11:29; 12:13; 13:31; 14:39; 16:20; **LUKE** 1:2,4,20,29; 3:4; 4:22,32, 36; 5:1,15; 6:47; 7:7,17; 8:11-13,15,21; 9:26,28, 44; 10:39; 11:28; 12:10; 16:2; 20:3,20; 21:33; 22:61; 23:9; 24:17,19,44; **JOHN** 1:1,14; 2:22; 4:37,39,41,50; 5:24,38; 6:60; 7:36,40; 8:31,37, 43,51,52,55; 10:19,35; 12:38,48; 14:23,24; 15:3, 20,25; 17:6,14,17,20; 18:9,32; 19:8,13; 21:23; **ACTS** 1:1; 2:22,40,41; 4:4,29,31; 5:5,24; 6:2,4, 5,7; 7:22,29; 8:4,14,21,25; 10:29,36,44; 11:1,19, 22; 12:24; 13:5,7,15,26,44,46,48,49; 14:3,12,25; 15:6,7,15,24,27,32,35,36; 16:6,32,36; 17:11,13; 18:11,14,15; 19:10,20,38,40; 20:2,7,24,32,35,38; 22:22; **ROM.** 3:4; 9:6,9,28; 13:9; 14:12; 15:18; **1 COR.** 1:5,17,18; 2:1,4,13; 4:19,20; 12:8; 14:9, 19,36; 15:2,54; **2 COR.** 1:18; 2:17; 4:2; 5:19; 6:7; 8:7; 10:10,11; 11:6; **GAL.** 5:14; 6:6; **EPH.** 1:13; 4:29; 5:6; 6:19; **PHIL.** 1:14; 2:16; 4:15,17; **COL.** 1:5,25; 2:23; 3:16,17; 4:3,6; **1 THESS.** 1:5,6,8; 2:5,13; 4:15,18; **2 THESS.** 2:2,15,17; 3:1,14; **1 TIM.** 1:15; 3:1; 4:5,6,9,12; 5:17; 6:8; **2 TIM.** 1:13; 2:9,11,15,17; 4:2,15; **TITUS** 1:3,9; 2:5,8; 3:8; **HEB.** 2:2; 4:2,12,13; 5:11,13; 6:1; 7:28; 12:19; 13:7,17,22; **JAMES** 1:18,21-23; 3:2; **1 PET.** 1:23; 2:8; 3:1,15; 4:5; **2 PET.** 1:19; 2:3; 3:5,7; **1 JOHN** 1:1,10; 2:5,7,14; 3:18; 5:7; **3 JOHN** 1:10; **REV.** 1:2,3,9; 3:8,10; 6:9; 12:11; 19:9,13; 20:4; 21:5; 22:6,7,9,10,18,19

3057. ***λόγχη logchē***
JOHN 19:34

3058. ***λοιδορέω loidoreō***
JOHN 9:28; **ACTS** 23:4; **1 COR.** 4:12; **1 PET.** 2:23

3059. ***λοιδορία loidoria***
1 TIM. 5:14; **1 PET.** 3:9

3060. ***λοίδορος loidoros***
1 COR. 5:11; 6:10

3061. ***λοιμός loimos***
MATT. 24:7; **LUKE** 21:11; **ACTS** 24:5

3062. ***λοιπός loipos***
MATT. 22:6; 25:11; 27:49; **MARK** 4:19; 16:13; **LUKE** 8:10; 12:26; 18:9,11; 24:9,10; **ACTS** 2:37; 5:13; 17:9; 27:44; 28:9; **ROM.** 1:13; 11:7; **1 COR.** 7:12; 9:5; 11:34; 15:37; **2 COR.** 12:13; 13:2; **GAL.** 2:13; **EPH.** 2:3; 4:17; **PHIL.** 1:13; 4:3; **1 THESS.** 4:13; 5:6; **1 TIM.** 5:20; **2 PET.** 3:16; **REV.** 2:24; 3:2; 8:13; 9:20; 11:13; 12:17; 19:21; 20:5

3063. ***λοιπόν loipon*** **adv.**
(Neut. sing. of λοιπός)
MATT. 26:45; **MARK** 14:41; **ACTS** 27:20; **1 COR.** 1:16; 4:2; 7:29; **2 COR.** 13:11; **EPH.** 6:10; **PHIL.** 3:1; 4:8; **1 THESS.** 4:1; **2 THESS.** 3:1; **2 TIM.** 4:8; **HEB.** 10:13

3064. ***λοιποῦ loipou*** **adv.**
(Gen. sing. of λοιπός)
GAL. 6:17

3065. ***Λουκᾶς Loukas***
COL. 4:14; **2 TIM.** 4:11; **PHILE.** 1:24

3066. ***Λούκιος Loukios***
ACTS 13:1; **ROM.** 16:21

3067. ***λουτρόν loutron***
EPH. 5:26; **TITUS** 3:5

3068. ***λούω louō***
JOHN 13:10; **ACTS** 9:37; 16:33; **HEB.** 10:22; **2 PET.** 2:22; **REV.** 1:5

3069. ***Λύδδα Ludda***
ACTS 9:32,35,38

3070. ***Λυδία Ludia***
ACTS 16:14,40

3071. ***Λυκαονία Lukaonia***
ACTS 14:6

3072. ***Λυκαονιστί Lukaonisti***
ACTS 14:11

3073. ***Λυκία Lukia***
ACTS 27:5

3074. ***λύκος lukos***
MATT. 7:15; 10:16; **LUKE** 10:3; **JOHN** 10:12; **ACTS** 20:29

3075. ***λυμαίνομαι lumainomai***
ACTS 8:3

3076. ***λυπέω lupeō***
MATT. 14:9; 17:23; 18:31; 19:22; 26:22,37; **MARK** 10:22; 14:19; **JOHN** 16:20; 21:17; **ROM.** 14:15; **2 COR.** 2:2,4,5; 6:10; 7:8,9,11; **EPH.** 4:30; **1 THESS.** 4:13; **1 PET.** 1:6

3077. ***λύπη lupē***
LUKE 22:45; **JOHN** 16:6,20-22; **ROM.** 9:2; **2 COR.** 2:1,3,7; 7:10; 9:7; **PHIL.** 2:27; **HEB.** 12:11; **1 PET.** 2:19

3078. ***Λυσανίας Lusanias***
LUKE 3:1

3079. ***Λυσίας Lusias***
ACTS 23:26; 24:7,22

3080. ***λύσις lusis***
1 COR. 7:27

3081. ***λυσιτελέω lusiteleō***
LUKE 17:2

3082. A. ***Λύστρα (ἡ) Lustra***
ACTS 14:6,21; 16:1

B. ***Λύστρα (τά) Lustra***
ACTS 14:8; 16:2; **2 TIM.** 3:11

3083. ***λύτρον lutron***
MATT. 20:28; **MARK** 10:45

3084. ***λυτρόω lutroō***
LUKE 24:21; **TITUS** 2:14; **1 PET.** 1:18

3085. ***λύτρωσις lutrōsis***
LUKE 1:68; 2:38; **HEB.** 9:12

3086. ***λυτρωτής lutrōtēs***
ACTS 7:35

3087. ***λυχνία luchnia***
MATT. 5:15; **MARK** 4:21; **LUKE** 8:16; 11:33; **HEB.** 9:2; **REV.** 1:12,13,20; 2:1,5; 11:4

3088. ***λύχνος luchnos***
MATT. 5:15; 6:22; **MARK** 4:21; **LUKE** 8:16; 11:33,34,36; 12:35; 15:8; **JOHN** 5:35; **2 PET.** 1:19; **REV.** 18:23; 21:23; 22:5

3089. ***λύω luō***
MATT. 5:19; 16:19; 18:18; 21:2; **MARK** 1:7; 7:35; 11:2,4,5; **LUKE** 3:16; 13:15,16; 19:30, 31,33; **JOHN** 1:27; 2:19; 5:18; 7:23; 10:35; 11:44; **ACTS** 2:24; 7:33; 13:25,43; 22:30; 24:26; 27:41; **1 COR.** 7:27; **EPH.** 2:14; **2 PET.** 3:10-12; **1 JOHN** 3:8; **REV.** 5:2,5; 9:14,15; 20:3,7

3090. ***Λωΐς Lōis***
2 TIM. 1:5

3091. ***Λώτ Lōt***
LUKE 17:28,29,32; **2 PET.** 2:7

M

3092. ***Μαάθ Maath***
LUKE 3:26

3093. ***Μαγδαλά Magdala***
MATT. 15:39

3094. ***Μαγδαληνή Magdalēnē***
MATT. 27:56,61; 28:1; **MARK** 15:40,47; 16:1,9; **LUKE** 8:2; 24:10; **JOHN** 19:25; 20:1,18

3095. ***μαγεία mageia***
ACTS 8:11

3096. ***μαγεύω mageuō***
ACTS 8:9

3097. ***μάγος magos***
MATT. 2:1,7,16; **ACTS** 13:6,8

3098. ***Μαγώγ Magōg***
REV. 20:8

3099. ***Μαδιάν, Μαδιάμ Madian, Madiam***
ACTS 7:29

3100. ***μαθητεύω mathēteuō***
MATT. 13:52; 27:57; 28:19; **ACTS** 14:21

3101. ***μαθητής mathētēs***
MATT. 5:1; 8:21,23,25; 9:10,11,14,19,37; 10:1, 24,25,42; 11:1,2; 12:1,2,49; 13:10,36; 14:12,15, 19,22,26; 15:2,12,23,32,33,36; 16:5,13,20,21,24; 17:6,10,13,16,19; 18:1; 19:10,13,23,25; 20:17; 21:1,6,20; 22:16; 23:1; 24:1,3; 26:1,8,17-19,26, 35,36,40,45,56; 27:64; 28:7-9,13,16; **MARK** 2:15,16,18,23; 3:7,9; 4:34; 5:31; 6:1,29,35,41,45; 7:2,5,17; 8:1,4,6,10,27,33,34; 9:14,18,28,31; 10:10,13,23,24,46; 11:1,14; 12:43; 13:1; 14:12-14,16,32; 16:7; **LUKE** 5:30,33; 6:1,13,17,20,40; 7:11,18,19; 8:9,22; 9:1,14,16,18,40,43,54; 10:23; 11:1; 12:1,22; 14:26,27,33; 16:1; 17:1,22; 18:15; 19:29,37,39; 20:45; 22:11,39,45; **JOHN** 1:35,37; 2:2,11,12,17,22; 3:22,25; 4:1,2,8,27,31,33; 6:3,8, 11,12,16,22,24,60,61,66; 7:3; 8:31; 9:2,27,28; 11:7,8,12,54; 12:4,16; 13:5,22,23,35; 15:8; 16:17,29; 18:1,2,15-17,19,25; 19:26,27,38; 20:2-4,8,10,18-20,25,26,30; 21:1,2,4,7,8,12,14,20,23, 24; **ACTS** 1:15; 6:1,2,7; 9:1,10,19,25,26,38; 11:26,29; 13:52; 14:20,22,28; 15:10; 16:1; 18:23, 27; 19:1,9,30; 20:1,7,30; 21:4,16

3102. ***μαθήτρια mathētria***
ACTS 9:36

3103. ***Μαθουσάλα Mathousala***
LUKE 3:37

3104. ***Μαϊνάν Mainan***
LUKE 3:31

3105. ***μαίνομαι mainomai***
JOHN 10:20; **ACTS** 12:15; 26:24,25; **1 COR.** 14:23

3106. ***μακαρίζω makarizō***
LUKE 1:48; **JAMES** 5:11

3107. ***μακάριος makarios***
MATT. 5:3-11; 11:6; 13:16; 16:17; 24:46; **LUKE** 1:45; 6:20-22; 7:23; 10:23; 11:27,28; 12:37,38,43; 14:14,15; 23:29; **JOHN** 13:17; 20:29; **ACTS** 20:35; 26:2; **ROM.** 4:7,8; 14:22; **1 COR.** 7:40; **1 TIM.** 1:11; 6:15; **TITUS** 2:13; **JAMES** 1:12,25; **1 PET.** 3:14; 4:14; **REV.** 1:3; 14:13; 16:15; 19:9; 20:6; 22:7,14

3108. ***μακαρισμός makarismos***
ROM. 4:6,9; **GAL.** 4:15

3109. ***Μακεδονία Makedonia***
ACTS 16:9,10,12; 18:5; 19:21,22; 20:1,3; **ROM.** 15:26; **1 COR.** 16:5; **2 COR.** 1:16; 2:13; 7:5; 8:1; 11:9; **PHIL.** 4:15; **1 THESS.** 1:7,8; 4:10; **1 TIM.** 1:3

3110. ***Μακεδών Makedōn***
ACTS 16:9; 19:29; 27:2; **2 COR.** 9:2,4

3111. ***μάκελλον makellon***
1 COR. 10:25

3112. ***μακράν makran***
MATT. 8:30; **MARK** 12:34; **LUKE** 7:6; 15:20; **JOHN** 21:8; **ACTS** 2:39; 17:27; 22:21; **EPH.** 2:13,17

3113. ***μακρόθεν makrothen***
MATT. 26:58; 27:55; **MARK** 5:6; 8:3; 11:13; 14:54; 15:40; **LUKE** 16:23; 18:13; 22:54; 23:49; **REV.** 18:10,15,17

3114. ***μακροθυμέω makrothumeō***
MATT. 18:26,29; **LUKE** 18:7; **1 COR.** 13:4; **1 THESS.** 5:14; **HEB.** 6:15; **JAMES** 5:7,8; **2 PET.** 3:9

3115. ***μακροθυμία makrothumia***
ROM. 2:4; 9:22; **2 COR.** 6:6; **GAL.** 5:22; **EPH.** 4:2; **COL.** 1:11; 3:12; **1 TIM.** 1:16; **2 TIM.** 3:10; 4:2; **HEB.** 6:12; **JAMES** 5:10; **1 PET.** 3:20; **2 PET.** 3:15

3116. ***μακροθύμως makrothumōs***
ACTS 26:3

3117. ***μακρός makros***
MATT. 23:14; **MARK** 12:40; **LUKE** 15:13; 19:12; 20:47

3118. ***μακροχρόνιος makrochronios***
EPH. 6:3

3119. ***μαλακία malakia***
MATT. 4:23; 9:35; 10:1

3120. ***μαλακός malakos***
MATT. 11:8; **LUKE** 7:25; **1 COR.** 6:9

3121. ***Μαλελεήλ Maleleēl***
LUKE 3:37

3122. ***μάλιστα malista***
ACTS 20:38; 25:26; 26:3; **GAL.** 6:10; **PHIL.** 4:22; **1 TIM.** 4:10; 5:8,17; **2 TIM.** 4:13; **TITUS** 1:10; **PHILE.** 1:16; **2 PET.** 2:10

3123. ***μᾶλλον mallon***
MATT. 6:26,30; 7:11; 10:6,25,28; 18:13; 25:9; 27:24; **MARK** 5:26; 7:36; 9:42; 10:48; 14:31; 15:11; **LUKE** 5:15; 10:20; 11:13; 12:24,28; 18:39; **JOHN** 3:19; 5:18; 12:43; 19:8; **ACTS** 4:19; 5:14,29; 9:22; 20:35; 22:2; 27:11; **ROM.** 5:9,10,15,17; 8:34; 11:12,24; 14:13; **1 COR.** 5:2; 6:7; 7:21; 9:12,15; 12:22; 14:1,5,18; **2 COR.** 2:7; 3:8,9,11; 5:8; 7:7,13; 12:9; **GAL.** 4:9,27; **EPH.** 4:28; 5:4,11; **PHIL.** 1:9,12,23; 2:12; 3:4; **1 THESS.** 4:1,10; **1 TIM.** 1:4; 6:2; **2 TIM.** 3:4; **PHILE.** 1:9,16; **HEB.** 9:14; 10:25; 11:25; 12:9,13,25; **2 PET.** 1:10

3124. ***Μάλχος Malchos***
JOHN 18:10

3125. ***μάμμη mammē***
2 TIM. 1:5

3126. ***μαμμωνᾶς, μαμωνᾶς mammōnas, mamōnas***
MATT. 6:24; **LUKE** 16:9,11,13

3127. ***Μαναήν Manaēn***
ACTS 13:1

3128. ***Μανασσῆς Manassēs***
MATT. 1:10; **REV.** 7:6

3129. ***μανθάνω manthanō***
MATT. 9:13; 11:29; 24:32; **MARK** 13:28; **JOHN** 6:45; 7:15; **ACTS** 23:27; **ROM.** 16:17; **1 COR.** 4:6; 14:31,35; **GAL.** 3:2; **EPH.** 4:20; **PHIL.** 4:9,11; **COL.** 1:7; **1 TIM.** 2:11; 5:4,13; **2 TIM.** 3:7,14; **TITUS** 3:14; **HEB.** 5:8; **REV.** 14:3

3130. ***μανία mania***
ACTS 26:24

3131. ***μάννα manna***
JOHN 6:31,49,58; **HEB.** 9:4; **REV.** 2:17

3132. ***μαντεύομαι manteuomai***
ACTS 16:16

3133. ***μαραίνω marainō***
JAMES 1:11

3134. ***μαράν ἀθά maran atha***
1 COR. 16:22

3135. ***μαργαρίτης margaritēs***
MATT. 7:6; 13:45,46; **1 TIM.** 2:9; **REV.** 17:4; 18:12,16; 21:21

3136. ***Μάρθα Martha***
LUKE 10:38,40,41; **JOHN** 11:1,5,19-21,24,30,39; 12:2

3137. A. ***Μαρία, Μαριάμ Maria, Mariam***
(Mother of Jesus)
MATT. 1:16,18,20; 2:11; 13:55; **MARK** 6:3; **LUKE** 1:27,30,34,38,39,41,46,56; 2:5,16,19,34; **ACTS** 1:14

B. ***Μαρία, Μαριάμ Maria, Mariam***
(Magdalene)
MATT. 27:56,61; 28:1; **MARK** 15:40, 47; 16:1,9; **LUKE** 8:2; 24:10; **JOHN** 19:25; 20:1,11,16,18

C. ***Μαρία Maria***
(Wife of Clopas [Alpheus] and mother of James the Less and Joses)
MATT. 27:56,61; 28:1; **MARK** 15:40,47; 16:1; **LUKE** 24:10; **JOHN** 19:25

D. ***Μαρία, Μαριάμ Maria, Mariam***
(Sister of Lazarus)
LUKE 10:39,42; **JOHN** 11:1,2,19,20,28,31,32,45; 12:3

E. ***Μαρία Maria***
(Mother of John Mark)
ACTS 12:12

F. ***Μαρία Maria***
(Christian woman at Rome)
ROM. 16:6

3138. ***Μάρκος Markos***
ACTS 12:12,25; 15:37,39; **COL.** 4:10; **2 TIM.** 4:11; **PHILE.** 1:24; **1 PET.** 5:13

3139. ***μάρμαρος marmaros***
REV. 18:12

3140. ***μαρτυρέω martureō***
MATT. 23:31; **LUKE** 4:22; 11:48; **JOHN** 1:7,8,15,32,34; 2:25; 3:11,26,28,32; 4:39,44; 5:31-33,36,37,39; 7:7; 8:13,14,18; 10:25; 12:17; 13:21; 15:26,27; 18:23,37; 19:35; 21:24; **ACTS** 6:3; 10:22,43; 13:22; 14:3; 15:8; 16:2; 22:5,12; 23:11; 26:5,22; **ROM.** 3:21; 10:2; **1 COR.** 15:15; **2 COR.** 8:3; **GAL.** 4:15; **COL.** 4:13; **1 THESS.** 2:11; **1 TIM.** 5:10; 6:13; **HEB.** 7:8,17; 10:15; 11:2,4,5,39; **1 JOHN** 1:2; 4:14; 5:6-10; **3 JOHN** 1:3,6,12; **REV.** 1:2; 22:16,20

3141. ***μαρτυρία marturia***
MARK 14:55,56,59; **LUKE** 22:71; **JOHN** 1:7,19; 3:11,32,33; 5:31,32,34,36; 8:13,14,17; 19:35; 21:24; **ACTS** 22:18; **1 TIM.** 3:7; **TITUS** 1:13; **1 JOHN** 5:9-11; **3 JOHN** 1:12; **REV.** 1:2,9; 6:9; 11:7; 12:11,17; 19:10; 20:4

3142. ***μαρτύριον marturion***
MATT. 8:4; 10:18; 24:14; **MARK** 1:44; 6:11; 13:9; **LUKE** 5:14; 9:5; 21:13; **ACTS** 4:33; 7:44; **1 COR.** 1:6; 2:1; **2 COR.** 1:12; **2 THESS.** 1:10; **1 TIM.** 2:6; **2 TIM.** 1:8; **HEB.** 3:5; **JAMES** 5:3; **REV.** 15:5

3143. ***μαρτύρομαι marturomai***
ACTS 20:26; **GAL.** 5:3; **EPH.** 4:17

3144. ***μάρτυς martus***
MATT. 18:16; 26:65; **MARK** 14:63; **LUKE** 24:48; **ACTS** 1:8,22; 2:32; 3:15; 5:32; 6:13; 7:58; 10:39,41; 13:31; 22:15,20; 26:16; **ROM.** 1:9; **2 COR.** 1:23; 13:1; **PHIL.** 1:8; **1 THESS.** 2:5,10; **1 TIM.** 5:19; 6:12; **2 TIM.** 2:2; **HEB.** 10:28; 12:1; **1 PET.** 5:1; **REV.** 1:5; 2:13; 3:14; 11:3; 17:6

3145. ***μασσάομαι massaomai***
REV. 16:10

3146. ***μαστιγόω mastigoō***
MATT. 10:17; 20:19; 23:34; **MARK** 10:34; **LUKE** 18:33; **JOHN** 19:1; **HEB.** 12:6

3147. ***μαστίζω mastizō***
ACTS 22:25

3148. ***μάστιξ mastix***
MARK 3:10; 5:29,34; **LUKE** 7:21; **ACTS** 22:24; **HEB.** 11:36

3149. ***μαστός mastos***
LUKE 11:27; 23:29; **REV.** 1:13

3150. ***ματαιολογία mataiologia***
1 TIM. 1:6

3151. ***ματαιολόγος mataiologos***
TITUS 1:10

3152. ***μάταιος mataios***
ACTS 14:15; **1 COR.** 3:20; 15:17; **TITUS** 3:9; **JAMES** 1:26; **1 PET.** 1:18

3153. ***ματαιότης mataiotēs***
ROM. 8:20; **EPH.** 4:17; **2 PET.** 2:18

3154. ***ματαιόω mataioō***
ROM. 1:21

3155. ***μάτην matēn***
MATT. 15:9; **MARK** 7:7

3156. ***Ματθαῖος Matthaios***
MATT. 9:9; 10:3; **MARK** 3:18; **LUKE** 6:15; **ACTS** 1:13

3157. ***Ματθάν Matthan***
MATT. 1:15

3158. ***Ματθάτ Matthat***
LUKE 3:24,29

3159. ***Ματθίας Matthias***
ACTS 1:23,26

3160. ***Ματταθά Mattatha***
LUKE 3:31

3161. ***Ματταθίας Mattathias***
LUKE 3:25,26

3162. ***μάχαιρα machaira***
MATT. 10:34; 26:47,51,52,55; **MARK** 14:43,47,48; **LUKE** 21:24; 22:36,38,49,52; **JOHN** 18:10,11; **ACTS** 12:2; 16:27; **ROM.** 8:35; 13:4; **EPH.** 6:17; **HEB.** 4:12; 11:34,37; **REV.** 6:4; 13:10,14

3163. ***μάχη machē***
2 COR. 7:5; **2 TIM.** 2:23; **TITUS** 3:9; **JAMES** 4:1

3164. ***μάχομαι machomai***
JOHN 6:52; **ACTS** 7:26; **2 TIM.** 2:24; **JAMES** 4:2

3166. ***μεγαλαυχέω megalaucheō***
JAMES 3:5

3167. ***μεγαλεῖος megaleios***
LUKE 1:49; **ACTS** 2:11

3168. ***μεγαλειότης megaleiotēs***
LUKE 9:43; **ACTS** 19:27; **2 PET.** 1:16

3169. ***μεγαλοπρεπής megaloprepēs***
2 PET. 1:17

3170. ***μεγαλύνω megalunō***
MATT. 23:5; **LUKE** 1:46,58; **ACTS** 5:13; 10:46; 19:17; **2 COR.** 10:15; **PHIL.** 1:20

3171. ***μεγάλως megalōs***
PHIL. 4:10

3172. ***μεγαλωσύνη megalōsunē***
HEB. 1:3; 8:1; **JUDE** 1:25

3173. ***μέγας megas***
MATT. 2:10; 4:16; 5:19,35; 7:27; 8:24,26; 15:28; 20:25,26; 22:36,38; 24:21,24,31; 27:46, 50,60; 28:2,8; **MARK** 1:26; 4:32,37,39,41; 5:7, 11,42; 10:42,43; 13:2; 14:15; 15:34,37; 16:4; **LUKE** 1:15,32,42; 2:9,10; 4:25,33,38; 5:29; 6:49; 7:16; 8:28,37; 9:48; 13:19; 14:16; 16:26; 17:15; 19:37; 21:11,23; 22:12; 23:23,46; 24:52; **JOHN** 6:18; 7:37; 11:43; 19:31; 21:11; **ACTS** 2:20; 4:33; 5:5,11; 6:8; 7:11,57,60; 8:1,2,7-10, 13; 10:11; 11:5,28; 14:10; 15:3; 16:26,28; 19:27, 28,34,35; 23:9; 26:22,24; **ROM.** 9:2; **1 COR.** 9:11; 16:9; **2 COR.** 11:15; **EPH.** 5:32; **1 TIM.** 3:16; 6:6; **2 TIM.** 2:20; **TITUS** 2:13; **HEB.** 4:14; 8:11; 10:21,35; 11:24; 13:20; **JUDE** 1:6; **REV.** 1:10; 2:22; 5:2,12; 6:4,10,12,13,17; 7:2, 10,14; 8:8,10,13; 9:2,14; 10:3; 11:8,11-13,15,17-19; 12:1,3,9,10,12,14; 13:2,5,13,16; 14:2,7-9,15, 18,19; 15:1,3; 16:1,9,12,14,17-19,21; 17:1,5,6, 18; 18:1,2,10,16,18,19,21; 19:1,2,5,17,18; 20:1, 11,12; 21:3,10,12

3174. ***μέγεθος megethos***
EPH. 1:19

3175. ***μεγιστᾶνες megistanes***
MARK 6:21; **REV.** 6:15; 18:23

3176. ***μέγιστος megistos***
2 PET. 1:4

3177. ***μεθερμηνεύω methermēneuō***
MATT. 1:23; **MARK** 5:41; 15:22,34; **JOHN** 1:41; **ACTS** 4:36; 13:8

3178. ***μέθη methē***
LUKE 21:34; **ROM.** 13:13; **GAL.** 5:21

3179. I. ***μεθιστάνω methistanō***
1 COR. 13:2

II. ***μεθίστημι methistēmi***
LUKE 16:4; **ACTS** 13:22; 19:26; **COL.** 1:13

3180. ***μεθοδεία methodeia***
EPH. 4:14; 6:11

3181. ***μεθόριος methorios***
MARK 7:24

3182. ***μεθύσκω methuskō***
LUKE 12:45; **EPH.** 5:18; **1 THESS.** 5:7

3183. ***μέθυσος methusos***
1 COR. 5:11; 6:10

3184. ***μεθύω methuō***
MATT. 24:49; **JOHN** 2:10; **ACTS** 2:15; **1 COR.** 11:21; **1 THESS.** 5:7; **REV.** 17:2,6

3185. ***μεῖζον meizon*** **adv.**
MATT. 20:31

3186. ***μειζότερος meizoteros***
3 JOHN 1:4

3187. ***μείζων meizōn***
MATT. 11:11; 12:6; 13:32; 18:1,4; 23:11,17,19; **MARK** 4:32; 9:34; 12:31; **LUKE** 7:28; 9:46; 12:18; 22:24,26,27; **JOHN** 1:50; 4:12; 5:20,36; 8:53; 10:29; 13:16; 14:12,28; 15:13,20; 19:11; **ROM.** 9:12; **1 COR.** 13:13; 14:5; **HEB.** 6:13,16; 9:11; 11:26; **JAMES** 3:1; 4:6; **2 PET.** 2:11; **1 JOHN** 3:20; 4:4; 5:9

3188. ***μέλαν melan***
2 COR. 3:3; **2 JOHN** 1:12; **3 JOHN** 1:13

3189. ***μέλας melas***
MATT. 5:36; **REV.** 6:5,12

3190. ***Μελεᾶς Meleas***
LUKE 3:31

3191. ***μελετάω meletaō***
MARK 13:11; **ACTS** 4:25; **1 TIM.** 4:15

3192. ***μέλι meli***
MATT. 3:4; **MARK** 1:6; **REV.** 10:9,10

3193. ***μελίσσιος melissios***
LUKE 24:42

3194. ***Μελίτη Melitē***
ACTS 28:1

3195. ***μέλλω mellō***
MATT. 2:13; 3:7; 11:14; 12:32; 16:27; 17:12,22; 20:22; 24:6; **MARK** 10:32; 13:4; **LUKE** 3:7; 7:2; 9:31,44; 10:1; 13:9; 19:4,11; 21:7,36; 22:23; 24:21; **JOHN** 4:47; 6:6,15,71; 7:35,39; 11:51; 12:4,33; 14:22; 18:32; **ACTS** 3:3; 5:35; 11:28; 12:6; 13:34; 16:27; 17:31; 18:14; 19:27; 20:3,7, 13,38; 21:27,37; 22:16,26,29; 23:3,15,20,27,30; 24:15,25; 25:4; 26:2,22,23; 27:2,10,30,33; 28:6; **ROM.** 4:24; 5:14; 8:13,18,38; **1 COR.** 3:22; **GAL.** 3:23; **EPH.** 1:21; **COL.** 2:17; **1 THESS.** 3:4; **1 TIM.** 1:16; 4:8; 6:19; **2 TIM.** 4:1; **HEB.** 1:14; 2:5; 6:5; 8:5; 9:11; 10:1,27; 11:8,20; 13:14; **JAMES** 2:12; **1 PET.** 5:1; **2 PET.** 2:6; **REV.** 1:19; 2:10; 3:2,10,16; 6:11; 8:13; 10:4,7; 12:4,5; 17:8

3196. ***μέλος melos***
MATT. 5:29,30; **ROM.** 6:13,19; 7:5,23; 12:4,5; **1 COR.** 6:15; 12:12,14,18-20,22,25-27; **EPH.** 4:25; 5:30; **COL.** 3:5; **JAMES** 3:5,6; 4:1

3197. ***Μελχί Melchi***
LUKE 3:24,28

3198. ***Μελχισεδέκ Melchisedek***
HEB. 5:6,10; 6:20; 7:1,10,11,15,17,21

3199. ***μέλει melei***
(All impers. forms of μέλω)
MATT. 22:16; **MARK** 4:38; 12:14; **LUKE** 10:40; **JOHN** 10:13; 12:6; **ACTS** 18:17; **1 COR.** 7:21; 9:9; **1 PET.** 5:7

3200. ***μεμβράνα membrana***
2 TIM. 4:13

3201. ***μέμφομαι memphomai***
MARK 7:2; **ROM.** 9:19; **HEB.** 8:8

3202. ***μεμψίμοιρος mempsimoiros***
JUDE 1:16

3203 - 3302 omitted in Strong's *Dictionary of the Greek Testament*

3304. ***μενοῦνγε menounge***
LUKE 11:28; **ROM.** 9:20; 10:18; **PHIL.** 3:8

3305. ***μέντοι mentoi***
JOHN 4:27; 7:13; 12:42; 20:5; 21:4; **2 TIM.** 2:19; **JAMES** 2:8; **JUDE** 1:8

3306. ***μένω menō***
MATT. 10:11; 11:23; 26:38; **MARK** 6:10; 14:34; **LUKE** 1:56; 8:27; 9:4; 10:7; 19:5; 24:29; **JOHN** 1:32,33,38,39; 2:12; 3:36; 4:40; 5:38; 6:27,56; 7:9; 8:31,35; 9:41; 10:40; 11:6; 12:24, 34,46; 14:10,16,17,25; 15:4,5-7,9-11,16; 19:31; 21:22,23; **ACTS** 5:4; 9:43; 16:15; 18:3,20; 20:5, 15,23; 21:7,8; 27:31,41; 28:16,30; **ROM.** 9:11; **1 COR.** 3:14; 7:8,11,20,24,40; 13:13; 15:6; **2 COR.** 3:11,14; 9:9; **PHIL.** 1:25; **1 TIM.** 2:15; **2 TIM.** 2:13; 3:14; 4:20; **HEB.** 7:3,24; 10:34; 12:27; 13:1,14; **1 PET.** 1:23,25; **1 JOHN** 2:6,10,14,17,19,24,27,28; 3:6,9,14,15,17,24; 4:12,13,15,16; **2 JOHN** 1:2,9; **REV.** 17:10

3307. ***μερίζω merizō***
MATT. 12:25,26; **MARK** 3:24-26; 6:41; **LUKE** 12:13; **ROM.** 12:3; **1 COR.** 1:13; 7:17,34; **2 COR.** 10:13; **HEB.** 7:2

3308. ***μέριμνα merimna***
MATT. 13:22; **MARK** 4:19; **LUKE** 8:14; 21:34; **2 COR.** 11:28; **1 PET.** 5:7

3309. ***μεριμνάω merimnaō***
MATT. 6:25,27,28,31,34; 10:19; **LUKE** 10:41; 12:11,22,25,26; **1 COR.** 7:32-34; 12:25; **PHIL.** 2:20; 4:6

3310. ***μερίς meris***
LUKE 10:42; **ACTS** 8:21; 16:12; **2 COR.** 6:15; **COL.** 1:12

3311. ***μερισμός merismos***
HEB. 2:4; 4:12

3312. ***μεριστής meristēs***
LUKE 12:14

3313. ***μέρος meros***
MATT. 2:22; 15:21; 16:13; 24:51; **MARK** 8:10; **LUKE** 11:36; 12:46; 15:12; 24:42; **JOHN** 13:8; 19:23; 21:6; **ACTS** 2:10; 5:2; 19:1,27; 20:2; 23:6,9; **ROM.** 11:25; 15:15,24; **1 COR.** 11:18; 12:27; 13:9,10,12; 14:27; **2 COR.** 1:14; 2:5; 3:10; 9:3; **EPH.** 4:9,16; **COL.** 2:16; **HEB.** 9:5; **1 PET.** 4:16; **REV.** 16:19; 20:6; 21:8; 22:19

3314. ***μεσημβρία mesēmbria***
ACTS 8:26; 22:6

3315. ***μεσιτεύω mesiteuō***
HEB. 6:17

3316. ***μεσίτης mesitēs***
GAL. 3:19,20; **1 TIM.** 2:5; **HEB.** 8:6; 9:15; 12:24

3317. ***μεσονύκτιον mesonuktion***
MARK 13:35; **LUKE** 11:5; **ACTS** 16:25; 20:7

3318. ***Μεσοποταμία Mesopotamia***
ACTS 2:9; 7:2

3319. ***μέσος mesos***
MATT. 10:16; 13:25,49; 14:6,24; 18:2,20; 25:6; **MARK** 3:3; 6:47; 7:31; 9:36; 14:60; **LUKE** 2:46; 4:30,35; 5:19; 6:8; 8:7; 10:3; 17:11; 21:21; 22:27,55; 23:45; 24:36; **JOHN** 1:26; 8:3,9,59; 19:18; 20:19,26; **ACTS** 1:15,18; 2:22; 4:7; 17:22,33; 23:10; 26:13; 27:21,27; **1 COR.** 5:2; 6:5; **2 COR.** 6:17; **PHIL.** 2:15; **COL.** 2:14;

1 THESS. 2:7; **2 THESS.** 2:7; **HEB.** 2:12; **REV.** 1:13; 2:1,7; 4:6; 5:6; 6:6; 7:17; 22:2

3320. ***μεσότοιχον mesotoichon***
EPH. 2:14

3321. ***μεσουράνημα mesouranēma***
REV. 8:13; 14:6; 19:17

3322. ***μεσόω mesoō***
JOHN 7:14

3323. ***Μεσσίας Messias***
JOHN 1:41; 4:25

3324. ***μεστός mestos***
MATT. 23:28; **JOHN** 19:29; 21:11; **ROM.** 1:29; 15:14; **JAMES** 3:8,17; **2 PET.** 2:14

3325. ***μεστόω mestoō***
ACTS 2:13

3327. ***μεταβαίνω metabainō***
MATT. 8:34; 11:1; 12:9; 15:29; 17:20; **LUKE** 10:7; **JOHN** 5:24; 7:3; 13:1; **ACTS** 18:7; **1 JOHN** 3:14

3328. ***μεταβάλλω metaballō***
ACTS 28:6

3329. ***μετάγω metagō***
JAMES 3:3,4

3330. ***μεταδίδωμι metadidōmi***
LUKE 3:11; **ROM.** 1:11; 12:8; **EPH.** 4:28; **1 THESS.** 2:8

3331. ***μετάθεσις metathesis***
HEB. 7:12; 11:5; 12:27

3332. ***μεταίρω metairō***
MATT. 13:53; 19:1

3333. ***μετακαλέω metakaleō***
ACTS 7:14; 10:32; 20:17; 24:25

3334. ***μετακινέω metakineō***
COL. 1:23

3335. ***μεταλαμβάνω metalambanō***
ACTS 2:46; 24:25; 27:33; **2 TIM.** 2:6; **HEB.** 6:7; 12:10

3336. ***μετάληψις metalēpsis***
1 TIM. 4:3

3337. ***μεταλλάσσω, μεταλλάττω metallassō, metallattō***
ROM. 1:25,26

3338. ***μεταμέλομαι metamelomai***
MATT. 21:29,32; 27:3; **2 COR.** 7:8; **HEB.** 7:21

3339. ***μεταμορφόω metamorphoō***
MATT. 17:2; **MARK** 9:2; **ROM.** 12:2; **2 COR.** 3:18

3340. ***μετανοέω metanoeō***
MATT. 3:2; 4:17; 11:20,21; 12:41; **MARK** 1:15; 6:12; **LUKE** 10:13; 11:32; 13:3,5; 15:7,10; 16:30; 17:3,4; **ACTS** 2:38; 3:19; 8:22; 17:30; 26:20; **2 COR.** 12:21; **REV.** 2:5,16,21,22; 3:3,19; 9:20,21; 16:9,11

3341. ***μετάνοια metanoia***
MATT. 3:8,11; 9:13; **MARK** 1:4; 2:17; **LUKE** 3:3,8; 5:32; 15:7; 24:47; **ACTS** 5:31; 11:18; 13:24; 19:4; 20:21; 26:20; **ROM.** 2:4; **2 COR.** 7:9,10; **2 TIM.** 2:25; **HEB.** 6:1,6; 12:17; **2 PET.** 3:9

3342. ***μεταξύ metaxu***
MATT. 18:15; 23:35; **LUKE** 11:51; 16:26; **JOHN** 4:31; **ACTS** 12:6; 13:42; 15:9; **ROM.** 2:15

3343. ***μεταπέμπω metapempō***
ACTS 10:5,22,29; 11:13; 24:24,26; 25:3

3344. ***μεταστρέφω metastrephō***
ACTS 2:20; **GAL.** 1:7; **JAMES** 4:9

3345. ***μετασχηματίζω metaschēmatizō***
1 COR. 4:6; **2 COR.** 11:13-15; **PHIL.** 3:21

3346. ***μετατίθημι metatithēmi***
ACTS 7:16; **GAL.** 1:6; **HEB.** 7:12; 11:5; **JUDE** 1:4

3347. ***μετέπειτα metepeita***
HEB. 12:17

3348. ***μετέχω metechō***
1 COR. 9:10,12; 10:17,21,30; **HEB.** 2:14; 5:13; 7:13

3349. ***μετεωρίζω meteōrizō***
LUKE 12:29

3350. ***μετοικεσία metoikesia***
MATT. 1:11,12,17

3351. ***μετοικίζω metoikizō***
ACTS 7:4,43

3352. ***μετοχή metochē***
2 COR. 6:14

3353. ***μέτοχος metochos***
LUKE 5:7; **HEB.** 1:9; 3:1,14; 6:4; 12:8

3354. ***μετρέω metreō***
MATT. 7:2; **MARK** 4:24; **LUKE** 6:38; **2 COR.** 10:12; **REV.** 11:1,2; 21:15-17

3355. ***μετρητής metrētēs***
JOHN 2:6

3356. ***μετριοπαθέω metriopatheō***
HEB. 5:2

3357. ***μετρίως metriōs***
ACTS 20:12

3358. ***μέτρον metron***
MATT. 7:2; 23:32; **MARK** 4:24; **LUKE** 6:38; **JOHN** 3:34; **ROM.** 12:3; **2 COR.** 10:13; **EPH.** 4:7,13,16; **REV.** 21:17

3359. ***μέτωπον metōpon***
REV. 7:3; 9:4; 13:16; 14:1,9; 17:5; 20:4; 22:4

3360. ***μέχρι, μέχρις mechri, mechris***
MATT. 11:23; 13:30; 28:15; **MARK** 13:30; **ACTS** 10:30; 20:7; **ROM.** 5:14; 15:19; **EPH.** 4:13; **PHIL.** 2:8,30; **1 TIM.** 6:14; **2 TIM.** 2:9; **HEB.** 3:6,14; 9:10; 12:4

3362. ***ἐάν μή ean mē***
MATT. 5:20; 6:15; 10:13,14; 11:6; 12:29; 18:3, 16,35; 26:42; **MARK** 3:27; 4:22; 7:3,4; 10:15, 30; **LUKE** 7:23; 13:3,5; 18:17; **JOHN** 3:2,3,5, 27; 4:48; 5:19; 6:44,53,65; 7:51; 8:24; 12:24,47; 13:8; 15:4,6; 16:7; 20:25; **ACTS** 8:31; 15:1; 27:31; **ROM.** 10:15; 11:23; **1 COR.** 8:8; 9:16; 14:6,7,9,11,28; 15:36; **GAL.** 2:16; **2 THESS.** 2:3; **2 TIM.** 2:5; **JAMES** 2:17; **1 JOHN** 3:21; **REV.** 2:5,22; 3:3

3363. ***ἵνα μή hina mē***
MATT. 7:1; 12:16; 17:27; 24:20; 26:5,41; **MARK** 3:9,12; 5:10; 13:18; 14:38; **LUKE** 8:12,31; 9:45; 16:28; 18:5; 22:32,46; **JOHN** 3:15,20; 4:15; 5:14; 6:12,50; 7:23; 12:35,40,42, 46; 16:1; 18:28,36; 19:31; **ACTS** 2:25; 4:17; 5:26; 24:4; **ROM.** 11:25; 15:20; **1 COR.** 1:15, 17; 4:6; 7:5; 8:13; 9:12; 11:32,34; 12:25; 16:2; **2 COR.** 1:9; 2:3,5,11; 6:3; 9:3,4; 10:9; 12:7; **GAL.** 5:17; 6:12; **EPH.** 2:9; **PHIL.** 2:27; **COL.** 2:4; 3:21; **1 THESS.** 4:13; **1 TIM.** 3:6,7; 6:1; **TITUS** 2:5; 3:14; **PHILE.** 1:14,19; **HEB.** 3:13; 4:11; 6:12; 11:28,40; 12:3,13; **JAMES** 5:9,12; **2 PET.** 3:17; **1 JOHN** 2:1; **2 JOHN** 1:8; **REV.** 7:1; 9:4,5,20; 11:6; 13:17; 16:15; 18:4; 20:3

3364. ***οὐ μή ou mē***
MATT. 5:18,20,26; 10:23,42; 13:14; 15:6; 16:22,28; 18:3; 23:39; 24:2,21,34,35; 26:29,35; **MARK** 9:1,41; 10:15; 13:2,19,30,31; 14:25,31; 16:18; **LUKE** 1:15; 6:37; 9:27; 10:19; 12:59; 13:35; 18:7,17,30; 21:18,32,33; 22:16,18,34,67, 68; **JOHN** 4:14,48; 6:35,37; 8:12,51,52; 10:5,28; 11:26,56; 13:8,38; 18:11; 20:25; **ACTS** 13:41; 28:26; **ROM.** 4:8; **1 COR.** 8:13; **GAL.** 4:30; 5:16; **1 THESS.** 4:15; 5:3; **HEB.** 8:11,12; 10:17; **1 PET.** 2:6; **2 PET.** 1:10; **REV.** 2:11; 3:3,5,12; 15:4; 18:7,14,21-23; 21:25,27

3365. ***μηδαμῶς mēdamōs***
ACTS 10:14; 11:8

3366. ***μηδέ mēde***
MATT. 6:25; 7:6; 10:9,10,14; 22:29; 23:10;

24:20; **MARK** 2:2; 6:11; 8:26; 12:24; 13:11,15; **LUKE** 3:14; 10:4; 12:22,47; 14:12; 16:26; 17:23; **JOHN** 4:15; 14:27; **ACTS** 4:18; 21:21; 23:8; **ROM.** 6:13; 9:11; 14:21; **1 COR.** 5:8,11; 10:7-10; **2 COR.** 4:2; **EPH.** 5:3; **COL.** 2:21; **2 THESS.** 3:10; **1 TIM.** 1:4; 5:22; 6:17; **2 TIM.** 1:8; **HEB.** 12:5; **1 PET.** 3:14; 5:2,3; **1 JOHN** 2:15; 3:18

3367. ***μηδείς mēdeis***
MATT. 8:4; 9:30; 16:20; 17:9; 27:19; **MARK** 1:44; 5:26,43; 6:8; 7:36; 8:30; 9:9; 11:14; **LUKE** 3:13,14; 4:35; 5:14; 6:35; 8:56; 9:3,21; 10:4; **JOHN** 8:10; **ACTS** 4:17,21; 8:24; 9:7; 10:20,28; 11:12,19; 13:28; 15:28; 16:28; 19:36,40; 21:25; 23:14,22,29; 24:23; 25:17,25; 27:33; 28:6,18; **ROM.** 12:17; 13:8; **1 COR.** 1:7; 3:18,21; 10:24, 25,27; **2 COR.** 6:3,10; 7:9; 11:5; 13:7; **GAL.** 6:3,17; **EPH.** 5:6; **PHIL.** 1:28; 2:3; 4:6; **COL.** 2:18; **1 THESS.** 3:3; 4:12; **2 THESS.** 2:3; 3:11; **1 TIM.** 4:12; 5:14,21,22; 6:4; **TITUS** 2:8,15; 3:2,13; **HEB.** 10:2; **JAMES** 1:4,6,13; **1 PET.** 3:6; **1 JOHN** 3:7; **3 JOHN** 1:7; **REV.** 2:10; 3:11

3368. ***μηδέποτε mēdepote***
2 TIM. 3:7

3369. ***μηδέπω mēdepō***
HEB. 11:7

3370. ***Μῆδος Mēdos***
ACTS 2:9

3371. ***μηκέτι mēketi***
MATT. 21:19; **MARK** 1:45; 2:2; 9:25; 11:14; **JOHN** 5:14; 8:11; **ACTS** 4:17; 13:34; 25:24; **ROM.** 6:6; 14:13; 15:23; **2 COR.** 5:15; **EPH.** 4:14,17,28; **1 THESS.** 3:1,5; **1 TIM.** 5:23; **1 PET.** 4:2

3372. ***μῆκος mēkos***
EPH. 3:18; **REV.** 21:16

3373. ***μηκύνω mēkunō***
MARK 4:27

3374. ***μηλωτή mēlōtē***
HEB. 11:37

3375. ***μήν mēn*** **particle**
HEB. 6:14

3376. ***μήν mēn***
LUKE 1:24,26,36,56; 4:25; **ACTS** 7:20; 18:11; 19:8; 20:3; 28:11; **GAL.** 4:10; **JAMES** 5:17; **REV.** 9:5,10,15; 11:2; 13:5; 22:2

3377. ***μηνύω mēnuō***
LUKE 20:37; **JOHN** 11:57; **ACTS** 23:30; **1 COR.** 10:28

3378. ***μὴ οὐ mē ou***
ROM. 10:18,19; **1 COR.** 9:4,5; 11:22

3379. ***μήποτε, μή ποτε mēpote, mē pote***
MATT. 4:6; 5:25; 7:6; 13:15,29; 15:32; 25:9; 27:64; **MARK** 4:12; 14:2; **LUKE** 3:15; 4:11; 12:58; 14:8,12,29; 21:34; **JOHN** 7:26; **ACTS** 5:39; 28:27; **2 TIM.** 2:25; **HEB.** 2:1; 3:12; 4:1; 9:17

3380. ***μήπω mēpō***
ROM. 9:11; **HEB.** 9:8

3381. ***μήπως, μή πως mēpōs, mē pōs***
ACTS 27:29; **ROM.** 11:21; **1 COR.** 8:9; 9:27; **2 COR.** 2:7; 9:4; 11:3; 12:20; **GAL.** 2:2; 4:11; **1 THESS.** 3:5

3382. ***μηρός mēros***
REV. 19:16

3383. ***μήτε mēte***
MATT. 5:34-36; 11:18; **MARK** 3:20; **LUKE** 7:33; 9:3; **ACTS** 23:8,12,21; 27:20; **EPH.** 4:27; **2 THESS.** 2:2; **1 TIM.** 1:7; **HEB.** 7:3; **JAMES** 5:12; **REV.** 7:1,3

3384. ***μήτηρ mētēr***
MATT. 1:18; 2:11,13,14,20,21; 10:35,37; 12:46-50; 13:55; 14:8,11; 15:4-6; 19:5,12,19,29; 20:20; 27:56; **MARK** 3:31-35; 5:40; 6:24,28; 7:10-12; 10:7,19,29,30; 15:40; **LUKE** 1:15,43,60; 2:33, 34,43,48,51; 7:12,15; 8:19-21,51; 12:53; 14:26; 18:20; **JOHN** 2:1,3,5,12; 3:4; 6:42; 19:25-27; **ACTS** 1:14; 3:2; 12:12; 14:8; **ROM.** 16:13; **GAL.** 1:15; 4:26; **EPH.** 5:31; 6:2; **1 TIM.** 5:2; **2 TIM.** 1:5; **REV.** 17:5

3385. ***μήτι mēti***
MATT. 7:16; 12:23; 26:22,25; **MARK** 4:21; 14:19; **LUKE** 6:39; **JOHN** 4:29; 7:31; 8:22; 18:35; **ACTS** 10:47; **2 COR.** 1:17; **JAMES** 3:11

3386. ***μήτι γε mēti ge***
1 COR. 6:3

3387. ***μήτις, μή τις mētis, mē tis***
JOHN 4:33; 7:48; 21:5; **2 COR.** 12:18

3388. ***μήτρα mētra***
LUKE 2:23; **ROM.** 4:19

3389. ***μητραλώας mētralōas***
1 TIM. 1:9

3391. ***μία mia***
MATT. 5:18,19,36; 17:4; 19:5,6; 20:12; 21:19; 24:41; 26:40,69; 28:1; **MARK** 9:5; 10:8; 12:42; 14:37,66; 16:2; **LUKE** 5:12,17; 8:22; 9:33; 13:10; 14:18; 15:8; 16:17; 17:22,34,35; 20:1; 22:59; 24:1; **JOHN** 10:16; 20:1,19; **ACTS** 4:32; 12:10; 19:34; 20:7; 21:7; 24:21; 28:13; **1 COR.** 6:16; 10:8; 16:2; **2 COR.** 11:24; **GAL.** 4:24; **EPH.** 4:4,5; 5:31; **PHIL.** 1:27; **1 TIM.** 3:2,12; **TITUS** 1:6; 3:10; **HEB.** 10:12,14; 12:16; **2 PET.** 3:8; **REV.** 6:1; 9:12,13; 13:3; 17:12,13,17; 18:8,10,17,19

3392. ***μιαίνω miainō***
JOHN 18:28; **TITUS** 1:15; **HEB.** 12:15; **JUDE** 1:8

3393. ***μίασμα miasma***
2 PET. 2:20

3394. ***μιασμός miasmos***
2 PET. 2:10

3395. ***μίγμα migma***
JOHN 19:39

3396. ***μίγνυμι mignumi***
MATT. 27:34; **LUKE** 13:1; **REV.** 8:7; 15:2

3397. ***μικρόν mikron*** **subst.**
MATT. 26:39,73; **MARK** 14:35,70; **JOHN** 13:33; 14:19; 16:16-19

3398. I. ***μικρός mikros***
MATT. 10:42; 18:6,10,14; **MARK** 9:42; 15:40; **LUKE** 12:32; 17:2; 19:3; **JOHN** 7:33; 12:35; **ACTS** 8:10; 26:22; **1 COR.** 5:6; **2 COR.** 11:1, 16; **GAL.** 5:9; **HEB.** 8:11; 10:37; **JAMES** 3:5; **REV.** 3:8; 6:11; 11:18; 13:16; 19:5,18; 20:3,12

II. ***μικρότερος mikroteros***
MATT. 11:11; 13:32; **MARK** 4:31; **LUKE** 7:28; 9:48

3399. ***Μίλητος Milētos***
ACTS 20:15,17; **2 TIM.** 4:20

3400. ***μίλιον milion***
MATT. 5:41

3401. ***μιμέομαι mimeomai***
2 THESS. 3:7,9; **HEB.** 13:7; **3 JOHN** 1:11

3402. ***μιμητής mimētēs***
1 COR. 4:16; 11:1; **EPH.** 5:1; **1 THESS.** 1:6; 2:14; **HEB.** 6:12; **1 PET.** 3:13

3403. ***μιμνήσκω mimnēskō***
HEB. 2:6; 13:3

3404. ***μισέω miseō***
MATT. 5:43,44; 6:24; 10:22; 24:9,10; **MARK** 13:13; **LUKE** 1:71; 6:22,27; 14:26; 16:13; 19:14; 21:17; **JOHN** 3:20; 7:7; 12:25; 15:18,19, 23-25; 17:14; **ROM.** 7:15; 9:13; **EPH.** 5:29; **TITUS** 3:3; **HEB.** 1:9; **1 JOHN** 2:9,11; 3:13,15; 4:20; **JUDE** 1:23; **REV.** 2:6,15; 17:16; 18:2

3405. ***μισθαποδοσία misthapodosia***
HEB. 2:2; 10:35; 11:26

3406. ***μισθαποδότης misthapodotēs***
HEB. 11:6

3407. ***μίσθιος misthios***
LUKE 15:17,19

3408. ***μισθός misthos***
MATT. 5:12,46; 6:1,2,5,16; 10:41,42; 20:8; **MARK** 9:41; **LUKE** 6:23,35; 10:7; **JOHN** 4:36; **ACTS** 1:18; **ROM.** 4:4; **1 COR.** 3:8,14; 9:17,18;

1 TIM. 5:18; **JAMES** 5:4; **2 PET.** 2:13,15; **2 JOHN** 1:8; **JUDE** 1:11; **REV.** 11:18; 22:12

3409. ***μισθόω misthoō***
MATT. 20:1,7

3410. ***μίσθωμα misthōma***
ACTS 28:30

3411. ***μισθωτός misthōtos***
MARK 1:20; **JOHN** 10:12,13

3412. ***Μιτυλήνη Mitulēnē***
ACTS 20:14

3413. ***Μιχαήλ Michaēl***
JUDE 1:9; **REV.** 12:7

3414. ***μνᾶ mna***
LUKE 19:13,16,18,20,24,25

3415. ***μνάομαι mnaomai***
MATT. 5:23; 26:75; 27:63; **LUKE** 1:54,72; 16:25; 23:42; 24:6,8; **JOHN** 2:17,22; 12:16; **ACTS** 10:31; 11:16; **1 COR.** 11:2; **2 TIM.** 1:4; **HEB.** 8:12; 10:17; **2 PET.** 3:2; **JUDE** 1:17; **REV.** 16:19

3416. ***Μνάσων Mnasōn***
ACTS 21:16

3417. ***μνεία mneia***
ROM. 1:9; **EPH.** 1:16; **PHIL.** 1:3; **1 THESS.** 1:2; 3:6; **2 TIM.** 1:3; **PHILE.** 1:4

3418. ***μνῆμα mnēma***
MARK 5:5; **LUKE** 8:27; 23:53; 24:1; **ACTS** 2:29; 7:16; **REV.** 11:9

3419. ***μνημεῖον mnēmeion***
MATT. 8:28; 23:29; 27:52,53,60; 28:8; **MARK** 5:2,3; 6:29; 15:46; 16:2,3,5,8; **LUKE** 11:44,47, 48; 23:55; 24:2,9,12,22,24; **JOHN** 5:28; 11:17, 31,38; 12:17; 19:41,42; 20:1-4,6,8,11; **ACTS** 13:29

3420. ***μνήμη mnēmē***
2 PET. 1:15

3421. ***μνημονεύω mnēmoneuō***
MATT. 16:9; **MARK** 8:18; **LUKE** 17:32; **JOHN** 15:20; 16:4,21; **ACTS** 20:31,35; **GAL.** 2:10; **EPH.** 2:11; **COL.** 4:18; **1 THESS.** 1:3; 2:9; **2 THESS.** 2:5; **2 TIM.** 2:8; **HEB.** 11:15,22; 13:7; **REV.** 2:5; 3:3; 18:5

3422. ***μνημόσυνον mnēmosunon***
MATT. 26:13; **MARK** 14:9; **ACTS** 10:4

3423. ***μνηστεύω mnēsteuō***
MATT. 1:18; **LUKE** 1:27; 2:5

3424. ***μογιλάλος mogilalos***
MARK 7:32

3425. ***μόγις mogis***
LUKE 9:39

3426. ***μόδιος modios***
MATT. 5:15; 4:21; **LUKE** 11:33

3428. ***μοιχαλίς moichalis***
MATT. 12:39; 16:4; **MARK** 8:38; **ROM.** 7:3; **JAMES** 4:4; **2 PET.** 2:14

3429. ***μοιχάω moichaō***
MATT. 5:32; 19:9; **MARK** 10:11,12

3430. ***μοιχεία moicheia***
MATT. 15:19; **MARK** 7:21; **JOHN** 8:3; **GAL.** 5:19

3431. ***μοιχεύω moicheuō***
MATT. 5:27,28; 19:18; **MARK** 10:19; **LUKE** 16:18; 18:20; **JOHN** 8:4; **ROM.** 2:22; 13:9; **JAMES** 2:11; **REV.** 2:22

3432. ***μοιχός moichos***
LUKE 18:11; **1 COR.** 6:9; **HEB.** 13:4; **JAMES** 4:4

3433. ***μόλις molis***
ACTS 14:18; 27:7,8,16; **ROM.** 5:7; **1 PET.** 4:18

3434. ***Μολόχ Moloch***
ACTS 7:43

3435. ***μολύνω molunō***
1 COR. 8:7; **REV.** 3:4; 14:4

3436. ***μολυσμός molusmos***
2 COR. 7:1

3437. ***μομφή momphē***
COL. 3:13

3438. ***μονή monē***
JOHN 14:2,23

3439. ***μονογενής monogenēs***
LUKE 7:12; 8:42; 9:38; **JOHN** 1:14,18; 3:16, 18; **HEB.** 11:17; **1 JOHN** 4:9

3440. ***μόνον monon*** **adv.**
MATT. 5:47; 8:8; 9:21; 10:42; 14:36; 21:19,21; **MARK** 5:36; 6:8; **LUKE** 8:50; **JOHN** 5:18; 11:52; 12:9; 13:9; 17:20; **ACTS** 8:16; 11:19; 18:25; 19:26,27; 21:13; 26:29; 27:10; **ROM.** 1:32; 3:29; 4:12,16,23; 5:3,11; 8:23; 9:10,24; 13:5; **1 COR.** 7:39; 15:19; **2 COR.** 7:7; 8:10,19, 21; 9:12; **GAL.** 1:23; 2:10; 3:2; 4:18; 5:13; 6:12; **EPH.** 1:21; **PHIL.** 1:27,29; 2:12,27; **1 THESS.** 1:5,8; 2:8; **2 THESS.** 2:7; **1 TIM.** 5:13; **2 TIM.** 2:20; 4:8; **HEB.** 9:10; 12:26; **JAMES** 1:22; 2:24; **1 PET.** 2:18; **1 JOHN** 2:2; 5:6

3441. ***μόνος monos***
MATT. 4:4,10; 12:4; 14:23; 17:8; 18:15; 24:36; **MARK** 6:47; 9:2,8; **LUKE** 4:4,8; 5:21; 6:4; 9:36; 10:40; 24:12,18; **JOHN** 5:44; 6:15,22; 8:9, 16,29; 12:24; 16:32; 17:3; **ROM.** 11:3; 16:4,27; **1 COR.** 9:6; 14:36; **GAL.** 6:4; **PHIL.** 4:15; **COL.** 4:11; **1 THESS.** 3:1; **1 TIM.** 1:17; 6:15, 16; **2 TIM.** 4:11; **HEB.** 9:7; **2 JOHN** 1:1; **JUDE** 1:4,25; **REV.** 9:4; 15:4

3442. ***μονόφθαλμος monophthalmos***
MATT. 18:9; **MARK** 9:47

3443. ***μονόω monoō***
1 TIM. 5:5

3444. ***μορφή morphē***
MARK 16:12; **PHIL.** 2:6,7

3445. ***μορφόω morphoō***
GAL. 4:19

3446. ***μόρφωσις morphōsis***
ROM. 2:20; **II TIM** 3:5

3447. ***μοσχοποιέω moschopoieō***
ACTS 7:41

3448. ***μόσχος moschos***
LUKE 15:23,27,30; **HEB.** 9:12,19; **REV.** 4:7

3449. ***μόχθος mochthos***
2 COR. 11:27; **1 THESS.** 2:9; **2 THESS.** 3:8

3451. ***μουσικός mousikos***
REV. 18:22

3452. ***μυελός muelos***
HEB. 4:12

3453. ***μυέω mueō***
PHIL. 4:12

3454. ***μῦθος muthos***
1 TIM. 1:4; 4:7; **2 TIM.** 4:4; **TITUS** 1:14; **2 PET.** 1:16

3455. ***μυκάομαι mukaomai***
REV. 10:3

3456. ***μυκτηρίζω muktērizō***
GAL. 6:7

3457. ***μυλικός mulikos***
MARK 9:42

3458. ***μύλος mulos***
MATT. 18:6; **LUKE** 17:2; **REV.** 18:21,22

3459. ***μύλων mulōn***
MATT. 24:41

3460. ***Μύρα Mura***
ACTS 27:5

3461. ***μυριάς murias***
LUKE 12:1; **ACTS** 19:19; 21:20; **HEB.** 12:22; **JUDE** 1:14; **REV.** 5:11; 9:16

3462. ***μυρίζω murizō***
MARK 14:8

3463. ***μυρίος murios***
MATT. 18:24; **1 COR.** 4:15; 14:19

3464. ***μύρον muron***
MATT. 26:7,9,12; **MARK** 14:3,4; **LUKE** 7:37,38,46; 23:56; **JOHN** 11:2; 12:3,5; **REV.** 18:13

3465. ***Μυσία Musia***
ACTS 16:7,8

3466. ***μυστήριον mustērion***
MATT. 13:11; **MARK** 4:11; **LUKE** 8:10; **ROM.** 11:25; 16:25; **1 COR.** 2:7; 4:1; 13:2; 14:2; 15:51; **EPH.** 1:9; 3:3,4,9; 5:32; 6:19; **COL.** 1:26,27; 2:2; 4:3; **2 THESS.** 2:7; **1 TIM.** 3:9,16; **REV.** 1:20; 10:7; 17:5,7

3467. ***μυωπάζω muōpazō***
2 PET. 1:9

3468. ***μώλωψ mōlōps***
1 PET. 2:24

3469. ***μωμάομαι mōmaomai***
2 COR. 6:3; 8:20

3470. ***μῶμος mōmos***
2 PET. 2:13

3471. ***μωραίνω mōrainō***
MATT. 5:13; **LUKE** 14:34; **ROM.** 1:22; **1 COR.** 1:20

3472. ***μωρία mōria***
1 COR. 1:18,21,23; 2:14; 3:19

3473. ***μωρολογία mōrologia***
EPH. 5:4

3474. ***μωρός mōros***
MATT. 5:22; 7:26; 23:17,19; 25:2,3,8; **1 COR.** 1:25,27; 3:18; 4:10; **2 TIM.** 2:23; **TITUS** 3:9

3475. I. ***Μωσεύς Mōseus***
MATT. 23:2; **MARK** 9:4,5; 12:26; **LUKE** 2:22; 9:33; 16:29,31; 24:27,44; **JOHN** 1:17; 7:22,23; 9:28; **ACTS** 13:39; 21:21; 28:23; **ROM.** 5:14; **1 COR.** 9:9; **2 COR.** 3:7; **HEB.** 3:16; 10:28; **JUDE** 1:9; **REV.** 15:3

II. ***Μωσῆς Mōsēs***
MATT. 8:4; 17:3,4; 19:7,8; 22:24; **MARK** 1:44; 7:10; 10:3,4; 12:19; **LUKE** 5:14; 9:30; 20:28,37; **JOHN** 1:45; 3:14; 5:45,46; 6:32; 7:19,22; 8:5; 9:29; **ACTS** 3:22; 6:11; 7:20,22,29,31,32,40,44; 15:21; 26:22; **ROM.** 9:15; 10:5,19; **1 COR.** 10:2; **2 COR.** 3:13,15; **HEB.** 3:2, 3,5; 7:14; 8:5; 11:23,24; 12:21

III. ***Μωϋσεύς Mōuseus***
ACTS 15:1,5; **2 TIM.** 3:8; **HEB.** 9:19

IV. ***Μωϋσῆς Mōusēs***
ACTS 6:14; 7:35,37

N

3476. ***Ναασσών Naassōn***
MATT. 1:4; **LUKE** 3:32

3477. ***Ναγγαί Naggai***
LUKE 3:25

3478. ***Ναζαρέτ, Ναζαρέθ Nazaret, Nazareth***
MATT. 2:23; 4:13; 21:11; **MARK** 1:9; **LUKE** 1:26; 2:4,39,51; 4:16; **JOHN** 1:45,46; **ACTS** 10:38

3479. ***Ναζαρηνός Nazarēnos***
MARK 1:24; 14:67; 16:6; **LUKE** 4:34

3480. ***Ναζωραῖος Nazōraios***
MATT. 2:23; 26:71; **MARK** 10:47; **LUKE** 18:37; 24:19; **JOHN** 18:5,7; 19:19; **ACTS** 2:22; 3:6; 4:10; 6:14; 22:8; 24:5; 26:9

3481. ***Ναθάν Nathan***
LUKE 3:31

3482. ***Ναθαναήλ Nathanaēl***
JOHN 1:45-49; 21:2

3483. *ναί nai*
MATT. 5:37; 9:28; 11:9,26; 13:51; 15:27; 17:25; 21:16; **MARK** 7:28; **LUKE** 7:26; 10:21; 11:51; 12:5; **JOHN** 11:27; 21:15,16; **ACTS** 5:8; 22:27; **ROM.** 3:29; **2 COR.** 1:17-20; **PHILE.** 1:20; **JAMES** 5:12; **REV.** 1:7; 14:13; 16:7; 22:20

3484. *Naΐν Nain*
LUKE 7:11

3485. *ναός naos*
MATT. 23:16,17,21,35; 26:61; 27:5,40,51; **MARK** 14:58; 15:29,38; **LUKE** 1:9,21,22; 23:45; **JOHN** 2:19-21; **ACTS** 7:48; 17:24; 19:24; **1 COR.** 3:16,17; 6:19; **2 COR.** 6:16; **EPH.** 2:21; **2 THESS.** 2:4; **REV.** 3:12; 7:15; 11:1,2,19; 14:15,17; 15:5,6,8; 16:1,17; 21:22

3486. *Ναούμ Naoum*
LUKE 3:25

3487. *νάρδος nardos*
MARK 14:3; **JOHN** 12:3

3488. *Νάρκισσος Narkissos*
ROM. 16:11

3489. *ναυαγέω nauageō*
2 COR. 11:25; **1 TIM.** 1:19

3490. *ναύκληρος nauklēros*
ACTS 27:11

3491. *ναῦς naus*
ACTS 27:41

3492. *ναύτης nautēs*
ACTS 27:27,30; **REV.** 18:17

3493. *Ναχώρ Nachōr*
LUKE 3:34

3494. *νεανίας neanias*
ACTS 7:58; 20:9; 23:17,18,22

3495. *νεανίσκος neaniskos*
MATT. 19:20,22; **MARK** 14:51; 16:5; **LUKE** 7:14; **ACTS** 2:17; 5:10; **1 JOHN** 2:13,14

3496. *Νεάπολις neapolis*
ACTS 16:11

3497. *Νεεμάν Neeman*
LUKE 4:27

3498. *νεκρός nekros*
MATT. 8:22; 10:8; 11:5; 14:2; 17:9; 22:31,32; 23:27; 27:64; 28:4,7; **MARK** 6:14,16; 9:9,10,26; 12:25-27; **LUKE** 7:15,22; 9:7,60; 15:24,32; 16:30,31; 20:35,37,38; 24:5,46; **JOHN** 2:22; 5:21,25; 12:1,9,17; 20:9; 21:14; **ACTS** 3:15; 4:2,10; 5:10; 10:41,42; 13:30,34; 17:3,31,32; 20:9; 23:6; 24:15,21; 26:8,23; 28:6; **ROM.** 1:4; 4:17,24; 6:4,9,11,13; 7:4,8; 8:10,11; 10:7,9; 11:15; 14:9; **1 COR.** 15:12,13,15, 16,20,21, 29,32,35,42,52; **2 COR.** 1:9; **GAL.** 1:1; **EPH.** 1:20; 2:1,5; 5:14; **PHIL.** 3:11; **COL.** 1:18; 2:12,13; **1 THESS.** 1:10; 4:16; **2 TIM.** 2:8; 4:1; **HEB.** 6:1,2; 9:14,17; 11:19,35; 13:20; **JAMES** 2:17,20,26; **1 PET.** 1:3,21; 4:5,6; **REV.** 1:5,17,18; 2:8; 3:1; 11:18; 14:13; 16:3; 20:5, 12,13

3499. *νεκρόω nekroō*
ROM. 4:19; **COL.** 3:5; **HEB.** 11:12

3500. *νέκρωσις nekrōsis*
ROM. 4:19; **2 COR.** 4:10

3501. **I.** *νέος neos*
MATT. 9:17; **MARK** 2:22; **LUKE** 5:37-39; **1 COR.** 5:7; **COL.** 3:10; **TITUS** 2:4; **HEB.** 12:24

II. *νεώτερος neōteros*
(Compar. of νέος)
LUKE 15:12,13; 22:26; **JOHN** 21:18; **ACTS** 5:6; **1 TIM.** 5:1,2,11,14; **TITUS** 2:6; **1 PET.** 5:5

3502. *νεοσσός neossos*
LUKE 2:24

3503. *νεότης neotēs*
MATT. 19:20; **MARK** 10:20; **LUKE** 18:21; **ACTS** 26:4; **1 TIM.** 4:12

3504. *νεόφυτος neophutos*
1 TIM. 3:6

3506. ***νεύω neuō***
JOHN 13:24; **ACTS** 24:10

3507. ***νεφέλη nephelē***
MATT. 17:5; 24:30; 26:64; **MARK** 9:7; 13:26; 14:62; **LUKE** 9:34,35; 12:54; 21:27; **ACTS** 1:9; **1 COR.** 10:1,2; **1 THESS.** 4:17; **2 PET.** 2:17; **JUDE** 1:12; **REV.** 1:7; 10:1; 11:12; 14:14-16

3508. ***Νεφθαλείμ Nephthaleim***
MATT. 4:13,15; **REV.** 7:6

3509. ***νέφος nephos***
HEB. 12:1

3510. ***νεφρός nephros***
REV. 2:23

3511. ***νεωκόρος neōkoros***
ACTS 19:35

3512. ***νεωτερικός neōterikos***
2 TIM. 2:22

3513. ***νή nē***
1 COR. 15:31

3514. ***νήθω nēthō***
MATT. 6:28; **LUKE** 12:27

3515. ***νηπιάζω nēpiazō***
1 COR. 14:20

3516. ***νήπιος nēpios***
MATT. 11:25; 21:16; **LUKE** 10:21; **ROM.** 2:20; **1 COR.** 3:1; 13:11; **GAL.** 4:1,3; **EPH.** 4:14; **HEB.** 5:13

3517. ***Νηρεύς Nēreus***
ROM. 16:15

3518. ***Νηρί Nēri***
LUKE 3:27

3519. ***νησίον nēsion***
ACTS 27:16

3520. ***νῆσος nēsos***
ACTS 13:6; 27:26; 28:1,7,9,11; **REV.** 1:9; 6:14; 16:20

3521. ***νηστεία nēsteia***
MATT. 17:21; **MARK** 9:29; **LUKE** 2:37; **ACTS** 14:23; 27:9; **1 COR.** 7:5; **2 COR.** 6:5; 11:27

3522. ***νηστεύω nēsteuō***
MATT. 4:2; 6:16-18; 9:14,15; **MARK** 2:18-20; **LUKE** 5:33-35; 18:12; **ACTS** 10:30; 13:2,3

3523. ***νῆστις nēstis***
MATT. 15:32; **MARK** 8:3

3524. ***νηφάλεος, νηφάλιος nēphaleos, nēphalios***
1 TIM. 3:2,11; **TITUS** 2:2

3525. ***νήφω nēphō***
1 THESS. 5:6,8; **2 TIM.** 4:5; **1 PET.** 1:13; 4:7; 5:8

3526. ***Νίγερ Niger***
ACTS 13:1

3527. ***Νικάνωρ Nikanōr***
ACTS 6:5

3528. ***νικάω nikaō***
LUKE 11:22; **JOHN** 16:33; **ROM.** 3:4; 12:21; **1 JOHN** 2:13,14; 4:4; 5:4,5; **REV.** 2:7,11,17,26; 3:5,12,21; 5:5; 6:2; 11:7; 12:11; 13:7; 15:2; 17:14; 21:7

3529. ***νίκη nikē***
1 JOHN 5:4

3530. ***Νικόδημος Nikodēmos***
JOHN 3:1,4,9; 7:50; 19:39

3531. ***Νικολαΐτης Nikolaitēs***
REV. 2:6,15

3532. ***Νικόλαος Nikolaos***
ACTS 6:5

3533. ***Νικόπολις Nikopolis***
TITUS 3:12

3534. ***νῖκος nikos***
MATT. 12:20; **1 COR.** 15:54,55,57

3535. ***Νινευΐ Nineui***
LUKE 11:32

3536. ***Νινευΐτης Nineuitēs***
MATT. 12:41; **LUKE** 11:30

3537. ***νιπτήρ niptēr***
JOHN 13:5

3538. ***νίπτω niptō***
MATT. 6:17; 15:2; **MARK** 7:3; **JOHN** 9:7,11,15; 13:5,6,8,10,12,14; **1 TIM.** 5:10

3539. ***νοέω noeō***
MATT. 15:17; 16:9,11; 24:15; **MARK** 7:18; 8:17; 13:14; **JOHN** 12:40; **ROM.** 1:20; **EPH.** 3:4,20; **1 TIM.** 1:7; **2 TIM.** 2:7; **HEB.** 11:3

3540. ***νόημα noēma***
2 COR. 2:11; 3:14; 4:4; 10:5; 11:3; **PHIL.** 4:7

3541. ***νόθος nothos***
HEB. 12:8

3542. ***νομή nomē***
JOHN 10:9; **2 TIM.** 2:17

3543. ***νομίζω nomizō***
MATT. 5:17; 10:34; 20:10; **LUKE** 2:44; 3:23; **ACTS** 7:25; 8:20; 14:19; 16:13,27; 17:29; 21:29; **1 COR.** 7:26,36; **1 TIM.** 6:5

3544. ***νομικός nomikos***
MATT. 22:35; **LUKE** 7:30; 10:25; 11:45,46,52; 14:3; **TITUS** 3:9,13

3545. ***νομίμως nomimōs***
1 TIM. 1:8; **2 TIM.** 2:5

3546. ***νόμισμα nomisma***
MATT. 22:19

3547. ***νομοδιδάσκαλος nomodidaskalos***
LUKE 5:17; **ACTS** 5:34; **1 TIM.** 1:7

3548. ***νομοθεσία nomothesia***
ROM. 9:4

3549. ***νομοθετέω nomotheteō***
HEB. 7:11; 8:6

3550. ***νομοθέτης nomothetēs***
JAMES 4:12

3551. ***νόμος nomos***
MATT. 5:17,18; 7:12; 11:13; 12:5; 22:36,40; 23:23; **LUKE** 2:22-24,27,39; 10:26; 16:16,17; 24:44; **JOHN** 1:17,45; 7:19,23,49,51; 8:5,17; 10:34; 12:34; 15:25; 18:31; 19:7; **ACTS** 6:13; 7:53; 13:15,39; 15:5,24; 18:13,15; 21:20,24,28; 22:3,12; 23:3,29; 24:6,14; 25:8; 28:23; **ROM.** 2:12-15,17,18,20,23,25-27; 3:19-21,27,28,31; 4:13-16; 5:13,20; 6:14,15; 7:1-9,12,14,16,21-23,25; 8:2-4,7; 9:31,32; 10:4,5; 13:8,10; **1 COR.** 7:39; 9:8,9,20; 14:21,34; 15:56; **GAL.** 2:16,19, 21; 3:2,5,10-13,17-19,21,23,24; 4:4,5,21; 5:3,4,14,18,23; 6:2,13; **EPH.** 2:15; **PHIL.** 3:5,6,9; **1 TIM.** 1:8,9; **HEB.** 7:5,12,16,19,28; 8:4,10; 9:19,22; 10:1,8,16,28; **JAMES** 1:25; 2:8-12; 4:11

3552. ***νοσέω noseō***
1 TIM. 6:4

3553. ***νόσημα nosēma***
JOHN 5:4

3554. ***νόσος nosos***
MATT. 4:23,24; 8:17; 9:35; 10:1; **MARK** 1:34; 3:15; **LUKE** 4:40; 6:17; 7:21; 9:1; **ACTS** 19:12

3555. ***νοσσιά nossia***
LUKE 13:34

3556. ***νοσσίον nossion***
MATT. 23:37

3557. ***νοσφίζω nosphizō***
ACTS 5:2,3; **TITUS** 2:10

3558. ***νότος notos***
MATT. 12:42; **LUKE** 11:31; 12:55; 13:29; **ACTS** 27:13; 28:13; **REV.** 21:13

3559. ***νουθεσία nouthesia***
1 COR. 10:11; **EPH.** 6:4; **TITUS** 3:10

3560. ***νουθετέω noutheteō***
ACTS 20:31; **ROM.** 15:14; **1 COR.** 4:14; **COL.** 1:28; 3:16; **1 THESS.** 5:12,14; **2 THESS.** 3:15

3561. ***νουμηνία noumēnia***
COL. 2:16

3562. ***νουνεχῶς nounechōs***
MARK 12:34

3563. ***νοῦς nous***
LUKE 24:45; **ROM.** 1:28; 7:23,25; 11:34; 12:2; 14:5; **1 COR.** 1:10; 2:16; 14:14,15,19; **EPH.** 4:17,23; **PHIL.** 4:7; **COL.** 2:18; **2 THESS.** 2:2; **1 TIM.** 6:5; **2 TIM.** 3:8; **TITUS** 1:15; **REV.** 13:18; 17:9

3564. ***Νυμφᾶς Numphas***
COL. 4:15

3565. ***νύμφη numphē***
MATT. 10:35; **LUKE** 12:53; **JOHN** 3:29; **REV.** 18:23; 21:2,9; 22:17

3566. ***νυμφίος numphios***
MATT. 9:15; 25:1,5,6,10; **MARK** 2:19,20; **LUKE** 5:34,35; **JOHN** 2:9; 3:29; **REV.** 18:23

3567. ***νυμφών numphōn***
MATT. 9:15; **MARK** 2:19; **LUKE** 5:34

3568. ***νῦν nun***
MATT. 24:21; 26:65; 27:42,43; **MARK** 10:30; 13:19; 15:32; **LUKE** 1:48; 2:29; 5:10; 6:21,25; 11:39; 12:52; 16:25; 19:42; 22:36,69; **JOHN** 2:8; 4:18,23; 5:25; 8:40,52; 9:21,41; 11:8,22; 12:27, 31; 13:31,36; 14:29; 15:22,24; 16:5,22,29,30,32; 17:5,7,13; 18:36; 21:10; **ACTS** 2:33; 3:17; 7:4,34,52; 10:5,33; 12:11; 13:11; 15:10; 16:36, 37; 18:6; 20:22,25; 22:1,16; 23:15,21; 24:13,25; 26:6,17; **ROM.** 3:21,26; 5:9,11; 6:19,21; 8:1,18, 22; 11:5,30,31; 13:11; 16:26; **1 COR.** 3:2; 7:14; 12:20; 16:12; **2 COR.** 5:16; 6:2; 7:9; 8:14; 13:2; **GAL.** 1:23; 2:20; 3:3; 4:9,25,29; **EPH.** 2:2; 3:5,10; 5:8; **PHIL.** 1:5,20,30; 2:12; 3:18; **COL.** 1:24; **1 THESS.** 3:8; **2 THESS.** 2:6; **1 TIM.** 4:8; 6:17; **2 TIM.** 1:10; 4:10; **TITUS** 2:12; **HEB.** 2:8; 9:5,24,26; 12:26; **JAMES** 4:13,16; 5:1; **1 PET.** 1:12; 2:10,25; 3:21; **2 PET.** 3:7,18; **1 JOHN** 2:18,28; 3:2; 4:3; **2 JOHN** 1:5; **JUDE** 1:25

3569. ***τανῦν, τά νῦν tanun, ta nun***
ACTS 4:29; 5:38; 17:30; 20:32; 27:22

3570. ***νυνί nuni***
ROM. 6:22; 7:6,17; 15:23,25; **1 COR.** 5:11; 12:18; 13:13; 14:6; 15:20; **2 COR.** 8:11,22; **EPH.** 2:13; **COL.** 1:21,26; 3:8; **PHILE.** 1:9,11; **HEB.** 8:6; 11:16

3571. ***νύξ nux***
MATT. 2:14; 4:2; 12:40; 14:25; 25:6; 26:31,34; 27:64; 28:13; **MARK** 4:27; 5:5; 6:48; 14:27,30; **LUKE** 2:8,37; 5:5; 12:20; 17:34; 18:7; 21:37; **JOHN** 3:2; 7:50; 9:4; 11:10; 13:30; 19:39; 21:3; **ACTS** 5:19; 9:24,25; 12:6; 16:9,33; 17:10; 18:9; 20:31; 23:11,23,31; 26:7; 27:23,27; **ROM.** 13:12; **1 COR.** 11:23; **1 THESS.** 2:9; 3:10; 5:2,5,7; **2 THESS.** 3:8; **1 TIM.** 5:5; **2 TIM.** 1:3; **2 PET.** 3:10; **REV.** 4:8; 7:15; 8:12; 12:10; 14:11; 20:10; 21:25; 22:5

3572. ***νύσσω, νύττω nussō, nuttō***
JOHN 19:34

3573. ***νυστάζω nustazō***
MATT. 25:5; **2 PET.** 2:3

3574. ***νυχθήμερον nuchthēmeron***
2 COR. 11:25

3575. ***Νῶε Nōe***
MATT. 24:37,38; **LUKE** 3:36; 17:26,27; **HEB.** 11:7; **1 PET.** 3:20; **2 PET.** 2:5

3576. ***νωθρός nōthros***
HEB. 5:11; 6:12

3577. ***νῶτος nōtos***
ROM. 11:10

Ξ

3578. *ξενία xenia*
ACTS 28:23; **PHILE.** 1:22

3579. *ξενίζω xenizō*
ACTS 10:6,18,23,32; 17:20; 21:16; 28:7; **HEB.** 13:2; **1 PET.** 4:4,12

3580. *ξενοδοχέω xenodocheō*
1 TIM. 5:10

3581. *ξένος xenos*
MATT. 25:35,38,43,44; 27:7; **ACTS** 17:18,21; **ROM.** 16:23; **EPH.** 2:12,19; **HEB.** 11:13; 13:9; **1 PET.** 4:12; **3 JOHN** 1:5

3582. *ξέστης xestēs*
MARK 7:4,8

3583. *ξηραίνω xērainō*
MATT. 13:6; 21:19,20; **MARK** 3:1,3; 4:6; 5:29; 9:18; 11:20,21; **LUKE** 8:6; **JOHN** 15:6; **JAMES** 1:11; **1 PET.** 1:24; **REV.** 14:15; 16:12

3584. *ξηρός xēros*
MATT. 12:10; 23:15; **LUKE** 6:6,8; 23:31; **JOHN** 5:3; **HEB.** 11:29

3585. *ξύλινος xulinos*
2 TIM. 2:20; **REV.** 9:20

3586. *ξύλον xulon*
MATT. 26:47,55; **MARK** 14:43,48; **LUKE** 22:52; 23:31; **ACTS** 5:30; 10:39; 13:29; 16:24; **1 COR.** 3:12; **GAL.** 3:13; **1 PET.** 2:24; **REV.** 2:7; 18:12; 22:2,14

3587. *ξυράω xuraō*
ACTS 21:24; **1 COR.** 11:5,6

O

3589. *ὀγδοήκοντα ogdoēkonta*
LUKE 2:37; 16:7

3590. *ὄγδοος ogdoos*
LUKE 1:59; **ACTS** 7:8; **2 PET.** 2:5; **REV.** 17:11; 21:20

3591. *ὄγκος ogkos*
HEB. 12:1

3592. *ὅδε hode*
LUKE 10:39; 16:25; **ACTS** 15:23; 21:11; **JAMES** 4:13; **REV.** 2:1,8,12,18; 3:1,7,14

3593. *ὁδεύω hodeuō*
LUKE 10:33

3594. *ὁδηγέω hodēgeō*
MATT. 15:14; **LUKE** 6:39; **JOHN** 16:13; **ACTS** 8:31; **REV.** 7:17

3595. *ὁδηγός hodēgos*
MATT. 15:14; 23:16,24; **ACTS** 1:16; **ROM.** 2:19

3596. *ὁδοιπορέω hodoiporeō*
ACTS 10:9

3597. *ὁδοιπορία hodoiporia*
JOHN 4:6; **2 COR.** 11:26

3598. *ὁδός hodos*
MATT. 2:12; 3:3; 4:15; 5:25; 7:13,14; 8:28; 10:5,10; 11:10; 13:4,19; 15:32; 20:17,30; 21:8,19,32; 22:9,10,16; **MARK** 1:2,3; 2:23; 4:4,15; 6:8; 8:3,27; 9:33,34; 10:17,32,46,52; 11:8; 12:14; **LUKE** 1:76,79; 2:44; 3:4,5; 7:27; 8:5,12; 9:3,57; 10:4,31; 11:6; 12:58; 14:23; 18:35; 19:36; 20:21; 24:32,35; **JOHN** 1:23; 14:4-6; **ACTS** 1:12; 2:28; 8:26,36,39; 9:2,17,27; 13:10; 14:16; 16:17; 18:25,26; 19:9,23; 22:4; 24:14,22; 25:3; 26:13; **ROM.** 3:16,17; 11:33; **1 COR.** 4:17; 12:31; **1 THESS.** 3:11; **HEB.** 3:10; 9:8; 10:20; **JAMES** 1:8; 2:25; 5:20; **2 PET.** 2:2,15,21; **JUDE** 1:11; **REV.** 15:3; 16:12

3599. *ὀδούς odous*
MATT. 5:38; 8:12; 13:42,50; 22:13; 24:51; 25:30; **MARK** 9:18; **LUKE** 13:28; **ACTS** 7:54; **REV.** 9:8

3600. *ὀδυνάω odunaō*
LUKE 2:48; 16:24,25; **ACTS** 20:38

3601. *ὀδύνη odunē*
ROM. 9:2; **1 TIM.** 6:10

3602. ***ὀδυρμός odurmos***
MATT. 2:18; **2 COR.** 7:7

3603. ***ὅ ἐστι ho esti***
MARK 3:17; 7:11,34; 12:42; 15:16,42; **EPH.** 6:17; **COL.** 1:24; **HEB.** 7:2; **REV.** 21:8,17

3604. ***Ὀζίας Ozias***
MATT. 1:8,9

3605. ***ὄζω ozō***
JOHN 11:39

3606. ***ὅθεν hothen***
MATT. 12:44; 14:7; 25:24,26; **LUKE** 11:24; **ACTS** 14:26; 26:19; 28:13; **HEB.** 2:17; 3:1; 7:25; 8:3; 9:18; 11:19; **1 JOHN** 2:18

3607. ***ὀθόνη othonē***
ACTS 10:11; 11:5

3608. ***ὀθόνιον othonion***
LUKE 24:12; **JOHN** 19:40; 20:5-7

3609. ***οἰκεῖος oikeios***
GAL. 6:10; **EPH.** 2:19; **1 TIM.** 5:8

3610. ***οἰκέτης oiketēs***
LUKE 16:13; **ACTS** 10:7; **ROM.** 14:4; **1 PET.** 2:18

3611. ***οἰκέω oikeō***
ROM. 7:17,18,20; 8:9,11; **1 COR.** 3:16; 7:12,13; **1 TIM.** 6:16

3612. ***οἴκημα oikēma***
ACTS 12:7

3613. ***οἰκητήριον oikētērion***
2 COR. 5:2; **JUDE** 1:6

3614. ***οἰκία oikia***
MATT. 2:11; 5:15; 7:24-27; 8:6,14; 9:10,23,28; 10:12-14; 12:25,29; 13:1,36,57; 17:25; 19:29; 23:14; 24:17,43; 26:6; **MARK** 1:29; 2:15; 3:25,27; 6:4,10; 7:24; 9:33; 10:10,29,30; 12:40; 13:15,34,35; 14:3; **LUKE** 4:38; 5:29; 6:48,49; 7:6,36,37,44; 8:27,51; 9:4; 10:5,7; 15:8,25; 17:31; 18:29; 20:47; 22:10,11; **JOHN** 4:53; 8:35; 11:31; 12:3; 14:2; **ACTS** 4:34; 9:11,17; 10:6, 17,32; 11:11; 12:12; 16:32; 17:5; 18:7; **1 COR.** 11:22; 16:15; **2 COR.** 5:1; **PHIL.** 4:22; **1 TIM.** 5:13; **2 TIM.** 2:20; 3:6; **2 JOHN** 1:10

3615. ***οἰκιακός oikiakos***
MATT. 10:25,36

3616. ***οἰκοδεσποτέω oikodespoteō***
1 TIM. 5:14

3617. ***οἰκοδεσπότης oikodespotēs***
MATT. 10:25; 13:27,52; 20:1,11; 21:33; 24:43; **MARK** 14:14; **LUKE** 12:39; 13:25; 14:21; 22:11

3618. ***οἰκοδομέω oikodomeō***
MATT. 7:24,26; 16:18; 21:33,42; 23:29; 26:61; 27:40; **MARK** 12:1,10; 14:58; 15:29; **LUKE** 4:29; 6:48,49; 7:5; 11:47,48; 12:18; 14:28,30; 17:28; 20:17; **JOHN** 2:20; **ACTS** 4:11; 7:47,49; 9:31; **ROM.** 15:20; **1 COR.** 8:1,10; 10:23; 14:4,17; **GAL.** 2:18; **1 THESS.** 5:11; **1 PET.** 2:5,7

3619. ***οἰκοδομή oikodomē***
MATT. 24:1; **MARK** 13:1,2; **ROM.** 14:19; 15:2; **1 COR.** 3:9; 14:3,5,12,26; **2 COR.** 5:1; 10:8; 12:19; 13:10; **EPH.** 2:21; 4:12,16,29

3620. ***οἰκοδομία oikodomia***
1 TIM. 1:4 TR

3621. ***οἰκονομέω oikonomeō***
LUKE 16:2

3622. ***οἰκονομία oikonomia***
LUKE 16:2-4; **1 COR.** 9:17; **EPH.** 1:10; 3:2; **COL.** 1:25; **1 TIM.** 1:4

3623. ***οἰκονόμος oikonomos***
LUKE 12:42; 16:1,3,8; **ROM.** 16:23; **1 COR.** 4:1,2; **GAL.** 4;2; **TITUS** 1:7; **1 PET.** 4:10

3624. ***οἶκος oikos***
MATT. 9:6,7; 10:6; 11:8; 12:4,44; 15:24; 21:13; 23:38; **MARK** 2:1,11,26; 3:19; 5:19,38; 7:17,30;

8:3,26; 9:28; 11:17; **LUKE** 1:23,27,33,40,56,69; 2:4; 5:24,25; 6:4; 7:10; 8:39,41; 9:61; 10:5,38; 11:17,24,51; 12:39,52; 13:35; 14:1,23; 15:6; 16:4,27; 18:14; 19:5,9,46; 22:54; **JOHN** 2:16,17; 7:53; 11:20; **ACTS** 2:2,36,46; 5:42; 7:10,20, 42,47,49; 8:3; 10:2,22,30; 11:12-14; 16:15,31,34; 18:8; 19:16; 20:20; 21:8; **ROM.** 16:5; **1 COR.** 1:16; 11:34; 14:35; 16:19; **COL.** 4:15; **1 TIM.** 3:4,5,12,15; 5:4; **2 TIM.** 1:16; 4:19; **TITUS** 1:11; **PHILE.** 1:2; **HEB.** 3:2-6; 8:8,10; 10:21; 11:7; **1 PET.** 2:5; 4:17

3625. ***οἰκουμένη oikoumenē***
MATT. 24:14; **LUKE** 2:1; 4:5; 21:26; **ACTS** 11:28; 17:6,31; 19:27; 24:5; **ROM.** 10:18; **HEB.** 1:6; 2:5; **REV.** 3:10; 12:9; 16:14

3626. ***οἰκουρός oikouros***
TITUS 2:5

3627. ***οἰκτείρω, οἰκτίρω oikteirō, oiktirō***
ROM. 9:15

3628. ***οἰκτιρμός oiktirmos***
ROM. 12:1; **2 COR.** 1:3; **PHIL.** 2:1; **COL.** 3:12; **HEB.** 10:28

3629. ***οἰκτίρμων oiktirmōn***
LUKE 6:36; **JAMES** 5:11

3630. ***οἰνοπότης oinopotēs***
MATT. 11:19; **LUKE** 7:34

3631. ***οἶνος oinos***
MATT. 9:17; **MARK** 2:22; 15:23; **LUKE** 1:15; 5:37,38; 7:33; 10:34; **JOHN** 2:3,9,10; 4:46; **ROM.** 14:21; **EPH.** 5:18; **1 TIM.** 3:8; 5:23; **TITUS** 2:3; **REV.** 6:6; 14:8,10; 16:19; 17:2; 18:3,13; 19:15

3632. ***οἰνοφλυγία oinophlugia***
1 PET. 4:3

3633. ***οἴομαι oiomai***
JOHN 21:25; **PHIL.** 1:16; **JAMES** 1:7

3634. ***οἷος hoios***
MATT. 24:21; **MARK** 9:3; 13:19; **LUKE** 9:55; **ROM.** 9:6; **1 COR.** 15:48; **2 COR.** 10:11; 12:20; **PHIL.** 1:30; **1 THESS.** 1:5; **2 TIM.** 3:11; **REV.** 16:18

3635. ***ὀκνέω okneō***
ACTS 9:38

3636. ***ὀκνηρός oknēros***
MATT. 25:26; **ROM.** 12:11; **PHIL.** 3:1

3637. ***ὀκταήμερος oktaēmeros***
PHIL. 3:5

3638. ***ὀκτώ oktō***
LUKE 2:21; 9:28; 13:4,11,16; **JOHN** 5:5; 20:26; **ACTS** 9:33; **1 PET.** 3:20

3639. ***ὄλεθρος olethros***
1 COR. 5:5; **1 THESS.** 5:3; **2 THESS.** 1:9; **1 TIM.** 6:9

3640. ***ὀλιγόπιστος oligopistos***
MATT. 6:30; 8:26; 14:31; 16:8; **LUKE** 12:28

3641. ***ὀλίγος oligos***
MATT. 7:14; 9:37; 15:34; 20:16; 22:14; 25:21,23; **MARK** 1:19; 6:5,31; 8:7; **LUKE** 5:3; 7:47; 10:2; 12:48; 13:23; **ACTS** 12:18; 14:28; 15:2; 17:4,12; 19:23,24; 26:28,29; 27:20; **2 COR.** 8:15; **EPH.** 3:3; **1 TIM.** 4:8; 5:23; **HEB.** 12:10; **JAMES** 3:5; 4:14; **1 PET.** 1:6; 3:20; 5:10,12; **REV.** 2:14,20; 3:4; 12:12; 17:10

3642. ***ὀλιγόψυχος oligopsuchos***
1 THESS. 5:14

3643. ***ὀλιγωρέω oligōreō***
HEB. 12:5

3644. ***ὀλοθρευτής olothreutēs***
1 COR. 10:10

3645. ***ὀλοθρεύω olothreuō***
HEB. 11:28

3646. ***ὁλοκαύτωμα holokautōma***
MARK 12:33; **HEB.** 10:6,8

3647. ***ὁλοκληρία holoklēria***
ACTS 3:16

3648. ***ὁλόκληρος holoklēros***
1 THESS. 5:23; **JAMES** 1:4

3649. ***ὀλολύζω ololuzō***
JAMES 5:1

3650. ***ὅλος holos***
MATT. 1:22; 4:23,24; 5:29,30; 6:22,23; 9:26,31; 13:33; 14:35; 16:26; 20:6; 21:4; 22:37,40; 24:14; 26:13,56,59; 27:27; **MARK** 1:28,33,39; 6:55; 8:36; 12:30,33,44; 14:9,55; 15:1,16,33; **LUKE** 1:65; 4:14; 5:5; 7:17; 8:39,43; 9:25; 10:27; 11:34,36; 13:21; 23:5,44; **JOHN** 4:53; 7:23; 9:34; 11:50; 13:10; 19:23; **ACTS** 2:2,47; 5:11; 7:10,11; 8:37; 9:31,42; 10:22,37; 11:26,28; 13:49; 15:22; 18:8; 19:27,29; 21:30,31; 22:30; 28:30; **ROM.** 1:8; 8:36; 10:21; 16:23; **1 COR.** 5:6; 12:17; 14:23; **2 COR.** 1:1; **GAL.** 5:3,9; **PHIL.** 1:13; **1 THESS.** 4:10; **TITUS** 1:11; **HEB.** 3:2,5; **JAMES** 2:10; 3:2,3,6; **1 JOHN** 2:2; 5:19; **REV.** 3:10; 12:9; 13:3; 16:14

3651. ***ὁλοτελής holotelēs***
1 THESS. 5:23

3652. ***Ὄλυμπᾶς Olumpas***
ROM. 16:15

3653. ***ὄλυνθος olunthos***
REV. 6:13

3654. ***ὅλως holōs***
MATT. 5:34; **1 COR.** 5:1; 6:7; 15:29

3655. ***ὄμβρος ombros***
LUKE 12:54

3656. ***ὁμιλέω homileō***
LUKE 24:14,15; **ACTS** 20:11; 24:26

3657. ***ὁμιλία homilia***
1 COR. 15:33

3658. ***ὅμιλος homilos***
REV. 18:17

3659. ***ὄμμα omma***
MARK 8:23

3660. I. ***ὀμνύω omnuō***
MATT. 5:34,36; 23:16,18,20-22; 26:74; **MARK** 6:23; **LUKE** 1:73; **ACTS** 2:30; 7:17; **HEB.** 3:11,18; 4:3; 6:13,16; 7:21; **JAMES** 5:12; **REV.** 10:6

II. ***ὄμνυμι omnumi***
MARK 14:71

3661. ***ὁμοθυμαδόν homothumadon***
ACTS 1:14; 2:1,46; 4:24; 5:12; 7:57; 8:6; 12:20; 15:25; 18:12; 19:29; **ROM.** 15:6

3662. ***ὁμοιάζω homoiazō***
MARK 14:70

3663. ***ὁμοιοπαθής homoiopathēs***
ACTS 14:15; **JAMES** 5:17

3664. ***ὅμοιος homoios***
MATT. 11:16; 13:31,33,44,45,47,52; 20:1; 22:39; **MARK** 12:31; **LUKE** 6:47-49; 7:31,32; 12:36; 13:18,19,21; **JOHN** 8:55; 9:9; **ACTS** 17:29; **GAL.** 5:21; **1 JOHN** 3:2; **JUDE** 1:7; **REV.** 1:13,15; 2:18; 4:3,6,7; 9:7,10,19; 11:1; 13:2,4,11; 14:14; 16:13; 18:18; 21:11,18

3665. ***ὁμοιότης homoiotēs***
HEB. 4:15; 7:15

3666. ***ὁμοιόω homoioō***
MATT. 6:8; 7:24,26; 11:16; 13:24; 18:23; 22:2; 25:1; **MARK** 4:30; **LUKE** 7:31; 13:18,20; **ACTS** 14:11; **ROM.** 9:29; **HEB.** 2:17

3667. ***ὁμοίωμα homoiōma***
ROM. 1:23; 5:14; 6:5; 8:3; **PHIL.** 2:7; **REV.** 9:7

3668. ***ὁμοίως homoiōs***
MATT. 22:26; 26:35; 27:41; **MARK** 4:16; 15:31; **LUKE** 3:11; 5:10,33; 6:31; 10:32,37; 13:5; 16:25; 17:28,31; 22:36; **JOHN** 5:19; 6:11; 21:13; **ROM.** 1:27; **1 COR.** 7:3,4,22; **HEB.** 9:21; **JAMES** 2:25; **1 PET.** 3:1,7; 5:5; **JUDE** 1:8; **REV.** 8:12

3669. ***ὁμοίωσις homoiōsis***
JAMES 3:9

3670. ***ὁμολογέω homologeō***
MATT. 7:23; 10:32; 14:7; **LUKE** 12:8; **JOHN** 1:20; 9:22; 12:42; **ACTS** 23:8; 24:14; **ROM.** 10:9,10; **1 TIM.** 6:12; **TITUS** 1:16; **HEB.** 11:13; 13:15; **1 JOHN** 1:9; 4:2,3,15; **2 JOHN** 1:7

3671. ***ὁμολογία homologia***
2 COR. 9:13; **1 TIM.** 6:12,13; **HEB.** 3:1; 4:14; 10:23

3672. ***ὁμολογουμένως homologoumenōs***
1 TIM. 3:16

3673. ***ὁμότεχνος homotechnos***
ACTS 18:3

3674. ***ὁμοῦ homou***
JOHN 4:36; 20:4; 21:2

3675. ***ὁμόφρων homophrōn***
1 PET. 3:8

3676. ***ὅμως homōs***
JOHN 12:42; **1 COR.** 14:7; **GAL.** 3:15

3677. ***ὄναρ onar***
MATT. 1:20; 2:12,13,19,22; 27:19

3678. ***ὀνάριον onarion***
JOHN 12:14

3679. ***ὀνειδίζω oneidizō***
MATT. 5:11; 11:20; 27:44; **MARK** 15:32; 16:14; **LUKE** 6:22; **ROM.** 15:3; **1 TIM.** 4:10; **JAMES** 1:5; **1 PET.** 4:14

3680. ***ὀνειδισμός oneidismos***
ROM. 15:3; **1 TIM.** 3:7; **HEB.** 10:33; 11:26; 13:13

3681. ***ὄνειδος oneidos***
LUKE 1:25

3682. ***Ὀνήσιμος Onēsimos***
COL. 4:9; **PHILE.** 1:10

3683. ***Ὀνησίφορος Onēsiphoros***
2 TIM. 1:16; 4:19

3684. ***ὀνικός onikos***
MATT. 18:6; **LUKE** 17:2

3685. ***ὀνίνημι oninēmi***
PHILE. 1:20

3686. ***ὄνομα onoma***
MATT. 1:21,23,25; 6:9; 7:22; 10:2,22,41,42; 12:21; 18:5,20; 19:29; 21:9; 23:39; 24:5,9; 27:32,57; 28:19; **MARK** 3:16,17; 5:9,22; 6:14; 9:37-39,41; 11:9,10; 13:6,13; 14:32; 16:17; **LUKE** 1:5,13,26,27,31,49,59,61,63; 2:21,25; 5:27; 6:22; 8:30,41; 9:48,49; 10:17,20,38; 11:2; 13:35; 16:20; 19:2,38; 21:8,12,17; 23:50; 24:13,18,47; **JOHN** 1:6,12; 2:23; 3:1,18; 5:43; 10:3,25; 12:13,28; 14:13,14,26; 15:16,21; 16:23,24,26; 17:6,11,12,26; 18:10; 20:31; **ACTS** 1:15; 2:21,38; 3:6,16; 4:7,10,12,17,18,30; 5:1,28,34,40,41; 8:9,12,16; 9:10-12,14-16, 21,27,29,33,36; 10:1,43,48; 11:28; 12:13; 13:6,8; 15:14,17,26; 16:1,14,18; 17;34; 18:2,7,15,24; 19:5,13,17,24; 20:9; 21:10,13; 22:16; 26:9; 27:1; 28:7; **ROM.** 1:5; 2:24; 9:17; 10:13; 15:9; **1 COR.** 1:2,10,13,15; 5:4; 6:11; **EPH.** 1:21; 5:20; **PHIL.** 2:9,10; 4:3; **COL.** 3:17; **2 THESS.** 1:12; 3:6; **1 TIM.** 6:1; **2 TIM.** 2:19; **HEB.** 1:4; 2:12; 6:10; 13:15; **JAMES** 2:7; 5:10,14; **1 PET.** 4:14; **1 JOHN** 2:12; 3:23; 5:13; **3 JOHN** 1:7,14; **REV.** 2:3,13,17; 3:1,4,5,8,12; 6:8; 8:11; 9:11; 11:13,18; 13:1,6,8,17; 14:1,11; 15:2,4; 16:9; 17:3,5,8; 19:12,13,16; 21:12,14; 22:4

3687. ***ὀνομάζω onomazō***
LUKE 6:13,14; **ACTS** 19:13; **ROM.** 15:20; **1 COR.** 5:1,11; **EPH.** 1:21; 3:15; 5:3; **2 TIM.** 2:19

3688. ***ὄνος onos***
MATT. 21:2,5,7; **LUKE** 13:15; 14:5; **JOHN** 12:15

3689. ***ὄντως ontōs***
MARK 11:32; **LUKE** 23:47; 24:34; **JOHN** 8:36; **1 COR.** 14:25; **GAL.** 3:21; **1 TIM.** 5:3,5,16; **2 PET.** 2:18

3690. *ὄξος oxos*
MATT. 27:34,48; **MARK** 15:36; **LUKE** 23:36; **JOHN** 19:29,30

3691. *ὀξύς oxus*
ROM. 3:15; **REV.** 1:16; 2:12; 14:14,17,18; 19:15

3692. *ὀπή opē*
HEB. 11:38; **JAMES** 3:11

3693. *ὄπισθεν opisthen*
MATT. 9:20; 15:23; **MARK** 5:27; **LUKE** 8:44; 23:26; **REV.** 4:6; 5:1

3694. *ὀπίσω opisō*
MATT. 3:11; 4:19; 10:38; 16:23,24; 24:18; **MARK** 1:7,17,20; 8:33,34; 13:16; **LUKE** 4:8; 7:38; 9:23,62; 14:27; 17:31; 19:14; 21:8; **JOHN** 1:15,27,30; 6:66; 12:19; 18:6; 20:14; **ACTS** 5:37; 20:30; **PHIL.** 3:13; **1 TIM.** 5:15; **2 PET.** 2:10; **JUDE** 1:7; **REV.** 1:10; 12:15; 13:3

3695. *ὁπλίζω hoplizō*
1 PET. 4:1

3696. *ὅπλον hoplon*
JOHN 18:3; **ROM.** 6:13; 13:12; **2 COR.** 6:7; 10:4

3697. *ὁποῖος hopoios*
ACTS 26:29; **1 COR.** 3:13; **GAL.** 2:6; **1 THESS.** 1:9; **JAMES** 1:24

3698. *ὁπότε hopote*
LUKE 6:3

3699. *ὅπου hopou*
MATT. 6:19-21; 8:19; 13:5; 24:28; 25:24,26; 26:13,57; 28:6; **MARK** 2:4; 4:5,15; 5:40; 6:10,55,56; 9:18,44,46,48; 13:14; 14:9,14; 16:6; **LUKE** 9:57; 12:33,34; 17:37; 22:11; **JOHN** 1:28; 3:8; 4:20,46; 6:23,62; 7:34,36,42; 8:21,22; 10:40; 11:30,32; 12:1,26; 13:33,36; 14:3,4; 17:24; 18:1,20; 19:18,20,41; 20:12,19; 21:18; **ACTS** 17:1; **ROM.** 15:20; **1 COR.** 3:3; **COL.** 3:11; **HEB.** 6:20; 9:16; 10:18; **JAMES** 3:4,16; **2 PET.** 2:11; **REV.** 2:13; 11:8; 12:6,14; 14:4; 17:9; 20:10

3700. I. *ὀπτάνομαι optanomai*
ACTS 1:3

II. *ὄπτομαι optomai*
(Obs. theme to fut. of ὁράω)
MATT. 5:8; 17:3; 24:30; 26:64; 27:4,24; 28:7, 10; **MARK** 9:4; 13:26; 14:62; 16:7; **LUKE** 1:11; 3:6; 9:31; 13:28; 17:22; 21:27; 22:43; 24:34; **JOHN** 1:50,51; 3:36; 11:40; 16:16,17,19,22; 19:37; **ACTS** 2:3,17; 7:2,26,30,35; 9:17; 13:31; 16:9; 18:15; 20:25; 26:16; **ROM.** 15:21; **1 COR.** 15:5-8; **1 TIM.** 3:16; **HEB.** 9:28; 12:14; 13:23; **1 JOHN** 3:2; **REV.** 1:7; 11:19; 12:1,3; 22:4

3701. *ὀπτασία optasia*
LUKE 1:22; 24:23; **ACTS** 26:19; **2 COR.** 12:1

3702. *ὀπτός optos*
LUKE 24:42

3703. *ὀπώρα opōra*
REV. 18:14

3704. *ὅπως hopōs*
MATT. 2:8,23; 5:16,45; 6:2,4,5,16,18; 8:17,34; 9:38; 12:14,17; 13:35; 22:15; 23:35; 26:59; **MARK** 3:6; 5:23; **LUKE** 2:35; 7:3; 10:2; 11:37; 16:26,28; 24:20; **JOHN** 11:57; **ACTS** 3:19; 8:15,24; 9:2,12,17,24; 15:17; 20:16; 23:15,20,23; 24:26; 25:3,26; **ROM.** 3:4; 9:17; **1 COR.** 1:29; **2 COR.** 8:11,14; **GAL.** 1:4; **2 THESS.** 1:12; **PHILE.** 1:6; **HEB.** 2:9; 9:15; **JAMES** 5:16; **1 PET.** 2:9

3705. *ὅραμα horama*
MATT. 17:9; **ACTS** 7:31; 9:10,12; 10:3,17,19; 11:5; 12:9; 16:9,10; 18:9

3706. *ὅρασις horasis*
ACTS 2:17; **REV.** 4:3; 9:17

3707. *ὁρατός horatos*
COL. 1:16

3708. *ὁράω horaō*
MATT. 8:4; 9:30; 16:6; 18:10; 24:6; **MARK** 1:44; 8:15,24; **LUKE** 1:22; 9:36; 12;15; 16:23;

23:49; 24:23; **JOHN** 1:18,34; 3:11,32; 4:45; 5:37; 6:2,36,46; 8:38,57; 9:37; 14:7,9; 15:24; 19:35; 20:18,25,29; **ACTS** 7:44; 8:23; 22:15,26; **1 COR.** 9:1; **COL.** 2:1,18; **1 THESS.** 5:15; **HEB.** 2:8; 8:5; 11:27; **JAMES** 2:24; **1 PET.** 1:8; **1 JOHN** 1:1-3; 3:6; 4:20; **3 JOHN** 1:11; **REV.** 18:18; 19:10; 22:9

3709. ***ὀργή orgē***
MATT. 3:7; **MARK** 3:5; **LUKE** 3:7; 21:23; **JOHN** 3:36; **ROM.** 1:18; 2:5,8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4,5; **EPH.** 2:3; 4:31; 5:6; **COL.** 3:6,8; **1 THESS.** 1:10; 2:16; 5:9; **1 TIM.** 2:8; **HEB.** 3:11; 4:3; **JAMES** 1:19,20; **REV.** 6:16,17; 11:18; 14:10; 16:19; 19:15

3710. ***ὀργίζω orgizō***
MATT. 5:22; 18:34; 22:7; **LUKE** 14:21; 15:28; **EPH.** 4:26; **REV.** 11:38; 12:17

3711. ***ὀργίλος orgilos***
TITUS 1:7

3712. ***ὀργυία orguia***
ACTS 27:28

3713. ***ὀρέγω oregō***
1 TIM. 3:1; 6:10; **HEB.** 11:16

3714. ***ὀρεινός oreinos***
LUKE 1:39,65

3715. ***ὄρεξις orexis***
ROM. 1:27

3716. ***ὀρθοποδέω orthopodeō***
GAL. 2:14

3717. ***ὀρθός orthos***
ACTS 14:10; **HEB.** 12:13

3718. ***ὀρθοτομέω orthotomeō***
2 TIM. 2:15

3719. ***ὀρθρίζω orthrizō***
LUKE 21:38

3720. ***ὀρθρινός orthrinos***
REV. 22:16

3721. ***ὄρθριος orthrios***
LUKE 24:22

3722. ***ὄρθρος orthros***
LUKE 24:1; **JOHN** 8:2; **ACTS** 5:21

3723. ***ὀρθῶς orthōs***
MARK 7:35; **LUKE** 7:43; 10:28; 20:21

3724. ***ὁρίζω horizō***
LUKE 22:22; **ACTS** 2:23; 10:42; 11:29; 17:26,31; **ROM.** 1:4; **HEB.** 4:7

3725. ***ὅριον horion***
MATT. 2:16; 4:13; 8:34; 15:22,39; 19:1; **MARK** 5:17; 7:31; 10:1; **ACTS** 13:50

3726. ***ὁρκίζω horkizō***
MARK 5:7; **ACTS** 19:13; **1 THESS.** 5:27

3727. ***ὅρκος horkos***
MATT. 5:33; 14:7,9; 26:72; **MARK** 6:26; **LUKE** 1:73; **ACTS** 2:30; **HEB.** 6:16,17; **JAMES** 5:12

3728. ***ὁρκωμοσία horkōmosia***
HEB. 7:20,21,28

3729. ***ὁρμάω hormaō***
MATT. 8:32; **MARK** 5:13; **LUKE** 8:33; **ACTS** 7:57; 19:29

3730. ***ὁρμή hormē***
ACTS 14:5; **JAMES** 3:4

3731. ***ὅρμημα hormēma***
REV. 18:21

3732. ***ὄρνεον orneon***
REV. 18:2; 19:17,21

3733. ***ὄρνις ornis***
MATT. 23:37; **LUKE** 13:34

3734. ***ὁροθεσία horothesia***
ACTS 17:26

3735. ***ὄρος oros***
MATT. 4:8; 5:1,14; 8:1; 14:23; 15:29; 17:1,9,20; 18:12; 21:1,21; 24:3,16; 26:30; 28:16; **MARK** 3:13; 5:5,11; 6:46; 9:2,9; 11:1,23; 13:3,14; 14:26; **LUKE** 3:5; 4:5,29; 6:12; 8:32; 9:28,37; 19:29,37; 21:21,37; 22:39; 23:30; **JOHN** 4:20,21; 6:3,15; 8:1; **ACTS** 1:12; 7:30,38; **1 COR.** 13:2; **GAL.** 4:24,25; **HEB.** 8:5; 11:38; 12:18,20,22; **2 PET.** 1:18; **REV.** 6:14-16; 8:8; 14:1; 16:20; 17:9; 21:10

3736. ***ὀρύσσω, ὀρύττω orussō, oruttō***
MATT. 21:33; 25:18; **MARK** 12:1

3737. ***ὀρφανός orphanos***
JOHN 14:18; **JAMES** 1:27

3738. ***ὀρχέομαι orcheomai***
MATT. 11:17; 14:6; **MARK** 6:22; **LUKE** 7:32

3740. ***ὁσάκις hosakis***
1 COR. 11:25,26; **REV.** 11:6

3741. ***ὅσιος hosios***
ACTS 2:27; 13:34,35; **1 TIM.** 2:8; **TITUS** 1:8; **HEB.** 7:26; **REV.** 15:4; 16:5

3742. ***ὁσιότης hosiotēs***
LUKE 1:75; **EPH.** 4:24

3743. ***ὁσίως hosiōs***
1 THESS. 2:10

3744. ***ὀσμή osmē***
JOHN 12:3; **2 COR.** 2:14,16; **EPH.** 5:2; **PHIL.** 4:18

3746. ***ὅσπερ hosper***
MARK 15:6

3747. ***ὀστέον osteon***
MATT. 23:27; **LUKE** 24:39; **JOHN** 19:36; **EPH.** 5:30; **HEB.** 11:22

3749. ***ὀστράκινος ostrakinos***
2 COR. 4:7; **2 TIM.** 2:20

3750. ***ὄσφρησις osphrēsis***
1 COR. 12:17

3751. ***ὀσφύς osphus***
MATT. 3:4; **MARK** 1:6; **LUKE** 12:35; **ACTS** 2:30; **EPH.** 6:14; **HEB.** 7:5,10; **1 PET.** 1:13

3755. ***ὅτου hotou***
(Gen. of ὅστις)
MATT. 5:25; **LUKE** 13:8; 15:8; 22:16,18; **JOHN** 9:18

3757. ***οὗ hou*** **adv.**
MATT. 2:9; 18:20; 28:16; **LUKE** 4:16,17; 10:1; 22:10; 23:53; 24:28; **JOHN** 11:41; **ACTS** 1:13; 2:2; 7:29; 12:12; 16:13; 20:6,8; 25:10; 28:14; **ROM.** 4:15; 5:20; 9:26; **1 COR.** 16:6; **2 COR.** 3:17; **COL.** 3:1; **HEB.** 3:9; **REV.** 17:15

3758. ***οὐά oua***
MARK 15:29

3759. ***οὐαί ouai***
MATT. 11:21; 18:7; 23:13-16,23,25,27,29; 24:19; 26:24; **MARK** 13:17; 14:21; **LUKE** 6:24-26; 10:13; 11:42-44,46,47,52; 17:1; 21:23; 22:22; **1 COR.** 9:16; **JUDE** 1:11; **REV.** 8:13; 9:12; 11:14; 12:12; 18:10,16,19

3760. ***οὐδαμῶς oudamōs***
MATT. 2:6

3762. ***οὐδείς oudeis***
MATT. 5:13; 6:24; 9:16; 10:26; 11:27; 17:8,20; 19:17; 20:7; 21:19; 22:16,46; 23:16,18; 24:36; 26:62; 27:12,24; **MARK** 2:21,22; 3:27; 5:3,4,37; 6:5; 7:12,15,24; 9:8,29,39; 10:18,29; 11:2,13; 12:14,34; 13:32; 14:60,61; 15:4,5; 16:8; **LUKE** 1:61; 4:2,24,26,27; 5:5,36,37,39; 7:28; 8:16, 43,51; 9:36,62; 10:19,22; 11:33; 12:2; 14:24; 15:16; 16:13; 18:19,29,34; 19:30; 20:40; 22:35; 23:4,9,14,15,22,41,53; **JOHN** 1:18; 3:2,13, 27,32; 4:27; 5:19,22,30; 6:44,63,65; 7:4,13, 19,26,27,30,44; 8:10,11,15,20,28,33,54; 9:4,33; 10:18,29,41; 11:49; 12:19; 13:28; 14:6,30; 15:5,13,24; 16:5,22-24,29; 17:12; 18:9,20,31,38; 19:4,11,41; 21:3,12; **ACTS** 4:12,14; 5:13,23,36; 8:16; 9:8; 15:9; 17:21; 18:10,17; 19:27; 20:20, 24,33; 21:24; 23:9; 25:10,11,18; 26:22,26,31;

27:22,34; 28:5,17; **ROM.** 8:1; 14:7,14; **1 COR.** 1:14; 2:8,11,15; 3:11; 4:4; 7:19; 8:2,4; 9:15; 12:3; 13:2,3; 14:2,10; **2 COR.** 5:16; 7:2,5; 11:9; 12:11; **GAL.** 2:6; 3:11,15; 4:1,12; 5:2,10; **EPH.** 5:29; **PHIL.** 1:20; 2:20; 4:15; **1 TIM.** 4:4; 6:7, 16; **2 TIM.** 2:4,14; 4:16; **TITUS** 1:15; **PHILE.** 1:14; **HEB.** 2:8; 6:13; 7:13,14,19; 12:14; **JAMES** 1:13; 3:8,12; **1 JOHN** 1:5; 4:12; **REV.** 2:17; 3:7,8,17; 5:3,4; 7:9; 14:3; 15:8; 18:11; 19:12

3763. *οὐδέποτε oudepote*

MATT. 7:23; 9:33; 21:16,42; 26:33; **MARK** 2:12,25; **LUKE** 15:29; **JOHN** 7:46; **ACTS** 10:14; 11:8; 14:8; **1 COR.** 13:8; **HEB.** 10:1,11

3764. *οὐδέπω oudepō*

LUKE 23:53; **JOHN** 7:39; 19:41; 20:9; **1 COR.** 8:2

3765. *οὐκέτι, οὐκ ἔτι ouketi, ouk eti*

MATT. 19:6; 22:46; **MARK** 7:12; 9:8; 10:8; 12:34; 14:25; 15:5; **LUKE** 15:19,21; 20:40; 22:16; **JOHN** 4:42; 6:66; 11:54; 14:19,30; 15:15; 16:10,21,25; 17:11; 21:6; **ACTS** 8:39; 20:25,38; **ROM.** 6:9; 7:17,20; 11:6; 14:15; **2 COR.** 1:23; 5:16; **GAL.** 2:20; 3:18,25; 4:7; **EPH.** 2:19; **PHILE.** 1:16; **HEB.** 10:18,26; **REV.** 18:11,14

3766. *οὐκοῦν oukoun*

JOHN 18:37

3768. *οὔπω oupō*

MATT. 15:17; 16:9; 24:6; **MARK** 8:17; 13:7; **JOHN** 2:4; 3:24; 7:6,8,30,39; 8:20,57; 11:30; 20:17; **ACTS** 8:16; **1 COR.** 3:2; **HEB.** 2:8; 12:4; **1 JOHN** 3:2; **REV.** 17:10,12

3769. *οὐρά oura*

REV. 9:10,19; 12:4

3770. *οὐράνιος ouranios*

MATT. 6:14,26,32; 15:13; **LUKE** 2:13; **ACTS** 26:19

3771. *οὐρανόθεν ouranothen*

ACTS 14:17; 26:13

3772. *οὐρανός ouranos*

MATT. 3:2,16,17; 4:17; 5:3,10,12,16,18-20,34,45,48; 6:1,9,10,20,26; 7:11,21; 8:11,20; 10:7,32,33; 11:11,12,23,25; 12:50; 13:11,24,31-33,44,45,47,52; 14:19; 16:1-3,17,19; 18:1,3, 4,10,14,18,19,23; 19:12,14,21,23; 20:1; 21:25; 22:2,30; 23:9,13,22; 24:29-31,35,36; 25:1; 26:64; 28:2,18; **MARK** 1:10,11; 4:4,32; 6:41; 7:34; 8:11; 10:21; 11:25,26,30,31; 12:25; 13:25,27, 31,32; 14:62; 16:19; **LUKE** 2:15; 3:21,22; 4:25; 6:23; 8:5; 9:16,54,58; 10:15,18,20,21; 11:2,13, 16; 12:33,56; 13:19; 15:7,18,21; 16:17; 17:24,29; 18:13,22; 19:38; 20:4,5; 21:11,26,33; 22:43; 24:51; **JOHN** 1:32,51; 3:13,27,31; 6:31-33, 38,41,42,50,51,58; 12:28; 17:1; **ACTS** 1:10,11; 2:2,5,19,34; 3:21; 4:12,24; 7:42,49,55,56; 9:3; 10:11,12,16; 11:5,6,9,10; 14:15; 17:24; 22:6; **ROM.** 1:18; 10:6; **1 COR.** 8:5; 15:47; **2 COR.** 5:1,2; 12:2; **GAL.** 1:8; **EPH.** 1:10; 3:15; 4:10; 6:9; **PHIL.** 3:20; **COL.** 1:5,16,20,23; 4:1; **1 THESS.** 1:10; 4:16; **2 THESS.** 1:7; **HEB.** 1:10; 4:14; 7:26; 8:1; 9:23,24; 10:34; 11:12; 12:23,25,26; **JAMES** 5:12,18; **1 PET.** 1:4,12; 3:22; **2 PET.** 1:18; 3:5,7,10,12,13; **1 JOHN** 5:7; **REV.** 3:12; 4:1,2; 5:3,13; 6:13,14; 8:1,10; 9:1; 10:1,4-6,8; 11:6,12,13,15,19; 12:1,3,4,7,8, 10,12; 13:6,13; 14:2,7,13,17; 15:1,5; 16:11, 17,21; 18:1,4,5,20; 19:1,11,14; 20:1,9,11; 21:1-3,10

3773. *Οὐρβανός Ourbanos*

ROM. 16:9

3774. *Οὐρίας Ourias*

MATT. 1:6

3775. *οὖς ous*

MATT. 10:27; 11:15; 13:9,15,16,43; **MARK** 4:9,23; 7:16,33; 8:18; **LUKE** 1:44; 4:21; 8:8; 9:44; 12:3; 14:35; 22:50; **ACTS** 7:51,57; 11:22; 28:27; **ROM.** 11:8; **1 COR.** 2:9; 12:16; **JAMES** 5:4; **1 PET.** 3:12; **REV.** 2:7,11,17,29; 3:6,13,22; 13:9

3776. *οὐσία ousia*

LUKE 15:12,13

3777. *οὔτε oute*

MATT. 6:20; 12:32; 22:30; **MARK** 5:3; 12:25; **LUKE** 12:26; 14:35; 20:35,36; **JOHN** 1:25; 4:11,21; 5:37; 8:19; 9:3; **ACTS** 4:12; 15:10; 19:37; 24:12,13; 25:8; 28:21; **ROM.** 8:38,39; **1 COR.** 3:2,7; 6:9,10; 8:8; 11:11; **GAL.** 1:12;

5:6; 6:15; **1 THESS.** 2:3,5,6; **3 JOHN** 1:10; **REV.** 3:15,16; 5:4; 9:20,21; 12:8; 20:4; 21:4

3781. ***ὀφειλέτης opheiletēs***
MATT. 6:12; 18:24; **LUKE** 13:4; **ROM.** 1:14; 8:12; 15:27; **GAL.** 5:3

3782. ***ὀφειλή opheilē***
MATT. 18:32; **ROM.** 13:7

3783. ***ὀφείλημα opheilēma***
MATT. 6:12; **ROM.** 4:4

3784. ***ὀφείλω opheilō***
MATT. 18:28,30,34; 23:16,18; **LUKE** 7:41; 11:4; 16:5,7; 17:10; **JOHN** 13:14; 19:7; **ACTS** 17:29; **ROM.** 13:8; 15:1,27; **1 COR.** 5:10; 7:3,36; 9:10; 11:7,10; **2 COR.** 12:11,14; **EPH.** 5:28; **2 THESS.** 1:3; 2:13; **PHILE.** 1:18; **HEB.** 2:17; 5:3,12; **1 JOHN** 2:6; 3:16; 4:11; **3 JOHN** 1:8

3785. ***ὄφελον ophelon***
1 COR. 4:8; **2 COR.** 11:1; **GAL.** 5:12; **REV.** 3:15

3786. ***ὄφελος ophelos***
1 COR. 15:32; **JAMES** 2:14,16

3787. ***ὀφθαλμοδουλεία ophthalmodouleia***
EPH. 6:6; **COL.** 3:22

3788. ***ὀφθαλμός ophthalmos***
MATT. 5:29,38; 6:22,23; 7:3-5; 9:29,30; 13:15,16; 17:8; 18:9; 20:15,33,34; 21:42; 26:43; **MARK** 7:22; 8:18,25; 9:47; 12:11; 14:40; **LUKE** 2:30; 4:20; 6:20,41,42; 10:23; 11:34; 16:23; 18:13; 19:42; 24:16,31; **JOHN** 4:35; 6:5; 9:6,10,11,14,15,17,21,26,30,32; 10:21; 11:37,41; 12:40; 17:1; **ACTS** 1:9; 9:8,18,40; 26:18; 28:27; **ROM.** 3:18; 11:8,10; **1 COR.** 2:9; 12:16,17,21; 15:52; **GAL.** 3:1; 4:15; **EPH.** 1;18; **HEB.** 4:13; **1 PET.** 3:12; **2 PET.** 2:14; **1 JOHN** 1:1; 2;11, 16; **REV.** 1:7,14; 2:18; 3:18; 4:6,8; 5:6; 7:17; 19:12; 21:4

3789. ***ὄφις ophis***
MATT. 7:10; 10:16; 23:33; **MARK** 16:18; **LUKE** 10:19; 11:11; **JOHN** 3:14; **1 COR.** 10:9; **2 COR.** 11;3; **REV.** 9:19; 12:9,14,15; 20:2

3790. ***ὀφρύς ophrus***
LUKE 4:29

3791. ***ὀχλέω ochleō***
LUKE 6:18; **ACTS** 5:16

3792. ***ὀχλοποιέω ochlopoieō***
ACTS 17:5

3793. ***ὄχλος ochlos***
MATT. 4:25; 5:1; 7:28; 8:1,18; 9:8,23,25,33,36; 11:7; 12:15,23,46; 13:2,34,36; 14:5,13-15,19, 22,23; 15:10,30-33,35,36,39; 17:14; 19:2; 20:29,31; 21:8,9,11,26,46; 22:33; 23:1; 26:47,55; 27:15,20,24; **MARK** 2:4,13; 3:9,20,32; 4:1,36; 5:21,24,27,30,31; 6:33,34,45; 7:14,17,33; 8:1, 2,6,34; 9:14,15,17,25; 10:1,46; 11:18; 12:12, 37,41; 14:43; 15:8,11,15; **LUKE** 3:7,10; 4:42; 5:1,3,15,19,29; 6:17,19; 7:9,11,12,24; 8:4, 19,40,42,45; 9:11,12,16,18,37,38; 11:14,27,29; 12:1,13,54; 13:14,17; 14:25; 18:36; 19:3,39; 22:6,47; 23:4,48; **JOHN** 5:13; 6:2,5,22,24; 7:12,20,31,32,40,43,49; 11:42; 12:9,12, 17,18,29,34; **ACTS** 1:15; 6:7; 8:6; 11:24,26; 13:45; 14:11,13,14,18,19; 16:22; 17:8,13; 19:26,33,35; 21:27,34,35; 24:12,18; **REV.** 7:9; 17:15; 19:1,6

3794. ***ὀχύρωμα ochurōma***
2 COR. 10:4

3795. ***ὀψάριον opsarion***
JOHN 6:9,11; 21:9,10,13

3796. ***ὀψέ opse***
MATT. 28:1; **MARK** 11:19; 13:35

3797. ***ὄψιμος opsimos***
JAMES 5:7

3798. ***ὀψία opsia*** **subst.**
MATT. 8:16; 14:15,23; 16:2; 20:8; 26:20; 27:57; **MARK** 1:32; 4:35; 6:47; 11:11; 14:17; 15:42; **JOHN** 6:16; 20:19

3799. ***ὄψις opsis***
JOHN 7:24; 11:44; **REV.** 1:16

3800. ***ὀψώνιον opsōnion***
LUKE 3:14; **ROM.** 6:23; **1 COR.** 9:7; **2 COR.** 11:8

3801. ***ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος ho ōn kai ho ēn kai ho erchomenos***
REV. 1:4,8; 4:8; 11:17 TR

Π

3802. ***παγιδεύω pagideuō***
MATT. 22:15

3803. ***παγίς pagis***
LUKE 21:35; **ROM.** 11:9; **1 TIM.** 3:7; 6:9; **2 TIM.** 2:26

3804. ***πάθημα pathēma***
ROM. 7:5; 8:18; **2 COR.** 1:5-7; **GAL.** 5:24; **PHIL.** 3:10; **COL.** 1:24; **2 TIM.** 3:11; **HEB.** 2:9,10; 10:32; **1 PET.** 1:11; 4:13; 5:1,9

3805. ***παθητός pathētos***
ACTS 26:23

3806. ***πάθος pathos***
ROM. 1:26; **COL.** 3:5; **1 THESS.** 4:5

3807. ***παιδαγωγός paidagōgos***
1 COR. 4:15; **GAL.** 3:24,25

3808. ***παιδάριον paidarion***
MATT. 11:16; **JOHN** 6:9

3809. ***παιδεία paideia***
EPH. 6:4; **2 TIM.** 3:16; **HEB.** 12:5,7,8,11

3810. ***παιδευτής paideutēs***
ROM. 2:20; **HEB.** 12:9

3811. ***παιδεύω paideuō***
LUKE 23:16,22; **ACTS** 7:22; 22:3; **1 COR.** 11:32; **2 COR.** 6:9; **1 TIM.** 1:20; **2 TIM.** 2:25; **TITUS** 2:12; **HEB.** 12:6,7,10; **REV.** 3:19

3812. ***παιδιόθεν paidiothen***
MARK 9:21

3813. ***παιδίον paidion***
MATT. 2:8,9,11,13,14,20,21; 14:21; 15:38; 18:2-5; 19:13,14; **MARK** 5:39-41; 7:28; 9:24,36,37; 10:13-15; **LUKE** 1:59,66,76,80; 2:17,21,27,40; 7:32; 9:47,48; 11:7; 18:16,17; **JOHN** 4:49; 16:21; 21:5; **1 COR.** 14:20; **HEB.** 2:13,14; 11:23; **1 JOHN** 2:13,18

3814. ***παιδίσκη paidiskē***
MATT. 26:69; **MARK** 14:66,69; **LUKE** 12:45; 22:56; **JOHN** 18:17; **ACTS** 12:13; 16:16; **GAL.** 4:22,23,30,31

3815. ***παίζω paizō***
1 COR. 10:7

3816. ***παῖς pais***
MATT. 2:16; 8:6,8,13; 12:18; 14:2; 17:18; 21:15; **LUKE** 1:54,69; 2:43; 7:7; 8:51,54; 9:42; 12:45; 15:26; **JOHN** 4:51; **ACTS** 3:13,26; 4:25,27,30; 20:12

3817. ***παίω paiō***
MATT. 26:68; **MARK** 14:47; **LUKE** 22:64; **JOHN** 18:10; **REV.** 9:5

3819. ***πάλαι palai***
MATT. 11:21; **MARK** 15:44; **LUKE** 10:13; **HEB.** 1:1; **2 PET.** 1:9; **JUDE** 1:4

3820. ***παλαιός palaios***
MATT. 9:16,17; 13:52; **MARK** 2:21,22; **LUKE** 5:36,37,39; **ROM.** 6:6; **1 COR.** 5:7,8; **2 COR.** 3:14; **EPH.** 4:22; **COL.** 3:9; **1 JOHN** 2:7

3821. ***παλαιότης palaiotēs***
ROM. 7:6

3822. ***παλαιόω palaioō***
LUKE 12:33; **HEB.** 1:11; 8:13

3823. ***πάλη palē***
EPH. 6:12

3824. ***παλιγγενεσία paliggenesia***
MATT. 19:28; **TITUS** 3:5

3826. ***παμπληθεί pamplēthei***
LUKE 23:18

3827. ***πάμπολυς pampolus***
MARK 8:1

3828. ***Παμφυλία Pamphulia***
ACTS 2:10; 13:13; 14:24; 15:38; 27:5

3829. ***πανδοχεῖον pandocheion***
LUKE 10:34

3830. ***πανδοχεύς pandocheus***
LUKE 10:35

3831. ***πανήγυρις panēguris***
HEB. 12:23

3832. ***πανοικί panoiki***
ACTS 16:34

3833. ***πανοπλία panoplia***
LUKE 11:22; **EPH.** 6:11,13

3834. ***πανουργία panourgia***
LUKE 20:23; **1 COR.** 3:19; **2 COR.** 4:2; 11:3; **EPH.** 4:14

3835. ***πανοῦργος panourgos***
2 COR. 12:16

3836. ***πανταχόθεν pantachothen***
MARK 1:45

3837. ***πανταχοῦ pantachou***
MARK 16:20; **LUKE** 9:6; **ACTS** 17:30; 21:28; 24:3; 28:22; **1 COR.** 4:17

3838. ***παντελής pantelēs***
(εἰς τὸ παντελές as adv.)
LUKE 13:11; **HEB.** 7:25

3839. ***πάντη pantē***
ACTS 24:3

3840. ***πάντοθεν pantothen***
LUKE 19:43; **HEB.** 9:4

3841. ***παντοκράτωρ pantokratōr***
2 COR. 6:18; **REV.** 1:8; 4:8; 11:17; 15:3; 16:7,14; 19:6,15; 21:22

3842. ***πάντοτε pantote***
MATT. 26:11; **MARK** 14:7; **LUKE** 15:31; 18:1; **JOHN** 6:34; 7:6; 8:29; 11:42; 12:8; 18:20; **ROM.** 1:9; **1 COR.** 1:4; 15:58; **2 COR.** 2:14; 4:10; 5:6; 9:8; **GAL.** 4:18; **EPH.** 5:20; **PHIL.** 1:4,20; 2:12; 4:4; **COL.** 1:3; 4:6,12; **1 THESS.** 1:2; 2:16; 3:6; 4:17; 5:15,16; **2 THESS.** 1:3,11; 2:13; **2 TIM.** 3:7; **PHILE.** 1:4; **HEB.** 7:25

3843. ***πάντως pantōs***
LUKE 4:23; **ACTS** 18:21; 21:22; 28:4; **ROM.** 3:9; **1 COR.** 5:10; 9:10,22; 16:12

3845. ***παραβαίνω parabainō***
MATT. 15:2,3; **ACTS** 1:25; **2 JOHN** 1:9

3846. ***παραβάλλω paraballō***
MARK 4:30; **ACTS** 20:15

3847. ***παράβασις parabasis***
ROM. 2:23; 4:15; 5:14; **GAL.** 3:19; **1 TIM.** 2:14; **HEB.** 2:2; 9:15

3848. ***παραβάτης parabatēs***
ROM. 2:25,27; **GAL.** 2:18; **JAMES** 2:9,11

3849. ***παραβιάζομαι parabiazomai***
LUKE 24:29; **ACTS** 16:15

3850. ***παραβολή parabolē***
MATT. 13:3,10,13,18,24,31,33-36,53; 15:15; 21:33,45; 22:1; 24:32; **MARK** 3:23; 4:2,10, 11,13,30,33,34; 7:17; 12:1,12; 13:28; **LUKE** 4:23; 5:36; 6:39; 8:4,9-11; 12:16,41; 13:6; 14:7; 15:3; 18:1,9; 19:11; 20:9,19; 21:29; **HEB.** 9:9; 11:19

3851. ***παραβολεύομαι, παραβουλεύομαι***
paraboleuomai, parabouleuomai
PHIL. 2:30

3852. ***παραγγελία paraggelia***
ACTS 5:28; 16:24; **1 THESS.** 4:2; **1 TIM.** 1:5,18

3853. ***παραγγέλλω paraggellō***
MATT. 10:5; **MARK** 6:8; 8:6; **LUKE** 5:14;

8:29,56; 9:21; **ACTS** 1:4; 4:18; 5:28,40; 10:42; 15:5; 16:18,23; 17:30; 23:22,30; **1 COR.** 7:10; 11:17; **1 THESS.** 4:11; **2 THESS.** 3:4,6,10,12; **1 TIM.** 1:3; 4:11; 5:7; 6:13,17

3854. ***παραγίνομαι paraginomai***
MATT. 2:1; 3:1,13; **MARK** 14:43; **LUKE** 7:4,20; 8:19; 11:6; 12:51; 14:21; 19:16; 22:52; **JOHN** 3:23; 8:2; **ACTS** 5:21,22,25; 9:26,39; 10:32,33; 11:23; 13:14; 14:27; 15:4; 17:10; 18:27; 20:18; 21:18; 23:16,35; 24:17,24; 25:7; 28:21; **1 COR.** 16:3; **HEB.** 9:11

3855. ***παράγω paragō***
MATT. 9:9,27; 20:30; **MARK** 2:14; 15:21; **JOHN** 8:59; 9:1; **1 COR.** 7:31; **1 JOHN** 2:8,17

3856. ***παραδειγματίζω paradeigmatizō***
MATT. 1:19; **HEB.** 6:6

3857. ***παράδεισος paradeisos***
LUKE 23:43; **2 COR.** 12:4; **REV.** 2:7

3858. ***παραδέχομαι paradechomai***
MARK 4:20; **ACTS** 16:21; 22:18; **1 TIM.** 5:19; **HEB.** 12:6

3859. ***παραδιατριβή paradiatribē***
1 TIM. 6:5

3860. ***παραδίδωμι paradidōmi***
MATT. 4:12; 5:25; 10:4,17,19,21; 11:27; 17:22; 18:34; 20:18,19; 24:9,10; 25:14,20,22; 26:2,15, 16,21,23-25,45,46,48; 27:2-4,18,26; **MARK** 1:14; 3:19; 4:29; 7:13; 9:31; 10:33; 13:9,11,12; 14:10,11,18,21,41,42,44; 15:1,10,15; **LUKE** 1:2; 4:6; 9:44; 10:22; 12:58; 18:32; 20:20; 21:12,16; 22:4,6,21,22,48; 23:25; 24:7,20; **JOHN** 6:64,71; 12:4; 13:2,11,21; 18:2,5,30,35,36; 19:11,16,30; 21:20; **ACTS** 3:13; 6:14; 7:42; 8:3; 12:4; 14:26; 15:26,40; 16:4; 21:11; 22:4; 27:1; 28:16,17; **ROM.** 1:24,26,28; 4:25; 6:17; 8:32; **1 COR.** 5:5; 11:2,23; 13:3; 15:3,24; **2 COR.** 4:11; **GAL.** 2:20; **EPH.** 4:19; 5:2,25; **1 TIM.** 1:20; **1 PET.** 2:23; **2 PET.** 2:4,21; **JUDE** 1:3

3861. ***παράδοξος paradoxos***
LUKE 5:26

3862. ***παράδοσις paradosis***
MATT. 15:2,3,6; **MARK** 7:3,5,8,9,13; **1 COR.** 11:2; **GAL.** 1:14; **COL.** 2:8; **2 THESS.** 2:15; 3:6

3863. ***παραζηλόω parazēloō***
ROM. 10:19; 11:11,14; **1 COR.** 10:22

3864. ***παραθαλάσσιος parathalassios***
MATT. 4:13

3865. ***παραθεωρέω paratheōreō***
ACTS 6:1

3866. ***παραθήκη parathēkē***
2 TIM. 1:12

3867. ***παραινέω paraineō***
ACTS 27:9,22

3868. ***παραιτέομαι paraiteomai***
LUKE 14:18,19; **ACTS** 25:11; **1 TIM.** 4:7; 5:11; **2 TIM.** 2:23; **TITUS** 3:10; **HEB.** 12:19,25

3869. ***παρακαθίζω parakathizō***
LUKE 10:39

3870. ***παρακαλέω parakaleō***
MATT. 2:18; 5:4; 8:5,31,34; 14:36; 18:29,32; 26:53; **MARK** 1:40; 5:10,12,17,18,23; 6:56; 7:32; 8:22; **LUKE** 3:18; 7:4; 8:31,32,41; 15:28; 16:25; **ACTS** 2:40; 8:31; 9:38; 11:23; 13:42; 14:22; 15:32; 16:9,15,39,40; 19:31; 20:2,12; 21:12; 24:4; 25:2; 27:33,34; 28:14,20; **ROM.** 12:1,8; 15:30; 16:17; **1 COR.** 1:10; 4:13,16; 14:31; 16:12,15; **2 COR.** 1:4,6; 2:7,8; 5:20; 6:1; 7:6,7,13; 8:6; 9:5; 10:1; 12:8,18; 13:11; **EPH.** 4:1; 6:22; **PHIL.** 4:2; **COL.** 2:2; 4:8; **1 THESS.** 2:11; 3:2,7; 4:1,10,18; 5:11,14; **2 THESS.** 2:17; 3:12; **1 TIM.** 1:3; 2:1; 5:1; 6:2; **2 TIM.** 4:2; **TITUS** 1:9; 2:6,15; **PHILE.** 1:9,10; **HEB.** 3:13; 10:25; 13:19,22; **1 PET.** 2:11; 5:1,12; **JUDE** 1:3

3871. ***παρακαλύπτω parakaluptō***
LUKE 9:45

3872. ***παρακαταθήκη parakatathēkē***
1 TIM. 6:20; **2 TIM.** 1:14

3873. ***παράκειμαι parakeimai***
ROM. 7:18,21

3874. ***παράκλησις paraklēsis***
LUKE 2:25; 6:24; **ACTS** 4:36; 9:31; 13:15; 15:31; **ROM.** 12:8; 15:4,5; **1 COR.** 14:3; **2 COR.** 1:3-7; 7:4,7,13; 8:4,17; **PHIL.** 2:1; **1 THESS.** 2:3; **2 THESS.** 2:16; **1 TIM.** 4:13; **PHILE.** 1:7; **HEB.** 6:18; 12:5; 13:22

3875. ***παράκλητος paraklētos***
JOHN 14:16,26; 15:26; 16:7; **1 JOHN** 2:1

3876. ***παρακοή parakoē***
ROM. 5:19; **2 COR.** 10:6; **HEB.** 2:2

3877. ***παρακολουθέω parakoloutheō***
MARK 16:17; **LUKE** 1:3; **1 TIM.** 4:6; **2 TIM.** 3:10

3878. ***παρακούω parakouō***
MATT. 18:17

3879. ***παρακύπτω parakuptō***
LUKE 24:12; **JOHN** 20:5,11; **JAMES** 1:25; **1 PET.** 1:12

3880. ***παραλαμβάνω paralambanō***
MATT. 1:20,24; 2:13,14,20,21; 4:5,8; 12:45; 17:1; 18:16; 20:17; 24:40,41; 26:37; 27:27; **MARK** 4:36; 5:40; 7:4; 9:2; 10:32; 14:33; **LUKE** 9:10,28; 11:26; 17:34,35; 18:31; **JOHN** 1:11; 14:3; 19:16; **ACTS** 15:39; 16:33; 21:24, 26,32; 23:18; **1 COR.** 11:23; 15:1,3; **GAL.** 1:9,12; **PHIL.** 4:9; **COL.** 2:6; 4:17; **1 THESS.** 2:13; 4:1; **2 THESS.** 3:6; **HEB.** 12:28

3881. ***παραλέγω paralegō***
ACTS 27:8,13

3882. ***παράλιος paralios***
LUKE 6:17

3883. ***παραλλαγή parallagē***
JAMES 1:17

3884. ***παραλογίζομαι paralogizomai***
COL. 2:4; **JAMES** 1:22

3885. ***παραλυτικός paralutikos***
MATT. 4:24; 8:6; 9:2,6; **MARK** 2:3-5,9,10

3886. ***παραλύω paraluō***
LUKE 5:18,24; **ACTS** 8:7; 9:33; **HEB.** 12:12

3887. ***παραμένω paramenō***
1 COR. 16:6; **HEB.** 7:23; **JAMES** 1:25

3888. ***παραμυθέομαι paramutheomai***
JOHN 11:19,31; **1 THESS.** 2:11; 5:14

3889. ***παραμυθία paramuthia***
1 COR. 14:3

3890. ***παραμύθιον paramuthion***
PHIL. 2:1

3891. ***παρανομέω paranomeō***
ACTS 23:3

3892. ***παρανομία paranomia***
2 PET. 2:16

3893. ***παραπικραίνω parapikrainō***
HEB. 3:16

3894. ***παραπικρασμός parapikrasmos***
HEB. 3:8,15

3895. ***παραπίπτω parapiptō***
HEB. 6:6

3896. ***παραπλέω parapleō***
ACTS 20:16

3897. ***παραπλήσιον paraplēsion***
PHIL. 2:27

3898. ***παραπλησίως paraplēsiōs***
HEB. 2:14

3899. ***παραπορεύομαι paraporeuomai***
MATT. 27:39; **MARK** 2:23; 9:30; 11:20; 15:29

3900. ***παράπτωμα paraptōma***
MATT. 6:14,15; 18:3; **MARK** 11:25,26; **ROM.**

4:25; 5:15-18,20; 11:11,12; **2 COR.** 5:19; **GAL.** 6:1; **EPH.** 1:7; 2:1,5; **COL.** 2:13; **JAMES** 5:16

3901. *παραρρέω pararreō*
HEB. 2:1

3902. *παράσημος parasēmos*
ACTS 28:11

3903. *παρασκευάζω paraskeuazō*
ACTS 10:10; **1 COR.** 14:8; **2 COR.** 9:2,3

3904. *παρασκευή paraskeuē*
MATT. 27:62; **MARK** 15:42; **LUKE** 23:54; **JOHN** 19:14,31,42

3905. *παρατείνω parateinō*
ACTS 20:7

3906. *παρατηρέω paratēreō*
MARK 3:2; **LUKE** 6:7; 14:1; 20:20; **ACTS** 9:24; **GAL.** 4:10

3907. *παρατήρησις paratērēsis*
LUKE 17:20

3908. *παρατίθημι paratithēmi*
MATT. 13:24,31; **MARK** 6:41; 8:6,7; **LUKE** 9:16; 10:8; 11:6; 12:48; 23:46; **ACTS** 14:23; 16:34; 17:3; 20:32; **1 COR.** 10:27; **1 TIM.** 1:18; **2 TIM.** 2:2; **1 PET.** 4:19

3909. *παρατυγχάνω paratugchanō*
ACTS 17:17

3910. *παραυτίκα parautika*
2 COR. 4:17

3911. *παραφέρω parapherō*
MARK 14:36; **LUKE** 22:42

3912. *παραφρονέω paraphroneō*
2 COR. 11:23

3913. *παραφρονία paraphronia*
2 PET. 2:16

3914. *παραχειμάζω paracheimazō*
ACTS 27:12; 28:11; **1 COR.** 16:6; **TITUS** 3:12

3915. *παραχειμασία paracheimasia*
ACTS 27:12

3916. *παραχρῆμα parachrēma*
MATT. 21:19,20; **LUKE** 1:64; 4:39; 5:25; 8:44,47,55; 13:13; 18:43; 19:11; 22:60; **ACTS** 3:7; 5:10; 9:18; 12:23; 13:11; 16:26,33

3917. *πάρδαλις pardalis*
REV. 13:2

3918. *πάρειμι pareimi*
MATT. 26:50; **LUKE** 13:1; **JOHN** 7:6; 11:28; **ACTS** 10:21,33; 12:20; 17:6; 24:19; **1 COR.** 5:3; **2 COR.** 10:2,11; 11:9; 13:2,10; **GAL.** 4:18,20; **COL.** 1:6; **HEB.** 12:11; 13:5; **2 PET.** 1:9,12

3919. *παρεισάγω pareisagō*
2 PET. 2:1

3920. *παρείσακτος pareisaktos*
GAL. 2:4

3921. *παρεισδύω pareisduō*
JUDE 1:4

3922. *παρεισέρχομαι pareiserchomai*
ROM. 5:20; **GAL.** 2:4

3923. *παρεισφέρω pareispherō*
2 PET. 1:5

3924. *παρεκτός parektos*
MATT. 5:32; **ACTS** 26:29; **2 COR.** 11:28

3925. *παρεμβολή parembolē*
ACTS 21:34,37; 22:24; 23:10,16,32; **HEB.** 11:34; 13:11,13; **REV.** 20:9

3926. *παρενοχλέω parenochleō*
ACTS 15:19

3927. *παρεπίδημος parepidēmos*
HEB. 11:13; **1 PET.** 1:1; 2:11

3928. ***παρέρχομαι parerchomai***
MATT. 5:18; 8:28; 14:15; 24:34,35; 26:39,42; **MARK** 6:48; 13:30,31; 14:35; **LUKE** 11:42; 12:37; 15:29; 16:17; 17:7; 18:37; 21:32,33; **ACTS** 16:8; 24:7; 27:9; **2 COR.** 5:17; **JAMES** 1:10; **1 PET.** 4:3; **2 PET.** 3:10; **REV.** 21:1

3929. ***πάρεσις paresis***
ROM. 3:25

3930. ***παρέχω parechō***
MATT. 26:10; **MARK** 14:6; **LUKE** 6:29; 7:4; 11:7; 18:5; **ACTS** 16:16; 17:31; 19:24; 22:2; 28:2; **GAL.** 6:17; **COL.** 4:1; **1 TIM.** 1:4; 6:17; **TITUS** 2:7

3931. ***παρηγορία parēgoria***
COL. 4:11

3932. ***παρθενία parthenia***
LUKE 2:36

3933. ***παρθένος parthenos***
MATT. 1:23; 25:1,7,11; **LUKE** 1:27; **ACTS** 21:9; **1 COR.** 7:25,28,34,36,37; **2 COR.** 11:2; **REV.** 14:4

3934. ***Πάρθος Parthos***
ACTS 2:9

3935. ***παρίημι pariēmi***
HEB. 12:12

3936. I. ***παριστάνω paristanō***
(Later form of παρίστημι)
ROM. 6:13,16

II. ***παρίστημι paristēmi***
MATT. 26:53; **MARK** 4:29; 14:47,69, 70; 15:35,39; **LUKE** 1:19; 2:22; 19:24; **JOHN** 18:22; 19:26; **ACTS** 1:3,10; 4:10, 26; 9:39,41; 23:2,4,24,33; 24:13; 27:23, 24; **ROM.** 6:13,19; 12:1; 14:10; 16:2; **1 COR.** 8:8; **2 COR.** 4:14; 11:2; **EPH.** 5:27; **COL.** 1:22,28; **2 TIM.** 2:15; 4:17

3937. ***Παρμενᾶς Parmenas***
ACTS 6:5

3938. ***πάροδος parodos***
1 COR. 16:7

3939. ***παροικέω paroikeō***
LUKE 24:18; **HEB.** 11:9

3940. ***παροικία paroikia***
ACTS 13:17; **1 PET.** 1:17

3941. ***πάροικος paroikos***
ACTS 7:6,29; **EPH.** 2:19; **1 PET.** 2:11

3942. ***παροιμία paroimia***
JOHN 10:6; 16:25,29; **2 PET.** 2:22

3943. ***πάροινος paroinos***
1 TIM. 3:3; **TITUS** 1:7

3944. ***παροίχεω paroicheō***
ACTS 14:16

3945. ***παρομοιάζω paromoiazō***
MATT. 23:27

3946. ***παρόμοιος paromoios***
MARK 7:8,13

3947. ***παροξύνω paroxunō***
ACTS 17:16; **1 COR.** 13:5

3948. ***παροξυσμός paroxusmos***
ACTS 15:39; **HEB.** 10:24

3949. ***παροργίζω parorgizō***
ROM. 10:19; **EPH.** 6:4

3950. ***παροργισμός parorgismos***
EPH. 4:26

3951. ***παροτρύνω parotrunō***
ACTS 13:50

3952. ***παρουσία parousia***
MATT. 24:3,27,37,39; **1 COR.** 15:23; 16:17; **2 COR.** 7:6,7; 10:10; **PHIL.** 1:26; 2:12; **1 THESS.** 2:19; 3:13; 4:15; 5:23; **2 THESS.** 2:1,8,9; **JAMES** 5:7,8; **2 PET.** 1:16; 3:4,12; **1 JOHN** 2:28

3953. ***παροψίς paropsis***
MATT. 23:25,26

3954. ***παρρησία parrēsia***
MARK 8:52; **JOHN** 7:4,13,26; 10:24; 11:14,54; 16:25,29; 18:20; **ACTS** 2:29; 4:13,29,31; 28:31; **2 COR.** 3:12; 7:4; **EPH.** 3:12; 6:19; **PHIL.** 1:20; **COL.** 2:15; **1 TIM.** 3:13; **PHILE.** 1:8; **HEB.** 3:6; 4:16; 10:19,35; **1 JOHN** 2:28; 3:21; 4:17; 5:14

3955. ***παρρησιάζομαι parrēsiazomai***
ACTS 9:27,29; 13:46; 14:3; 18:26; 19:8; 26:26; **EPH.** 6:20; **1 THESS.** 2:2

3957. ***πάσχα pascha***
MATT. 26:2,17-19; **MARK** 14:1,12,14,16; **LUKE** 2:41; 22:1,7,8,11,13,15; **JOHN** 2:13,23; 6:4; 11:55; 12:1; 13:1; 18:28,39; 19:14; **ACTS** 12:4; **1 COR.** 5:7; **HEB.** 11:28

3958. ***πάσχω paschō***
MATT. 16:21; 17:12,15; 27:19; **MARK** 5:26; 8:31; 9:12; **LUKE** 9:22; 13:2; 17:25; 22:15; 24:26,46; **ACTS** 1:3; 3:18; 9:16; 17:3; 28:5; **1 COR.** 12:26; **2 COR.** 1:6; **GAL.** 3:4; **PHIL.** 1:29; **1 THESS.** 2:14; **2 THESS.** 1:5; **2 TIM.** 1:12; **HEB.** 2:18; 5:8; 9:26; 13:12; **1 PET.** 2:19-21,23; 3:14,17,18; 4:1,15,19; 5:10; **REV.** 2:10

3959. ***Πάταρα Patara***
ACTS 21:1

3960. ***πατάσσω patassō***
MATT. 26:31,51; **MARK** 14:27; **LUKE** 22:49,50; **ACTS** 7:24; 12:7,23; **REV.** 11:6; 19:15

3961. ***πατέω pateō***
LUKE 10:19; 21:24; **REV.** 11:2; 14:20; 19:15

3962. ***πατήρ patēr***
MATT. 2:22; 3:9; 4:21,22; 5:16,45,48; 6:1,4, 6,8,9,14,15,18,26,32; 7:11,21; 8:21; 10:20,21, 29,32,33,35,37; 11:25-27; 12:50; 13:43; 15:4-6,13; 16:17,27; 18:10,14,19,35; 19:5,19,29; 20:23; 21:31; 23:9,30,32; 24:36; 25:34; 26:29, 39,42,53; 28:19; **MARK** 1:20; 5:40; 7:10-12; 8:38; 9:21,24; 10:7,19,29; 11:10,25,26; 13:12,32; 14:36; 15:21; **LUKE** 1:17,32,55,59,62,67,72,73; 2:48,49; 3:8; 6:23,26,36; 8:51; 9:26,42,59; 10:21,22; 11:2,11,13,47,48; 12:30,32,53; 14:26; 15:12,17,18,20-22,27-29; 16:24,27,30; 18:20; 22:29,42; 23:34,46; 24:49; **JOHN** 1:14,18; 2:16; 3:35; 4:12,20,21,23,53; 5:17-23,26,30,36, 37,43,45; 6:27,31,32,37,39,42,44-46,49,57, 58,65; 7:22; 8:16,18,19,27-29,38,39,41,42, 44,49,53,54,56; 10:15,17,18,25, 29,30,32,36-38; 11:41; 12:26-28,49,50; 13:1,3; 14:2,6-13,16, 20,21,23,24,26,28,31; 15:1,8-10,15,16,23,24,26; 16:3,10,15-17,23,25-28,32; 17:1,5,11,21,24,25; 18:11; 20:17,21; **ACTS** 1:4,7; 2:33; 3:13,22,25; 5:30; 7:2,4,11,12,14,15,19,20,32,38,39,44,45, 51,52; 13:17,32,36; 15:10; 16:1,3; 22:1,14; 26:6; 28:8,25; **ROM.** 1:7; 4:1,11,12,16-18; 6:4; 8:15; 9:5,10; 11:28; 15:6,8; **1 COR.** 1:3; 4:15; 5:1; 8:6; 10:1; 15:24; **2 COR.** 1:2,3; 6:18; 11:31; **GAL.** 1:1,3,4; 4:2,6; **EPH.** 1:2,3,17; 2:18; 3:14; 4:6; 5:20,31; 6:2,4,23; **PHIL.** 1:2; 2:11,22; 4:20; **COL.** 1:2,3,12; 2:2; 3:17,21; **1 THESS.** 1:1,3; 2:11; 3:11,13; **2 THESS.** 1:1,2; 2:16; **1 TIM.** 1:2; 5:1; **2 TIM.** 1:2; **TITUS** 1:4; **PHILE.** 1:3; **HEB.** 1:1,5; 3:9; 7:10; 8:9; 11:23; 12:7,9; **JAMES** 1:17,27; 2:21; 3:9; **1 PET.** 1:2,3,17; **2 PET.** 1:17; 3:4; **1 JOHN** 1:2,3; 2:1,13-16,22-24; 3:1; 4:14; 5:7; **2 JOHN** 1:3,4,9; **JUDE** 1:1; **REV.** 1:6; 2:27; 3:5,21; 14:1

3963. ***Πάτμος Patmos***
REV. 1:9

3964. ***πατραλῴας patralōas***
1 TIM. 1:9

3965. ***πατριά patria***
LUKE 2:4; **ACTS** 3:25; **EPH.** 3:15

3966. ***πατριάρχης patriarchēs***
ACTS 2:29; 7:8,9; **HEB.** 7:4

3967. ***πατρικός patrikos***
GAL. 1:14

3968. ***πατρίς patris***
MATT. 13:54,57; **MARK** 6:1,4; **LUKE** 4:23,24; **JOHN** 4:44; **HEB.** 11:14

3969. ***Πατρόβας Patrobas***
ROM. 16:14

3970. ***πατροπαράδοτος patroparadotos***
1 PET. 1:18

3971. ***πατρῷος patrōos***
ACTS 22:3; 24:14; 28:17

3972. A. ***Παῦλος Paulos***
(The deputy)
ACTS 13:7

B. ***Παῦλος Paulos***
ACTS 13:9,13,16,43,45,46,50; 14:9,11, 12,14,19; 15:2,12,22,25,35,36,38,40; 16:3,9,14,17-19,25, 28,29,36,37; 17:2,4, 10,13-16,22,33; 18:1,5,9, 12,14,18; 19:1, 4,6,11,13,15,21,26,29,30; 20:1,7,9,10,13, 16,37; 21:4,8,11,13,18,26, 29,30,32,37, 39,40; 22:25,28,30; 23:1,3,5,6,10-12,14, 16-18,20,24,31,33; 24:1,10,23,24,26,27; 25:2,4,6,7,9,10,14,19,21,23; 26:1,24,28, 29; 27:1,3,9,11,21,24,31,33,43; 28:3,8, 15-17,25,30; **ROM.** 1:1; **1 COR.** 1:1,12, 13; 3:4,5,22; 16:21; **2 COR.** 1:1; 10:1; **GAL.** 1:1; 5:2; **EPH.** 1:1; 3:1; **PHIL.** 1:1; **COL.** 1:1,23; 4:18; **1 THESS.** 1:1; 2:18; **2 THESS.** 1:1; 3:17; **1 TIM.** 1:1; **2 TIM.** 1:1; **TITUS** 1:1; **PHILE.** 1:1,9, 19; **2 PET.** 3:15

3973. ***παύω pauō***
LUKE 5:4; 8:24; 11:1; **ACTS** 5:42; 6:13; 13:10; 20:1,31; 21:32; **1 COR.** 13:8; **EPH.** 1:16; **COL.** 1:9; **HEB.** 10:2; **1 PET.** 3:10; 4:1

3974. ***Πάφος Paphos***
ACTS 13:6,13

3975. ***παχύνω pachunō***
MATT. 13:15; **ACTS** 28:27

3976. ***πέδη pedē***
MARK 5:4; **LUKE** 8:29

3977. ***πεδινός pedinos***
LUKE 6:17

3978. ***πεζεύω pezeuō***
ACTS 20:13

3979. ***πεζῇ pezē***
MATT. 14:13; **MARK** 6:33

3980. ***πειθαρχέω peitharcheō***
ACTS 5:29,32; 27:21; **TITUS** 3:1

3981. ***πειθός peithos***
1 COR. 2:4

3982. ***πείθω peithō***
MATT. 27:20,43; 28:14; **MARK** 10:24; **LUKE** 11:22; 16:31; 18:9; 20:6; **ACTS** 5:36,37,40; 12:20; 13:43; 14:19; 17:4; 18:4; 19:8,26; 21:14; 23:21; 26:26,28; 27:11; 28:23,24; **ROM.** 2:8,19; 8:38; 14:14; 15:14; **2 COR.** 1:9; 2:3; 5:11; 10:7; **GAL.** 1:10; 3:1; 5:7,10; **PHIL.** 1:6,14,25; 2:24; 3:3,4; **2 THESS.** 3:4; **2 TIM.** 1:5,12; **PHILE.** 1:21; **HEB.** 2:13; 6:9; 11:13; 13:17,18; **JAMES** 3:3; **1 JOHN** 3:19

3983. ***πεινάω peinaō***
MATT. 4:2; 5:6; 12:1,3; 21:18; 25:35,37,42,44; **MARK** 2:25; 11:12; **LUKE** 1:53; 4:2; 6:3,21,25; **JOHN** 6:35; **ROM.** 12:20; **1 COR.** 4:11; 11:21,34; **PHIL.** 4:12; **REV.** 7:16

3984. ***πεῖρα peira***
HEB. 11:29,36

3985. ***πειράζω peirazō***
MATT. 4:1,3; 16:1; 19:3; 22:18,35; **MARK** 1:13; 8:11; 10:2; 12:15; **LUKE** 4:2; 11:16; 20:23; **JOHN** 6:6; 8:6; **ACTS** 5:9; 15:10; 16:7; 24:6; **1 COR.** 7:5; 10:9,13; **2 COR.** 13:5; **GAL.** 6:1; **1 THESS.** 3:5; **HEB.** 2:18; 3:9; 4:15; 11:17,37; **JAMES** 1:13,14; **REV.** 2:2,10; 3:10

3986. ***πειρασμός peirasmos***
MATT. 6:13; 26:41; **MARK** 14:38; **LUKE** 4:13; 8:13; 11:4; 22:28,40,46; **ACTS** 20:19; **1 COR.** 10:13; **GAL.** 4:14; **1 TIM.** 6:9; **HEB.** 3:8; **JAMES** 1:2,12; **1 PET.** 1:6; 4:12; **2 PET.** 2:9; **REV.** 3:10

3987. ***πειράω peiraō***
ACTS 9:26; 26:21

3988. ***πεισμονή peismonē***
GAL. 5:8

3989. ***πέλαγος pelagos***
MATT. 18:6; **ACTS** 27:5

3990. ***πελεκίζω pelekizō***
REV. 20:4

3991. ***πέμπτος pemptos***
REV. 6:9; 9:1; 16;10; 21:20

3992. ***πέμπω pempō***
MATT. 2:8; 11:2; 14:10; 22:7; **MARK** 5:12; **LUKE** 4:26; 7:6,10,19; 15:15; 16:24,27; 20:11-13; **JOHN** 1:22,33; 4:34; 5:23,24,30,37; 6:38-40,44; 7:16,18,28,33; 8:16,18,26,29; 9:4; 12:44,45,49; 13:16,20; 14:24,26; 15:21,26; 16:5,7; 20:21; **ACTS** 10:5,32,33; 11:29; 15:22,25; 19:31; 20:17; 23:30; 25:21,25,27; **ROM.** 8:3; **1 COR.** 4:17; 16:3; **2 COR.** 9:3; **EPH.** 6:22; **PHIL.** 2:19,23,25,28; 4:16; **COL.** 4:8; **1 THESS.** 3:2,5; **2 THESS.** 2:11; **TITUS** 3:12; **1 PET.** 2:14; **REV.** 1:11; 11:10; 14:15,18; 22:16

3993. ***πένης penēs***
2 COR. 9:9

3994. ***πενθερά penthera***
MATT. 8:14; 10:35; **MARK** 1:30; **LUKE** 4:38; 12:53

3995. ***πενθερός pentheros***
JOHN 18:13

3996. ***πενθέω pentheō***
MATT. 5:4; 9:15; **MARK** 16:10; **LUKE** 6:25; **1 COR.** 5:2; **2 COR.** 12:21; **JAMES** 4:9; **REV.** 18:11,15,19

3997. ***πένθος penthos***
JAMES 4:9; **REV.** 18:7,8; 21:4

3998. ***πενιχρός penichros***
LUKE 21:2

3999. ***πεντάκις pentakis***
2 COR. 11:24

4000. ***πενταχισχίλιοι pentakischilioi***
MATT. 14:21; 16:9; **MARK** 6:44; 8:19; **LUKE** 9:14; **JOHN** 6:10

4001. ***πεντακόσιοι pentakosioi***
LUKE 7:41; **1 COR.** 15:6

4002. ***πέντε pente***
MATT. 14:17,19; 16:9; 25:2,15,16,20; **MARK** 6:38,41; 8:19; **LUKE** 1:24; 9:13,16; 12:6,52; 14:19; 16:28; 19:18,19; **JOHN** 4:18; 5:2; 6:9,13,19; **ACTS** 4:4; 7:14; 19:19; 20:6; 24:1; **1 COR.** 14:19; **REV.** 9:5,10; 17:10

4003. ***πεντεκαιδέκατος pentekaidekatos***
LUKE 3:1

4004. ***πεντήκοντα pentēkonta***
MARK 6:40; **LUKE** 7:41; 9:14; 16:6; **JOHN** 8:57; 21:11; **ACTS** 13:20

4005. ***πεντηκοστή pentēkostē***
ACTS 2:1; 20:16; **1 COR.** 16:8

4006. ***πεποίθησις pepoithēsis***
2 COR. 1:15; 3:4; 8:22; 10:2; **EPH.** 3:12; **PHIL.** 3:4

4007. ***περ per*** **enclitic particle**
MARK 15:6; **HEB.** 3:6,14; 6:3

4008. ***πέραν peran***
MATT. 4:15,25; 8:18,28; 14:22; 16:5; 19:1; **MARK** 3:8; 4:35; 5:1,21; 6:45; 8:13; 10:1; **LUKE** 8:22; **JOHN** 1:28; 3:26; 6:1,17,22,25; 10:40; 18:1

4009. ***πέρας peras***
MATT. 12:42; **LUKE** 11:31; **ROM.** 10:18; **HEB.** 6:16

4010. ***Πέργαμος Pergamos***
REV. 1:11; 2:12

4011. ***Πέργη Pergē***
ACTS 13:13,14; 14:25

4013. ***περιάγω periagō***
MATT. 4:23; 9:35; 23:15; **MARK** 6:6; **ACTS** 13:11; **1 COR.** 9:5

4014. ***περιαιρέω periaireō***
ACTS 27:20,40; **2 COR.** 3:16; **HEB.** 10:11

4015. ***περιαστράπτω periastraptō***
ACTS 9:3; 22:6

4016. ***περιβάλλω periballō***
MATT. 6:29,31; 25:36,38,43; **MARK** 14:51; 16:5; **LUKE** 12:27; 19:43; 23:11; **JOHN** 19:2; **ACTS** 12:8; **REV.** 3:5,18; 4:4; 7:9,13; 10:1; 11:3; 12:1; 17:4; 18:16; 19:8,13

4017. ***περιβλέπω periblepō***
MARK 3:5,34; 5:32; 9:8; 10:23; 11:11; **LUKE** 6:10

4018. ***περιβόλαιον peribolaion***
1 COR. 11:15; **HEB.** 1:12

4019. ***περιδέω perideō***
JOHN 11:44

4020. ***περιεργάζομαι periergazomai***
2 THESS. 3:11

4021. ***περίεργος periergos***
ACTS 19:19; **1 TIM.** 5:13

4022. ***περιέρχομαι pierchomai***
ACTS 19:13; 28:13; **1 TIM.** 5:13; **HEB.** 11:37

4023. ***περιέχω periechō***
LUKE 5:9; **ACTS** 23:25; **1 PET.** 2:6

4024. ***περιζώννυμι perizōnnumi***
LUKE 12:35,37; 17:8; **ACTS** 12:8; **EPH.** 6:14; **REV.** 1:13; 15:6

4025. ***περίθεσις perithesis***
1 PET. 3:3

4026. ***περιΐστημι periistēmi***
JOHN 11:42; **ACTS** 25:7; **2 TIM.** 2:16; **TITUS** 3:9

4027. ***περικάθαρμα perikatharma***
1 COR. 4:13

4028. ***περικαλύπτω perikaluptō***
MARK 14:65; **LUKE** 22:64; **HEB.** 9:4

4029. ***περίκειμαι perikeimai***
MARK 9:42; **LUKE** 17:2; **ACTS** 28:20; **HEB.** 5:2; 12:1

4030. ***περικεφαλαία perikephalaia***
EPH. 6:17; **1 THESS.** 5:8

4031. ***περικρατής perikratēs***
ACTS 27:16

4032. ***περικρύπτω perikruptō***
LUKE 1:24

4033. ***περικυκλόω perikukloō***
LUKE 19:43

4034. ***περιλάμπω perilampō***
LUKE 2:9; **ACTS** 26:13

4035. ***περιλείπω perileipō***
1 THESS. 4:15,17

4036. ***περίλυπος perilupos***
MATT. 26:38; **MARK** 6:26; 14:34; **LUKE** 18:23,24

4037. ***περιμένω perimenō***
ACTS 1:4

4038. ***πέριξ perix***
ACTS 5:16

4039. ***περιοικέω perioikeō***
LUKE 1:65

4040. ***περίοικος perioikos***
LUKE 1:58

4041. ***περιούσιος periousios***
TITUS 2:14

4042. ***περιοχή periochē***
ACTS 8:32

4043. ***περιπατέω peripateō***
MATT. 4:18; 9:5; 11:5; 14:25,26,29; 15:31; **MARK** 1:16; 2:9; 5:42; 6:48,49; 7:5; 8:24; 11:27; 12:38; 16:12; **LUKE** 5:23; 7:22; 11:44; 20:46; 24:17; **JOHN** 1:36; 5:8,9,11,12; 6:19,66; 7:1; 8:12; 10:23; 11:9,10,54; 12:35; 21:18; **ACTS** 3:6,8,9,12; 14:8,10; 21:21; **ROM.** 6:4; 8:1,4; 13:13; 14:15; **1 COR.** 3:3; 7:17; **2 COR.** 4:2; 5:7; 10:2,3; 12:18; **GAL.** 5:16; **EPH.** 2:2,10; 4:1,17; 5:2,8,15; **PHIL.** 3:17,18; **COL.** 1:10; 2:6; 3:7; 4:5; **1 THESS.** 2:12; 4:1,12; **2 THESS.** 3:6,11; **HEB.** 13:9; **1 PET.** 5:8; **1 JOHN** 1:6,7; 2:6,11; **2 JOHN** 1:4,6; **3 JOHN** 1:3,4; **REV.** 2:1; 3:4; 9:20; 16:15; 21:24

4044. ***περιπείρω peripeirō***
1 TIM. 6:10

4045. ***περιπίπτω peripiptō***
LUKE 10:30; **ACTS** 27:41; **JAMES** 1:2

4046. ***περιποιέω peripoieō***
ACTS 20:28; **1 TIM.** 3:13

4047. ***περιποίησις peripoiēsis***
EPH. 1:14; **1 THESS.** 5:9; **2 THESS.** 2:14; **HEB.** 10:39; **1 PET.** 2:9

4048. ***περιρρήγνυμι perirrēgnumi***
ACTS 16:22

4049. ***περισπάω perispaō***
LUKE 10:40

4050. ***περισσεία perisseia***
ROM. 5:17; **2 COR.** 8:2; 10:15; **JAMES** 1:21

4051. ***περίσσευμα perisseuma***
MATT. 12:34; **MARK** 8:8; **LUKE** 6:45; **2 COR.** 8:14

4052. ***περισσεύω perisseuō***
MATT. 5:20; 13:12; 14:20; 15:37; 25:29; **MARK** 12:44; **LUKE** 9:17; 12:15; 15:17; 21:4; **JOHN** 6:12,13; **ACTS** 16:5; **ROM.** 3:7; 5:15; 15:13; **1 COR.** 8:8; 14:12; 15:58; **2 COR.** 1:5; 3:9; 4:15; 8:2,7; 9:8,12; **EPH.** 1:8; **PHIL.** 1:9,26; 4:12,18; **COL.** 2:7; **1 THESS.** 3:12; 4:1,10

4053. I. ***περισσός perissos***
MATT. 5:37,47; **MARK** 6:51; 14:31; **JOHN** 10:10; **ROM.** 3:1; **2 COR.** 9:1

II. ***ἐκ περισσός ek perissos***
EPH. 3:20; **1 THESS.** 3:10; 5:13

4054. ***περισσότερον perissoteron*** **adv.**
MARK 7:36; **1 COR.** 15:10; **HEB.** 6:17; 7:15

4055. ***περισσότερος perissoteros***
MATT. 11:9; 23:14; **MARK** 12:33 WH; 12:40; **LUKE** 7:26; 12:4,48; 20:47; **1 COR.** 12:23,24; **2 COR.** 2:7; 10:8

4056. ***περισσοτέρως perissoterōs***
MARK 15:14; **2 COR.** 1:12; 2:4; 7:13,15; 11:23; 12:15; **GAL.** 1:14; **PHIL.** 1:14; **1 THESS.** 2:17; **HEB.** 2:1; 13:19

4057. ***περισσῶς perissōs***
MATT. 27:23; **MARK** 10:26; **ACTS** 26:11

4058. ***περιστερά peristera***
MATT. 3:16; 10:16; 21:12; **MARK** 1:10; 11:15; **LUKE** 2:24; 3:22; **JOHN** 1:32; 2:14,16

4059. ***περιτέμνω peritemnō***
LUKE 1:59; 2:21; **JOHN** 7:22; **ACTS** 7:8; 15:1,5,24; 16:3; 21:21; **1 COR.** 7:18; **GAL.** 2:3; 5:2,3; 6:12,13; **COL.** 2:11

4060. ***περιτίθημι peritithēmi***
MATT. 21:33; 27:28,48; **MARK** 12:1; 15:17,36; **JOHN** 19:29; **1 COR.** 12:23

4061. ***περιτομή peritomē***
JOHN 7:22,23; **ACTS** 7:8; 10:45; 11:2; **ROM.** 2:25-29; 3:1,30; 4:9-12; 15:8; **1 COR.** 7:19; **GAL.** 2:7-9,12; 5:6,11; 6:15; **EPH.** 2:11; **PHIL.** 3:3,5; **COL.** 2:11; 3:11; 4:11; **TITUS** 1:10

4062. ***περιτρέπω peritrepō***
ACTS 26:24

4063. ***περιτρέχω peritrechō***
MARK 6:55

4064. ***περιφέρω peripherō***
MARK 6:55; **2 COR.** 4:10; **EPH.** 4:14; **HEB.** 13:9; **JUDE** 1:12

4065. ***περιφρονέω periphroneō***
TITUS 2:15

4066. ***περίχωρος perichōros***
MATT. 3:5; 14:35; **MARK** 1:28; 6:55; **LUKE** 3:3; 4:14,37; 7:17; 8:37; **ACTS** 14:6

4067. ***περίψημα peripsēma***
1 COR. 4:13

4068. ***περπερεύομαι perpereuomai***
1 COR. 13:4

4069. ***Περσίς Persis***
ROM. 16:12

4070. ***πέρυσι perusi***
2 COR. 8:10; 9:2

4071. ***πετεινόν peteinon***
MATT. 6:26; 8:20; 13:4,32; **MARK** 4:4,32; **LUKE** 8:5; 9:58; 12:24; 13:19; **ACTS** 10:12; 11:6; **ROM.** 1:23; **JAMES** 3:7

4072. I. ***πέτομαι petomai***
REV. 4:7; 8:13; 12:14; 14:6; 19:17

II. ***πετάομαι petaomai***
(Later form in TR)
REV. 4:7; 8:13; 14:6; 19:17

4073. ***πέτρα petra***
MATT. 7:24,25; 16:18; 27:51,60; **MARK** 15:46; **LUKE** 6:48; 8:6,13; **ROM.** 9:33; **1 COR.** 10:4; **1 PET.** 2:8; **REV.** 6:15,16

4074. A. ***πέτρος petros***
JOHN 1:42

B. ***Πέτρος Petros***
MATT. 4:18; 8:14; 10:2; 14:28,29; 15:15; 16:16,18,22,23; 17:1,4,24,26; 18:21; 19:27; 26:33,35,37,40,58,69,73,75; **MARK** 3:16; 5:37; 8:29,32,33; 9:2,5; 10:28; 11:21; 13:3; 14:29,33,37,54,66,67,70,72; 16:7; **LUKE** 5:8; 6:14; 8:45,51; 9:20,28,32,33; 12:41; 18:28; 22:8,34,54,55,58,60-62; 24:12; **JOHN** 1:40,44; 6:8,68; 13:6,8,9,24,36,37; 18:10,11,15-18,25-27; 20:2-4,6; 21:2,3,7,11,15,17,20,21; **ACTS** 1:13,15; 2:14,37,38; 3:1,3,4,6,11,12; 4:8,13,19; 5:3,8,9,15,29; 8:14,20; 9:32,34,38-40; 10:5, 9,13,14,17-19,21,23,25,26,32,34,44-46; 11:2, 4,7,13; 12:3,5-7,11,13,14,16,18; 15:7; **GAL.** 1:18; 2:7,8,11,14; **1 PET.** 1:1; **2 PET.** 1:1

4075. ***πετρώδης petrōdēs***
MATT. 13:5,20; **MARK** 4:5,16

4076. ***πήγανον pēganon***
LUKE 11:42

4077. ***πηγή pēgē***
MARK 5:29; **JOHN** 4:6,14; **JAMES** 3:11,12; **2 PET.** 2:17; **REV.** 7:17; 8:10; 14:7; 16:4; 21:6

4078. ***πήγνυμι pēgnumi***
HEB. 8:2

4079. ***πηδάλιον pēdalion***
ACTS 27:40; **JAMES** 3:4

4080. ***πηλίκος pēlikos***
GAL. 6:11; **HEB.** 7:4

4081. ***πηλός pēlos***
JOHN 9:6,11,14,15; **ROM.** 9:21

4082. ***πήρα pēra***
MATT. 10:10; **MARK** 6:8; **LUKE** 9:3; 10:4; 22:35,36

4083. ***πῆχυς pēchus***
MATT. 6:27; **LUKE** 12:25; **JOHN** 21:8; **REV.** 21:17

4084. ***πιάζω piazō***
JOHN 7:30,32,44; 8:20; 10:39; 11:57; 21:3,10; **ACTS** 3:7; 12:4; **2 COR.** 11:32; **REV.** 19:20

4085. ***πιέζω piezō***
LUKE 6:38

4086. ***πιθανολογία pithanologia***
COL. 2:4

4087. ***πικραίνω pikrainō***
COL. 3:19; **REV.** 8:11; 10:9,10

4088. ***πικρία pikria***
ACTS 8:23; **ROM.** 3:14; **EPH.** 4:31; **HEB.** 12:15

4089. ***πικρός pikros***
JAMES 3:11,14

4090. ***πικρῶς pikrōs***
MATT. 26:75; **LUKE** 22:62

4091. ***Πιλάτος Pilatos***
MATT. 27:2,13,17,22,24,58,62,65; **MARK** 15:1,2,4,5,9,12,14,15,43,44; **LUKE** 3:1; 13:1; 23:1,3,4,6,11-13,20,24,52; **JOHN** 18:29,31, 33,35,37,38; 19:1,4,6,8,10,12,13,15,19,21,22, 31,38; **ACTS** 3:13; 4:27; 13:28; **1 TIM.** 6:13

4092. ***πίμπρημι pimprēmi***
ACTS 28:6

4093. ***πινακίδιον pinakidion***
LUKE 1:63

4094. ***πίναξ pinax***
MATT. 14:8,11; **MARK** 6:25,28; **LUKE** 11:39

4095. ***πίνω pinō***
MATT. 6:25,31; 11:18,19; 20:22,23; 24:38,49; 26:27,29,42; 27:34; **MARK** 2:16; 10:38,39; 14:23,25; 15:23; 16:18; **LUKE** 1:15; 5:30,33,39; 7:33,34; 10:7; 12:19,29,45; 13:26; 17:8,27,28; 22:18,30; **JOHN** 4:7,9,10,12-14; 6:53,54,56; 7:37; 18:11; **ACTS** 9:9; 23:12,21; **ROM.** 14:21; **1 COR.** 9:4; 10:4,7,21,31; 11:22,25-29; 15:32; **HEB.** 6:7; **REV.** 14:10; 16:6; 18:3

4096. ***πιότης piotēs***
ROM. 11:17

4097. ***πιπράσκω pipraskō***
MATT. 13:46; 18:25; 26:9; **MARK** 14:5; **JOHN** 12:5; **ACTS** 2:45; 4:34; 5:4; **ROM.** 7:14

4098. ***πίπτω piptō***
MATT. 2:11; 4:9; 7:25,27; 10:29; 13:4,5,7,8; 15:14,27; 17:6,15; 18:26,29; 21:44; 24:29; 26:39; **MARK** 4:4,5,7,8; 5:22; 9:20; 14:35; **LUKE** 5:12; 6:39,49; 8:5-8,14,41; 10:18; 11:17; 13:4; 16:17,21; 17:16; 20:18; 21:24; 23:30; **JOHN** 11:32; 12:24; 18:6; **ACTS** 1:26; 5:5,10; 9:4; 10:25; 15:16; 20:9; 22:7; 27:34; **ROM.** 11:11,22; 14:4; **1 COR.** 10:8,12; 14:25; **HEB.** 3:17; 4:11; 11:30; **JAMES** 5:12; **REV.** 1:17; 4:10; 5:8,14; 6:13,16; 7:11,16; 8:10; 9:1; 11:11,13,16; 14:8; 16:19; 17:10; 18:2; 19:4,10; 22:8

4099. ***Πισιδία Pisidia***
ACTS 13:14; 14:24

4100. ***πιστεύω pisteuō***
MATT. 8:13; 9:28; 18:6; 21:22,25,32; 24:23,26; 27:42; **MARK** 1:15; 5:36; 9:23,24,42; 11:23, 24,31; 13:21; 15:32; 16:13,14,16,17; **LUKE** 1:20,45; 8:12,13,50; 16:11; 20:5; 22:67; 24:25; **JOHN** 1:7,12,50; 2:11,22-24; 3:12,15,16,18,36; 4:21,39,41,42,48,50,53; 5:24,38,44,46,47; 6:29,30,35,36,40,47,64,69; 7:5,31,38,39,48; 8:24,30,31,45,46; 9:18,35,36,38; 10:25,26,37, 38,42; 11:15,25-27,40,42,45,48; 12:11,36-39,42,44,46,47; 13:19; 14:1,10-12,29; 16:9, 27,30,31; 17:8,20,21; 19:35; 20:8,25,29,31; **ACTS** 2:44; 4:4,32; 5:14; 8:12,13,37; 9:26,42; 10:43; 11:17,21; 13:12,39,41,48; 14:1,23; 15:5,7,11; 16:31,34; 17:12,34; 18:8,27; 19:2,4, 18; 21:20,25; 22:19; 24:14; 26:27; 27:25; **ROM.** 1:16; 3:2,22; 4:3,5,11,17,18,24; 6:8; 9:33; 10:4,9-11,14,16; 13:11; 14:2; 15:13; **1 COR.** 1:21; 3:5; 9:17; 11:18; 13:7; 14:22; 15:2,11; **2 COR.** 4:13; **GAL.** 2:7,16; 3:6,22; **EPH.** 1:13,19; **PHIL.** 1:29; **1 THESS.** 1:7; 2:4,10, 13; 4:14; **2 THESS.** 1:10; 2:11,12; **1 TIM.** 1:11,16; 3:16; **2 TIM.** 1:12; **TITUS** 1:3; 3:8; **HEB.** 4:3; 11:6; **JAMES** 2:19,23; **1 PET.** 1:8,21; 2:6,7; **1 JOHN** 3:23; 4:1,16; 5:1,5,10,13; **JUDE** 1:5

4101. ***πιστικός pistikos***
MARK 14:3; **JOHN** 12:3

4102. ***πίστις pistis***
MATT. 8:10; 9:2,22,29; 15:28; 17:20; 21:21;

23:23; **MARK** 2:5; 4:40; 5:34; 10:52; 11:22; **LUKE** 5:20; 7:9,50; 8:25,48; 17:5,6,19; 18:8,42; 22:32; **ACTS** 3:16; 6:5,7,8; 11:24; 13:8; 14:9,22,27; 15:9; 16:5; 17:31; 20:21; 24:24; 26:18; **ROM.** 1:5,8,12,17; 3:3,22,25-28,30,31; 4:5,9,11-14,16,19,20; 5:1,2; 9:30,32; 10:6,8,17; 11:20; 12:3,6; 14:1,22,23; 16:26; **1 COR.** 2:5; 12:9; 13:2,13; 15:14,17; 16:13; **2 COR.** 1:24; 4:13; 5:7; 8:7; 10:15; 13:5; **GAL.** 1:23; 2:16,20; 3:2,5,7-9,11,12,14,22-26; 5:5,6,22; 6:10; **EPH.** 1:15; 2:8; 3:12,17; 4:5,13; 6:16,23; **PHIL.** 1:25,27; 2:17; 3:9; **COL.** 1:4,23; 2:5,7,12; **1 THESS.** 1:3,8; 3:2,5-7,10; 5:8; **2 THESS.** 1:3,4,11; 2:13; 3:2; **1 TIM.** 1:2,4,5,14,19; 2:7,15; 3:9,13; 4:1,6,12; 5:8,12; 6:10-12,21; **2 TIM.** 1:5,13; 2:18,22; 3:8,10,15; 4:7; **TITUS** 1:1,4,13; 2:2,10; 3:15; **PHILE.** 1:5,6; **HEB.** 4:2; 6:1,12; 10:22,38,39; 11:1,3-9,11,13,17,20-24,27-31,33, 39; 12:2; 13:7; **JAMES** 1:3,6; 2:1,5,14,17, 18,20,22,24,26; 5:15; **1 PET.** 1:5,7,9,21; 5:9; **2 PET.** 1:1,5; **1 JOHN** 5:4; **JUDE** 1:3,20; **REV.** 2:13,19; 13:10; 14:12

4103. ***πιστός pistos***
MATT. 24:45; 25:21,23; **LUKE** 12:42; 16:10-12; 19:17; **JOHN** 20:27; **ACTS** 10:45; 13:34; 16:1,15; **1 COR.** 1:9; 4:2,17; 7:25; 10:13; **2 COR.** 1:18; 6:15; **GAL.** 3:9; **EPH.** 1:1; 6:21; **COL.** 1:2,7; 4:7,9; **1 THESS.** 5:24; **2 THESS.** 3:3; **1 TIM.** 1:12,15; 3:1,11; 4:3,9,10,12; 5:16; 6:2; **2 TIM.** 2:2,11,13; **TITUS** 1:6,9; 3:8; **HEB.** 2:17; 3:2,5; 10:23; 11:11; **1 PET.** 4:19; 5:12; **1 JOHN** 1:9; **3 JOHN** 1:5; **REV.** 1:5; 2:10,13; 3:14; 17:14; 19:11; 21:5; 22:6

4104. ***πιστόω pistoō***
2 TIM. 3:14

4105. ***πλανάω planaō***
MATT. 18:12,13; 22:29; 24:4,5,11,24; **MARK** 12:24,27; 13:5,6; **LUKE** 21:8; **JOHN** 7:12,47; **1 COR.** 6:9; 15:33; **GAL.** 6:7; **2 TIM.** 3:13; **TITUS** 3:3; **HEB.** 3:10; 5:2; 11:38; **JAMES** 1:16; 5:19; **1 PET.** 2:25; **2 PET.** 2:15; **1 JOHN** 1:8; 2:26; 3:7; **REV.** 2:20; 12:9; 13:14; 18:23; 19:20; 20:3,8,10

4106. ***πλάνη planē***
MATT. 27:64; **ROM.** 1:27; **EPH.** 4:14; **1 THESS.** 2:3; **2 THESS.** 2:11; **JAMES** 5:20; **2 PET.** 2:18; 3:17; **1 JOHN** 4:6; **JUDE** 1:11

4107. ***πλανήτης planētēs***
JUDE 1:13

4108. ***πλάνος planos***
MATT. 27:63; **2 COR.** 6:8; **1 TIM.** 4:1; **2 JOHN** 1:7

4109. ***πλάξ plax***
2 COR. 3:3; **HEB.** 9:4

4110. ***πλάσμα plasma***
ROM. 9:20

4111. ***πλάσσω plassō***
ROM. 9:20; **1 TIM.** 2:13

4112. ***πλαστός plastos***
2 PET. 2:3

4113. ***πλατεῖα plateia*** **subst.**
MATT. 6:5; 12:19; **LUKE** 10:10; 13:26; 14:21; **ACTS** 5:15; **REV.** 11:8; 21:21; 22:2

4114. ***πλάτος platos***
EPH. 3:18; **REV.** 20:9; 21:16

4115. ***πλατύνω platunō***
MATT. 23:5; **2 COR.** 6:11,13

4116. ***πλατύς platus***
MATT. 7:13

4117. ***πλέγμα plegma***
1 TIM. 2:9

4118. ***πλεῖστος pleistos***
MATT. 11:20; 21:8; **1 COR.** 14:27

4119. I. ***πλείων pleiōn***
MATT. 5:20; 6:25; 12:41,42; 20:10; 21:36; 26:53; **MARK** 12:33,43; **LUKE** 3:13; 7:43; 9:13; 11:31,32,53; 12:23; 21:3; **JOHN** 4:1,41; 7:31; 15:2; **ACTS** 2:40; 4:17,22; 13:31; 15:28; 18:20; 19:32; 21:10; 23:13,21; 24:11,17; 25:6,14; 27:12,20; 28:23; **1 COR.** 9:19; 10:5; 15:6; **2 COR.** 2:6; 4:15; 9:2; **PHIL.** 1:14; **HEB.** 3:3; 7:23; 11:4; **REV.** 2:19

II. ***πλεῖον, πλέον***
pleion, pleon **adv.**
LUKE 7:42; **JOHN** 21:15; **ACTS** 20:9; 24:4; **2 TIM.** 2:16; 3:9

4120. ***πλέκω plekō***
MATT. 27:29; **MARK** 15:17; **JOHN** 19:2

4121. ***πλεονάζω pleonazō***
ROM. 5:20; 6:1; **2 COR.** 4:15; 8:15; **PHIL.** 4:17; **1 THESS.** 3:12; **2 THESS.** 1:3; **2 PET.** 1:8

4122. ***πλεονεκτέω pleonekteō***
2 COR. 2:11; 7:2; 12:17,18; **1 THESS.** 4:6

4123. ***πλεονέκτης pleonektēs***
1 COR. 5:10,11; 6:10; **EPH.** 5:5

4124. ***πλεονεξία pleonexia***
MARK 7:22; **LUKE** 12:15; **ROM.** 1:29; **2 COR.** 9:5; **EPH.** 4:19; 5:3; **COL.** 3:5; **1 THESS.** 2:5; **2 PET.** 2:3,14

4125. ***πλευρά pleura***
JOHN 19:34; 20:20,25,27; **ACTS** 12:7

4126. ***πλέω pleō***
LUKE 8:23; **ACTS** 21:3; 27:2,6,24

4127. ***πληγή plēgē***
LUKE 10:30; 12:48; **ACTS** 16:23,33; **2 COR.** 6:5; 11:23; **REV.** 9:20; 11:6; 13:3,12,14; 15:1,6,8; 16:9,21; 18:4,8; 21:9; 22:18

4128. ***πλῆθος plēthos***
MARK 3:7,8; **LUKE** 1:10; 2:13; 5:6; 6:17; 8:37; 19:37; 23:1,27; **JOHN** 5:3; 21:6; **ACTS** 2:6; 4:32; 5:14,16; 6:2,5; 14:1,4; 15:12,30; 17:4; 19:9; 21:22,36; 23:7; 25:24; 28:3; **HEB.** 11:12; **JAMES** 5:20; **1 PET.** 4:8

4129. ***πληθύνω plēthunō***
MATT. 24:12; **ACTS** 6:1,7; 7:17; 9:31; 12:24; **2 COR.** 9:10; **HEB.** 6:14; **1 PET.** 1:2; **2 PET.** 1:2; **JUDE** 1:2

4130. ***πίμπλημι, πλήθω***
pimplēmi, plēthō
MATT. 22:10; 27:48; **LUKE** 1:15,23,41,57,67; 2:6,21,22; 4:28; 5:7,26; 6:11; **JOHN** 19:29; **ACTS** 2:4; 3:10; 4:8,31; 5:17; 9:17; 13:9,45; 19:29

4131. ***πλήκτης plēktēs***
1 TIM. 3:3; **TITUS** 1:7

4132. ***πλημμύρα plēmmura***
LUKE 6:48

4133. ***πλήν plēn***
MATT. 11:22,24; 18:7; 26:39,64; **MARK** 12:32; **LUKE** 6:24,35; 10:11,14,20; 11:41; 12:31; 13:33; 18:8; 19:27; 22:21,22,42; 23:28; **JOHN** 8:10; **ACTS** 8:1; 15:28; 20:23; 27:22; **1 COR.** 11:11; **EPH.** 5:33; **PHIL.** 1:18; 3:16; 4:14; **REV.** 2:25

4134. ***πλήρης plērēs***
MATT. 14:20; 15:37; **MARK** 4:28; 6:43; 8:19; **LUKE** 4:1; 5:12; **JOHN** 1:14; **ACTS** 6:3,5,8; 7:55; 9:36; 11:24; 13:10; 19:28; **2 JOHN** 1:8

4135. ***πληροφορέω plērophoreō***
LUKE 1:1; **ROM.** 4:21; 14:5; **2 TIM.** 4:5,17

4136. ***πληροφορία plērophoria***
COL. 2:2; **1 THESS.** 1:5; **HEB.** 6:11; 10:22

4137. ***πληρόω plēroō***
MATT. 1:22; 2:15,17,23; 3:15; 4:14; 5:17; 8:17; 12:17; 13:35,48; 21:4; 23:32; 26:54,56; 27:9,35; **MARK** 1:15; 14:49; 15:28; **LUKE** 1:20; 2:40; 3:5; 4:21; 7:1; 9:31; 21:22,24; 22:16; 24:44; **JOHN** 3:29; 7:8; 12:3,38; 13:18; 15:11,25; 16:6,24; 17:12,13; 18:9,32; 19:24,36; **ACTS** 1:16; 2:2,28; 3:18; 5:3,28; 7:23,30; 9:23; 12:25; 13:25,27,52; 14:26; 19:21; 24:27; **ROM.** 1:29; 8:4; 13:8; 15:13,14,19; **2 COR.** 7:4; 10:6; **GAL.** 5:14; **EPH.** 1:23; 3:19; 4:10; 5:18; **PHIL.** 1:11; 2:2; 4:18,19; **COL.** 1:9,25; 2:10; 4:12,17; **2 THESS.** 1:11; **2 TIM.** 1:4; **JAMES** 2:23; **1 JOHN** 1:4; **2 JOHN** 1:12; **REV.** 3:2; 6:11

4138. ***πλήρωμα plērōma***
MATT. 9:16; **MARK** 2:21; 8:20; **JOHN** 1:16; **ROM.** 11:12,25; 13:10; 15:29; **1 COR.** 10:26,28; **GAL.** 4:4; **EPH.** 1:10,23; 3:19; 4:13; **COL.** 1:19; 2:9

4139. A. *πλησίον plēsion* **adv.**
LUKE 10:29,36; **JOHN** 4:5

B. *πλησίον plēsion* **subst.**
MATT. 5:43; 19:19; 22:39; **MARK** 12:31,33; **LUKE** 10:27; **ACTS** 7:27; **ROM.** 13:9,10; 15:2; **GAL.** 5:14; **EPH.** 4:25; **HEB.** 8:11; **JAMES** 2:8

4140. *πλησμονή plēsmonē*
COL. 2:23

4141. *πλήσσω, πλήττω plēssō, plēttō*
REV. 8:12

4142. *πλοιάριον ploiarion*
MARK 3:9; 4:36; **JOHN** 6:22,23; 21:8

4143. *πλοῖον ploion*
MATT. 4:21,22; 8:23,24; 9:1; 13:2; 14:13,22,24,29,32,33; 15:39; **MARK** 1:19,20; 4:1,36,37; 5:2,18,21; 6:32,45,47,51,54; 8:10,13,14; **LUKE** 5:2,3,7,11; 8:22,37; **JOHN** 6:17,19,21,24; 21:3,6; **ACTS** 20:13,38; 21:2,3,6; 27:2,6,10,15,17,19,22,30,31,37-39,44; 28:11; **JAMES** 3:4; **REV.** 8:9; 18:17,19

4144. *πλόος ploos*
ACTS 21:7; 27:9,10

4145. *πλούσιος plousios*
MATT. 19:23,24; 27:57; **MARK** 10:25; 12:41; **LUKE** 6:24; 12:16; 14:12; 16:1,19,21,22; 18:23,25; 19:2; 21:1; **2 COR.** 8:9; **EPH.** 2:4; **1 TIM.** 6:17; **JAMES** 1:10,11; 2:5,6; 5:1; **REV.** 2:9; 3:17; 6:15; 13:16

4146. *πλουσίως plousiōs*
COL. 3:16; **1 TIM.** 6:17; **TITUS** 3:6; **2 PET.** 1:11

4147. *πλουτέω plouteō*
LUKE 1:53; 12:21; **ROM.** 10:12; **1 COR.** 4:8; **2 COR.** 8:9; **1 TIM.** 6:9,18; **REV.** 3:17,18; 18:3,15,19

4148. *πλουτίζω ploutizō*
1 COR. 1:5; **2 COR.** 6:10; 9:11

4149. *πλοῦτος ploutos*
MATT. 13:22; **MARK** 4:19; **LUKE** 8:14; **ROM.** 2:4; 9:23; 11:12,33; **2 COR.** 8:2; **EPH.** 1:7,18; 2:7; 3:8,16; **PHIL.** 4:19; **COL.** 1:27; 2:2; **1 TIM.** 6:17; **HEB.** 11:26; **JAMES** 5:2; **REV.** 5:12; 18:17

4150. *πλύνω plunō*
REV. 7:14

4151. *πνεῦμα pneuma*
MATT. 1:18,20; 3:11,16; 4:1; 5:3; 8:16; 10:1,20; 12:18,28,31,32,43,45; 22:43; 26:41; 27:50; 28:19; **MARK** 1:8,10,12,23,26,27; 2:8; 3:11,29, 30; 5:2,8,13; 6:7; 7:25; 8:12; 9:17,20,25; 12:36; 13:11; 14:38; **LUKE** 1:15,17,35,41,47,67,80; 2:25-27,40; 3:16,22; 4:1,14,18,33,36; 6:18; 7:21; 8:2,29,55; 9:39,42,55; 10:20,21; 11:13,24,26; 12:10,12; 13:11; 23:46; 24:37,39; **JOHN** 1:32,33; 3:5,6,8,34; 4:23,24; 6:63; 7:39; 11:33; 13:21; 14:17,26; 15:26; 16:13; 19:30; 20:22; **ACTS** 1:2,5,8,16; 2:4,17,18,33,38; 4:8,31; 5:3,9,16,32; 6:3,5,10; 7:51,55,59; 8:7,15,17-19,29,39; 9:17,31; 10:19,38,44,45,47; 11:12, 15,16,24,28; 13:2,4,9,52; 15:8,28; 16:6,7,16,18; 17:16; 18:5,25; 19:2,6,12, 13,15,16,21; 20:22, 23,28; 21:4,11; 23:8,9; 28:25; **ROM.** 1:4,9; 2:29; 5:5; 7:6; 8:1,2,4-6,9-11,13-16,23,26,27; 9:1; 11:8; 12:11; 14:17; 15:13, 16,19,30; **1 COR.** 2:4,10-14; 3:16; 4:21; 5:3-5; 6:11,17,19,20; 7:34,40; 12:3,4,7-11,13; 14:2, 12,14-16,32; 15:45; 16:18; **2 COR.** 1:22; 2:13; 3:3,6,8,17,18; 4:13; 5:5; 6:6; 7:1,13; 11:4; 12:18; 13:14; **GAL.** 3:2,3,5,14; 4:6,29; 5:5,16-18,22,25; 6:1,8,18; **EPH.** 1:13,17; 2:2,18,22; 3:5,16; 4:3,4,23,30; 5:9,18; 6:17,18; **PHIL.** 1:19,27; 2:1; 3:3; **COL.** 1:8; 2:5; **1 THESS.** 1:5,6; 4:8; 5:19,23; **2 THESS.** 2:2,8,13; **1 TIM.** 3:16; 4:1,12; **2 TIM.** 1:7,14; 4:22; **TITUS** 3:5; **PHILE.** 1:25; **HEB.** 1:7,14; 2:4; 3:7; 4:12; 6:4; 9:8,14; 10:15,29; 12:9,23; **JAMES** 2:26; 4:5; **1 PET.** 1:2,11,12,22; 3:4,18,19; 4:6,14; **2 PET.** 1:21; **1 JOHN** 3:24; 4:1-3,6,13; 5: 6-8; **JUDE** 1:19,20; **REV.** 1:4,10; 2:7,11,17, 29; 3:1,6,13,22; 4:2,5; 5:6; 11:11; 13:15; 14:13; 16:13,14; 17:3; 18:2; 19:10; 21:10; 22:17

4152. *πνευματικός pneumatikos*
ROM. 1:11; 7:14; 15:27; **1 COR.** 2:13,15; 3:1; 9:11; 10:3,4; 12:1; 14:1,37; 15:44,46; **GAL.** 6:1;

EPH. 1:3; 5:19; 6:12; **COL.** 1:9; 3:16; **1 PET.** 2:5

4153. *πνευματικῶς pneumatikōs*
1 COR. 2:14; **REV.** 11:8

4154. *πνέω pneō*
MATT. 7:25,27; **LUKE** 12:55; **JOHN** 3:8; 6:18; **ACTS** 27:40; **REV.** 7:1

4155. *πνίγω pnigō*
MATT. 18:28; **MARK** 5:13

4156. *πνικτός pniktos*
ACTS 15:20,29; 21:25

4157. *πνοή pnoē*
ACTS 2:2; 17:25

4158. *ποδήρης podērēs*
REV. 1:13

4159. *πόθεν pothen*
MATT. 13:27,54,56; 15:33; 21:25; **MARK** 6:2; 8:4; 12:37; **LUKE** 1:43; 13:25,27; 20:7; **JOHN** 1:48; 2:9; 3:8; 4:11; 6:5; 7:27,28; 8:14; 9:29,30; 19:9; **JAMES** 4:1; **REV.** 2:5; 7:13

4160. *ποιέω poieō*
MATT. 1:24; 3:3,8,10; 4:19; 5:19,32,36,44, 46,47; 6:1-3; 7:12,17-19,21,22,24,26; 8:9; 9:28; 12:2,3,12,16,33,50; 13:23,26,28,41,58; 17:4,12; 18:35; 19:4,16; 20:5,12,15,32; 21:6,13,15,21, 23,24,27,31,36,40,43; 22:2; 23:3,5,15,23; 24:46; 25:16,40,45; 26:12,13,18,19,73; 27:22,23; 28:14,15; **MARK** 1:3,17; 2:23-25; 3:6,8,12, 14,35; 4:32; 5:19,20,32; 6:5,20,21,30; 7:8,12, 13,37; 8:25; 9:5,13,39; 10:6,17,35,36,51; 11:3,5,17,28,29,33; 12:9; 14:7-9; 15:1,7,8, 12,14,15; **LUKE** 1:25,49,51,68,72; 2:27,48; 3:4,8-12,14,19; 4:23; 5:6,29,33,34; 6:2,3,10, 11,23,26,27,31,33,43,46,47,49; 7:8; 8:8,21,39; 9:10,15,33,43,54; 10:25,28,37; 11:40,42; 12:4,17,18,33,43,47,48; 13:9,22; 14:12,13,16; 15:19; 16:3,4,8,9; 17:9,10; 18:7,8,18,41; 19:18,46,48; 20:2,8,13,15; 22:19; 23:22,31,34; **JOHN** 2:5,11,15,16,18,23; 3:2,21; 4:1,29,34, 39,45,46,54; 5:11,15,16,18-20,27,29,30,36; 6:2,6,10,14,15,28,30,38; 7:3,4,17,19,21,23,31,51; 8:28,29,34,38-41,44,53; 9:6,11,14,16,26,31,33; 10:25,33,37,38,41; 11:37,45-47; 12:2,16,18,37; 13:7,12,15,17,27; 14:10,12-14,23,31; 15:5,14, 15,21,24; 16:2,3; 17:4; 18:18,35; 19:7,12,23,24; 20:30; 21:25; **ACTS** 1:1; 2:22,36,37; 3:12; 4:7,16,24,28; 5:34; 6:8; 7:19,24,36,40,43,44,50; 8:2,6; 9:6,13,36,39; 10:2,6,33,39; 11:30; 12:8; 13:22; 14:11,15,27; 15:3,4,12,17,33; 16:18,21, 30; 17:24,26; 18:21,23; 19:11,14,24; 20:3,24; 21:13,19,23,33; 22:10,26; 23:12,13; 24:12,17; 25:3,17; 26:10; 27:18; 28:17; **ROM.** 1:9,28,32; 2:3,14; 3:8,12; 4:21; 7:15,16,19-21; 9:20,21,28; 10:5; 12:20; 13:3,4,14; 15:26; 16:17; **1 COR.** 5:2; 6:15,18; 7:36-38; 9:23; 10:13,31; 11:24,25; 15:29; 16:1; **2 COR.** 5:21; 8:10,11; 11:7,12,25; 13:7; **GAL.** 2:10; 3:10,12; 5:3,17; 6:9; **EPH.** 1:16; 2:3,14,15; 3:11,20; 4:16; 6:6,8,9; **PHIL.** 1:4; 2:14; 4:14; **COL.** 3:17,23; 4:16; **1 THESS.** 1:2; 4:10; 5:11,24; **2 THESS.** 3:4; **1 TIM.** 1:13; 2:1; 4:16; 5:21; **2 TIM.** 4:5; **TITUS** 3:5; **PHILE.** 1:4,14,21; **HEB.** 1:2,3,7; 3:2; 6:3; 7:27; 8:5,9; 10:7,9,36; 11:28; 12:13,27; 13:6,17,19,21; **JAMES** 2:8,12,13,19; 3:12,18; 4:13,15,17; 5:15; **1 PET.** 2:22; 3:11,12; **2 PET.** 1:10,15,19; **1 JOHN** 1:6,10; 2:17,29; 3:4,7-10,22; 5:10; **3 JOHN** 1:5,6,10; **JUDE** 1:3,15; **REV.** 1:6; 2:5; 3:9,12; 5:10; 11:7; 12:15,17; 13:5,7,12-16; 14:7; 16:14; 17:16,17; 19:19,20; 21:5,27; 22:2, 14,15

4161. *ποίημα poiēma*
ROM. 1:20; **EPH.** 2:10

4162. *ποίησις poiēsis*
JAMES 1:25

4163. *ποιητής poiētēs*
ACTS 17:28; **ROM.** 2:13; **JAMES** 1:22,23,25; 4:11

4164. *ποικίλος poikilos*
MATT. 4:24; **MARK** 1:34; **LUKE** 4:40; **2 TIM.** 3:6; **TITUS** 3:3; **HEB.** 2:4; 13:9; **JAMES** 1:2; **1 PET.** 1:6; 4:10

4165. *ποιμαίνω poimainō*
MATT. 2:6; **LUKE** 17:7; **JOHN** 21:16; **ACTS** 20:28; **1 COR.** 9:7; **1 PET.** 5:2; **JUDE** 1:12; **REV.** 2:27; 7:17; 12:5; 19:15

4166. ***ποιμήν poimēn***
MATT. 9:36; 25:32; 26:31; **MARK** 6:34; 14:27; **LUKE** 2:8,15,18,20; **JOHN** 10:2,11,12,14,16; **EPH.** 4:11; **HEB.** 13:20; **1 PET.** 2:25

4167. ***ποίμνη poimnē***
MATT. 26:31; **LUKE** 2:8; **JOHN** 10:16; **1 COR.** 9:7

4168. ***ποίμνιον poimnion***
LUKE 12:32; **ACTS** 20:28,29; **1 PET.** 5:2,3

4169. ***ποῖος poios***
MATT. 19:18; 21:23,24,27; 22:36; 24:42,43; **MARK** 4:30; 11:28,29,33; 12:28; **LUKE** 5:19; 6:32-34; 12:39; 20:2,8; 24:19; **JOHN** 10:32; 12:33; 18:32; 21:19; **ACTS** 4:7; 7:49; 23:34; **ROM.** 3:27; **1 COR.** 15:35; **JAMES** 4:14; **1 PET.** 1:11; 2:20; **REV.** 3:3

4170. ***πολεμέω polemeō***
JAMES 4:2; **REV.** 2:16; 12:7; 13:4; 17:14; 19:11

4171. ***πόλεμος polemos***
MATT. 24:6; **MARK** 13:7; **LUKE** 14:31; 21:9; **1 COR.** 14:8; **HEB.** 11:34; **JAMES** 4:1; **REV.** 9:7,9; 11:7; 12:7,17; 13:7; 16:14; 19:19; 20:8

4172. ***πόλις polis***
MATT. 2:23; 4:5; 5:14,35; 8:33,34; 9:1,35; 10:5,11,14,15,23; 11:1,20; 12:25; 14:13; 21:10, 17,18; 22:7; 23:34; 26:18; 27:53; 28:11; **MARK** 1:33,45; 5:14; 6:11,33,56; 11:19; 14:13,16; **LUKE** 1:26,39; 2:3,4,11,39; 4:29,31,43; 5:12; 7:11,12,37; 8:1,4,27,34,39; 9:5,10; 10:1,8,10-12; 13:22; 14:21; 18:2,3; 19:17,19,41; 22:10; 23:19, 51; 24:49; **JOHN** 1:44; 4:5,8,28,30,39; 11:54; 19:20; **ACTS** 5:16; 7:58; 8:5,8,9,40; 9:6; 10:9; 11:5; 12:10; 13:44,50; 14:4,6,13,19-21; 15:21,36; 16:4,12-14,20,39; 17:5,16; 18:10; 19:29,35; 20:23; 21:5,29,30,39; 22:3; 24:12; 25:23; 26:11; 27:8; **ROM.** 16:23; **2 COR.** 11:26,32; **TITUS** 1:5; **HEB.** 11:10,16; 12:22; 13:14; **JAMES** 4:13; **2 PET.** 2:6; **JUDE** 1:7; **REV.** 3:12; 11:2,8,13; 14:8,20; 16:19; 17:18; 18:10,16,18,19,21; 20:9; 21:2,10,14-16,18,19,21,23; 22:14,19

4173. ***πολιτάρχης politarchēs***
ACTS 17:6,8

4174. ***πολιτεία politeia***
ACTS 22:28; **EPH.** 2:12

4175. ***πολίτευμα politeuma***
PHIL. 3:20

4176. ***πολιτεύω politeuō***
ACTS 23:1; **PHIL.** 1:27

4177. ***πολίτης politēs***
LUKE 15:15; 19:14; **ACTS** 21:39

4178. ***πολλάκις pollakis***
MATT. 17:15; **MARK** 5:4; 9:22; **JOHN** 18:2; **ACTS** 26:11; **ROM.** 1:13; **2 COR.** 8:22; 11:23,26,27; **PHIL.** 3:18; **2 TIM.** 1:16; **HEB.** 6:7; 9:25,26; 10:11

4179. ***πολλαπλασίων pollaplasiōn***
LUKE 18:30

4180. ***πολυλογία polulogia***
MATT. 6:7

4181. ***πολυμερῶς polumerōs***
HEB. 1:1

4182. ***πολυποίκιλος polupoikilos***
EPH. 3:10

4183. ***πολύς polus***
MATT. 2:18; 3:7; 4:25; 5:12; 6:30; 7:13,22; 8:1,11,16,18,30; 9:10,14,37; 10:31; 12:15; 13:2,3,5,17,58; 14:14; 15:30; 16:21; 19:2,22,30; 20:16,28,29; 22:14; 24:5,10-12,30; 25:19,21,23; 26:9,28,47,60; 27:19,52,53,55; **MARK** 1:34,45; 2:2,15; 3:7,8,10,12; 4:1,2,5,33; 5:9,10,21,23, 24,26,38,43; 6:2,13,20,31,33-35; 7:4,8,13; 8:31; 9:12,14,26; 10:22,31,45,48; 11:8; 12:5,27,37,41; 13:6,26; 14:24,43,56; 15:3,41; **LUKE** 1:1,14,16; 2:34-36; 3:18; 4:25,27,41; 5:6,15,29; 6:17,23,35; 7:11,21,47; 8:3,4,29,30; 9:22,37; 10:2,24,40,41; 12:7,19,47,48; 13:24; 14:16,25; 15:13; 16:10; 17:25; 18:39; 21:8,27; 22:65; 23:8,27; **JOHN** 2:12,23; 3:23; 4:39,41; 5:3,6; 6:2,5,10,60,66; 7:12,31,40; 8:26,30; 10:20,32,41,42; 11:19,45, 47,55; 12:9,11,12,24,42; 14:2,30; 15:5,8; 16:12; 19:20; 20:30; 21:25; **ACTS** 1:3,5; 2:43; 4:4; 5:12; 6:7; 8:7,25; 9:13,42; 10:2,27; 11:21; 13:43;

14:1,22; 15:7,32,35; 16:16,18,23; 17:4,12; 18:8, 10,27; 19:18; 20:2,19; 21:40; 22:28; 23:10; 24:2, 7,10; 25:7,23; 26:9,10,24,29; 27:10,14,21; 28:6, 10,29; **ROM.** 3:2; 4:17,18; 5:9,10,15-17,19; 8:29; 9:22; 12:4,5; 15:22,23; 16:2,6,12; **1 COR.** 1:26; 2:3; 4:15; 8:5; 10:17,33; 11:30; 12:12,14, 20,22; 16:9,12,19; **2 COR.** 1:11; 2:4,17; 3:9,11, 12; 6:4,10; 7:4; 8:2,4,15,22; 9:12; 11:18; 12:21; **GAL.** 1:14; 3:16; 4:27; **EPH.** 2:4; **PHIL.** 1:23; 2:12; 3:18; **COL.** 4:13; **1 THESS.** 1:5,6; 2:2,17; **1 TIM.** 3:8,13; 6:9,10,12; **2 TIM.** 2:2; 4:14; **TITUS** 1:10; 2:3; **PHILE.** 1:7,8; **HEB.** 2:10; 5:11; 9:28; 10:32; 12:9,15,25; **JAMES** 3:1,2; 5:16; **1 PET.** 1:3,7; **2 PET.** 2:2; **1 JOHN** 2:18; 4:1; **2 JOHN** 1:7,12; **3 JOHN** 1:13; **REV.** 1:15; 5:4,11; 7:9; 8:3,11; 9:9; 10:11; 14:2; 17;1; 19;1,6,12

4184. ***πολύσπλαγχνος polusplagchnos***
JAMES 5:11

4185. ***πολυτελής polutelēs***
MARK 14:3; **1 TIM.** 2:9; **1 PET.** 3:4

4186. ***πολύτιμος polutimos***
MATT. 13:46; **JOHN** 12:3

4187. ***πολυτρόπως polutropōs***
HEB. 1:1

4188. ***πόμα poma***
1 COR. 10:4; **HEB.** 9:10

4189. ***πονηρία ponēria***
MATT. 22:18; **MARK** 7:22; **LUKE** 11:39; **ACTS** 3:26; **ROM.** 1:29; **1 COR.** 5:8; **EPH.** 6:12

4190. ***πονηρός ponēros***
MATT. 5:11,37,39,45; 6:13,23; 7:11,17,18; 9:4; 12:34,35,39,45; 13:19,38,49; 15:19; 16:4; 18:32; 20:15; 22:10; 25:26; **MARK** 7:22,23; **LUKE** 3:19; 6:22,35,45; 7:21; 8:2; 11:4,13,29,34; 19:22; **JOHN** 3:19; 7:7; 17:15; **ACTS** 17:5; 18:14; 19:12,13,15,16; 28:21; **ROM.** 12:9; **1 COR.** 5:13; **GAL.** 1:4; **EPH.** 5:16; 6:13,16; **COL.** 1:21; **1 THESS.** 5:22; **2 THESS.** 3:2,3; **1 TIM.** 6:4; **2 TIM.** 3:13; 4:18; **HEB.** 3:12; 10:22; **JAMES** 2:4; 4:16; **1 JOHN** 2:13,14; 3:12; 5:18,19; **2 JOHN** 1:11; **3 JOHN** 1:10; **REV.** 16:2

4191. ***πονηρότερος ponēroteros***
MATT. 12:45; **LUKE** 11:26

4192. ***πόνος ponos***
REV. 16:10,11; 21:4

4193. ***Ποντικός Pontikos***
ACTS 18:2

4194. ***Πόντιος Pontios***
MATT. 27:2; **LUKE** 3:1; **ACTS** 4:27; **1 TIM.** 6:13

4195. ***Πόντος Pontos***
ACTS 2:9; **1 PET.** 1:1

4196. ***Πόπλιος Poplios***
ACTS 28:7,8

4197. ***πορεία poreia***
LUKE 13:22; **JAMES** 1:11

4198. ***πορεύομαι poreuomai***
MATT. 2:8,9,20; 8:9; 9:13; 10:6,7; 11:4,7; 12:1, 45; 17:27; 18:12; 19:15; 21:2,6; 22:9,15; 24:1; 25:9,16,41; 26:14; 27:66; 28:7,9,11,16,19; **MARK** 16:10,12,15; **LUKE** 1:6,39; 2:3,41; 4:30,42; 5:24; 7:6,8,11,22,50; 8:14,48; 9:13,51-53,56,57; 10:37,38; 11:5,26; 13:31-33; 14;10, 19,31; 15:4,15,18; 16:30; 17:11,14,19; 19:12, 28,36; 21:8; 22:8,22,33,39; 24:13,28; **JOHN** 4:50; 7:35,53; 8:1,11; 10:4; 11:11; 14:2,3,12,28; 16:7,28; 20:17; **ACTS** 1:10,11,25; 5:20,41; 8:26, 27,36,39; 9:3,11,15,31; 10:20; 12:17; 14:16; 16:7,16,36; 17:14; 18:6; 19:21; 20:1,22; 21:5; 22:5,6,10,21; 23:23,32; 24:25; 25:12,20; 26:12, 13; 27:3; 28:26; **ROM.** 15:24,25; **1 COR.** 10:27; 16:4,6; **1 TIM.** 1:3; **2 TIM.** 4:10; **JAMES** 4:13; **1 PET.** 3:19,22; 4:3; **2 PET.** 2:10; 3:3; **JUDE** 1:11,16,18

4199. ***πορθέω portheō***
ACTS 9:21; **GAL.** 1:13,23

4200. ***πορισμός porismos***
1 TIM. 6:5,6

4201. ***Πόρκιος Porkios***
ACTS 24:27

4202. ***πορνεία porneia***
MATT. 5:32; 15:19; 19:9; **MARK** 7:21; **JOHN** 8:41; **ACTS** 15:20,29; 21:25; **ROM.** 1:29; **1 COR.** 5:1; 6:13,18; 7:2; **2 COR.** 12:21; **GAL.** 5:19; **EPH.** 5:3; **COL.** 3:5; **1 THESS.** 4:3; **REV.** 2:21; 9:21; 14:8; 17:2,4; 18:3; 19:2

4203. ***πορνεύω porneuō***
1 COR. 6:18; 10:8; **REV.** 2:14,20; 17:2; 18:3,9

4204. ***πόρνη pornē***
MATT. 21:31,32; **LUKE** 15:30; **1 COR.** 6:15,16; **HEB.** 11:31; **JAMES** 2:25; **REV.** 17:1,5,15,16; 19:2

4205. ***πόρνος pornos***
1 COR. 5:9-11; 6:9; **EPH.** 5:5; **1 TIM.** 1:10; **HEB.** 12:16; 13:4; **REV.** 21:8; 22:15

4206. ***πόρρω porro***
MATT. 15:8; **MARK** 7:6; **LUKE** 14:32

4207. ***πόρρωθεν porrōthen***
LUKE 17:12; **HEB.** 11:13

4208. ***πορρωτέρω porrōterō***
LUKE 24:28

4209. ***πορφύρα porphura*** **adv.**
MARK 15:17,20; **LUKE** 16:19; **REV.** 17:4; 18:12

4210. ***πορφύρεος porphureos***
JOHN 19:2,5; **REV.** 18:16

4211. ***πορφυρόπωλις porphuropōlis***
ACTS 16:14

4212. ***ποσάκις posakis***
MATT. 18:21; 23:37; **LUKE** 13:34

4213. ***πόσις posis***
JOHN 6:55; **ROM.** 14:17; **COL.** 2:16

4214. ***πόσος posos***
MATT. 6:23; 7:11; 10:25; 12:12; 15:34; 16:9,10; 27:13; **MARK** 6:38; 8:5,19,20; 9:21; 15:4; **LUKE** 11:13; 12:24,28; 15:17; 16:5,7; **ACTS** 21:20; **ROM.** 11:12,24; **2 COR.** 7:1; **PHILE.** 1:16; **HEB.** 9:14; 10:29

4215. ***ποταμός potamos***
MATT. 7:25,27; **MARK** 1:5; **LUKE** 6:48,49; **JOHN** 7:38; **ACTS** 16:13; **2 COR.** 11:26; **REV.** 8:10; 9:14; 12:15,16; 16:4,12; 22:1,2

4216. ***ποταμοφόρητος potamophorētos***
REV. 12:15

4217. ***ποταπός potapos***
MATT. 8:27; **MARK** 13:1; **LUKE** 1:29; 7:39; **2 PET.** 3:11; **1 JOHN** 3:1

4218. ***ποτέ pote***
LUKE 22:32; **JOHN** 9:13; **ACTS** 28:27; **ROM.** 1:10; 7:9; 11:30; **1 COR.** 9:7; **GAL.** 1:13,23; 2:6; **EPH.** 2:2,3,11,13; 5:8,29; **PHIL.** 4:10; **COL.** 1:21; 3:7; **1 THESS.** 2:5; **TITUS** 3:3; **PHILE.** 1:11; **HEB.** 1:5,13; 2:1; 4:1; **1 PET.** 2:10; 3:5,20; **2 PET.** 1:10,21

4219. ***πότε pote***
MATT. 17:17; 24:3; 25:37-39,44; **MARK** 9:19; 13:4,33,35; **LUKE** 9:41; 12:36; 17:20; 21:7; **JOHN** 6:25; 10:24; **REV.** 6:10

4220. ***πότερον poteron*** **adv.**
JOHN 7:17

4221. ***ποτήριον potērion***
MATT. 10:42; 20:22,23; 23:25,26; 26:27,39,42; **MARK** 7:4,8; 9:41; 10:38,39; 14:23,36; **LUKE** 11:39; 22:17,20,42; **JOHN** 18:11; **1 COR.** 10:16,21; 11:25-28; **REV.** 14:10; 16:19; 17:4; 18:6

4222. ***ποτίζω potizō***
MATT. 10:42; 25:35,37,42; 27:48; **MARK** 9:41; 15:36; **LUKE** 13:15; **ROM.** 12:20; **1 COR.** 3:2,6-8; 12:13; **REV.** 14:8

4223. ***Ποτίολοι Potioloi***
ACTS 28:13

4224. ***πότος potos***
1 PET. 4:3

4225. ***πού pou***
ROM. 4:19; **HEB.** 2:6; 4:4

4226. ***πῦ pou***
MATT. 2:2,4; 8:20; 26:17; **MARK** 14:12,14; 15:47; **LUKE** 8:25; 9:58; 12:17; 17:17,37; 22:9,11; **JOHN** 1:38,39; 3:8; 7:11,35; 8:10,14, 19; 9:12; 11:34,57; 12:35; 13:36; 14:5; 16:5; 20:2,13,15; **ROM.** 3:27; **1 COR.** 1:20; 12:17,19; 15:55; **HEB.** 11:8; **1 PET.** 4:18; **2 PET.** 3:4; **1 JOHN** 2:11; **REV.** 2:13

4227. ***Πούδης Poudēs***
2 TIM. 4:21

4228. ***πούς pous***
MATT. 4:6; 5:35; 7:6; 10:14; 15:30; 18:8,29; 22:13,44; 28:9; **MARK** 5:22; 6:11; 7:25; 9:45; 12:36; **LUKE** 1:79; 4:11; 7:38,44-46; 8:35,41; 9:5; 10:39; 15:22; 17:16; 20:43; 24:39,40; **JOHN** 11:2,32,44; 12:3; 13:5,6,8-10,12,14; 20:12; **ACTS** 2:35; 4:35,37; 5:2,9,10; 7:5,33,49,58; 10:25; 13:25,51; 14:8,10; 16:24; 21:11; 22:3; 26:16; **ROM.** 3:15; 10:15; 16:20; **1 COR.** 12:15,21; 15:25,27; **EPH.** 1:22; 6:15; **1 TIM.** 5:10; **HEB.** 1:13; 2:8; 10:13; 12:13; **REV.** 1:15,17; 2:18; 3:9; 10:1,2; 11:11; 12:1; 13:2; 19:10; 22:8

4229. ***πρᾶγμα pragma***
MATT. 18:19; **LUKE** 1:1; **ACTS** 5:4; **ROM.** 16:2; **1 COR.** 6:1; **2 COR.** 7:11; **1 THESS.** 4:6; **HEB.** 6:18; 10:1; 11:1; **JAMES** 3:16

4230. ***πραγματεία pragmateia***
2 TIM. 2:4

4231. ***πραγματεύομαι pragmateuomai***
LUKE 19:13

4232. ***πραιτώριον praitōrion***
MATT. 27:27; **MARK** 15:16; **JOHN** 18:28,33; 19:9; **ACTS** 23:35; **PHIL.** 1:13

4233. ***πράκτωρ praktōr***
LUKE 12:58

4234. ***πρᾶξις praxis***
MATT. 16:27; **LUKE** 23:51; **ACTS** 19:18; **ROM.** 8:13; 12:4; **COL.** 3:9

4235. ***πρᾶος praos***
MATT. 11:29

4236. ***πραότης praotēs***
1 COR. 4:21; **2 COR.** 10:1; **GAL.** 5:23; 6:1; **EPH.** 4:2; **COL.** 3:12; **1 TIM.** 6:11; **2 TIM.** 2:25; **TITUS** 3:2

4237. ***πρασιά prasia***
MARK 6:40

4238. ***πράσσω, πράττω prassō, prattō***
LUKE 3:13; 19:23; 22:23; 23:15,41; **JOHN** 3:20; 5:29; **ACTS** 3:17; 5:35; 15:29; 16:28; 17:7; 19:19,36; 25:11,25; 26:9,20,26,31; **ROM.** 1:32; 2:1-3,25; 7:15,19; 9:11; 13:4; **1 COR.** 9:17; **2 COR.** 5:10; 12:21; **GAL.** 5:21; **EPH.** 6:21; **PHIL.** 4:9; **1 THESS.** 4:11

4239. ***πραΰς praus***
MATT. 5:5; 21:5; **1 PET.** 3:4

4240. ***πραΰτης prautēs***
JAMES 1:21; 3:13; **1 PET.** 3:15

4241. ***πρέπω prepō***
MATT. 3:15; **1 COR.** 11:13; **EPH.** 5:3; **1 TIM.** 2:10; **TITUS** 2:1; **HEB.** 2:10; 7:26

4242. ***πρεσβεία presbeia***
LUKE 14:32; 19:14

4243. ***πρεσβεύω presbeuō***
2 COR. 5:20; **EPH.** 6:20

4244. ***πρεσβυτέριον presbuterion***
LUKE 22:66; **ACTS** 22:5; **1 TIM.** 4:14

4245. ***πρεσβύτερος presbuteros***
MATT. 15:2; 16:21; 21:23; 26:3,47,57,59; 27:1, 3,12,20,41; 28:12; **MARK** 7:3,5; 8:31; 11:27; 14:43,53; 15:1; **LUKE** 7:3; 9:22; 15:25; 20:1; 22:52; **JOHN** 8:9; **ACTS** 2:17; 4:5,8,23; 6:12; 11:30; 14:23; 15:2,4,6,22,23; 16:4; 20:17; 21:18; 23:14; 24:1; 25:15; **1 TIM.** 5:1,2,17,19; **TITUS** 1:5; **HEB.** 11:2; **JAMES** 5:14; **1 PET.** 5:1,5; **2 JOHN** 1:1; **3 JOHN** 1:1; **REV.** 4:4,10; 5:5,6,8,11,14; 7:11,13; 11:16; 14:3; 19:4

4246. ***πρεσβύτης presbutēs***
LUKE 1:18; **TITUS** 2:2; **PHILE.** 1:9

4247. ***πρεσβύτις presbutis***
TITUS 2:3

4248. ***πρηνής prēnēs***
ACTS 1:18

4249. ***πρίζω, πρίω prizō, priō***
HEB. 11:37

4250. ***πρίν prin***
MATT. 1:18; 26:34,75; **MARK** 14:30,72; **LUKE** 2:26; 22:34,61; **JOHN** 4:49; 8:58; 14:29; **ACTS** 2:20; 7:2; 25:16

4251. ***Πρίσκα Priska***
2 TIM. 4:19

4252. ***Πρίσκιλλα Priskilla***
ACTS 18:2,18,26; **ROM.** 16:3; **1 COR.** 16:19

4254. ***προάγω proagō***
MATT. 2:9; 14:22; 21:9,31; 26:32; 28:7; **MARK** 6:45; 10:32; 11:9; 14:28; 16:7; **LUKE** 18:39; **ACTS** 12:6; 16:30; 25:26; **1 TIM.** 1:18; 5:24; **HEB.** 7:18

4255. ***προαιρέω proaireō***
2 COR. 9:7

4256. ***προαιτιάομαι proaitiaomai***
ROM. 3:9

4257. ***προακούω proakouō***
COL. 1:5

4258. ***προαμαρτάνω proamartanō***
2 COR. 12:21; 13:2

4259. ***προαύλιον proaulion***
MARK 14:68

4260. ***προβαίνω probainō***
MATT. 4:21; **MARK** 1:19; **LUKE** 1:7,18; 2:36

4261. ***προβάλλω proballō***
LUKE 21:30; **ACTS** 19:33

4262. ***προβατικός probatikos***
JOHN 5:2

4263. ***πρόβατον probaton***
MATT. 7:15; 9:36; 10:6,16; 12:11,12; 15:24; 18:12; 25:32,33; 26:31; **MARK** 6:34; 14:27; **LUKE** 15:4,6; **JOHN** 2:14,15; 10:1-4,7,8,11-13,15,16,26,27; 21:16,17; **ACTS** 8:32; **ROM.** 8:36; **HEB.** 13:20; **1 PET.** 2:25; **REV.** 18:13

4264. ***προβιβάζω probibazō***
MATT. 14:8; **ACTS** 19:33

4265. ***προβλέπω problepō***
HEB. 11:40

4266. ***προγίνομαι proginomai***
ROM. 3:25

4267. ***προγινώσκω proginōskō***
ACTS 26:5; **ROM.** 8:29; 11:2; **1 PET.** 1:20; **2 PET.** 3:17

4268. ***πρόγνωσις prognōsis***
ACTS 2:23; **1 PET.** 1:2

4269. ***πρόγονος progonos***
1 TIM. 5:4; **2 TIM.** 1:3

4270. ***προγράφω prographō***
ROM. 15:4; **GAL.** 3:1; **EPH.** 3:3; **JUDE** 1:4

4271. ***πρόδηλος prodēlos***
1 TIM. 5:24,25; **HEB.** 7:14

4272. ***προδίδωμι prodidōmi***
ROM. 11:35

4273. ***προδότης prodotēs***
LUKE 6:16; **ACTS** 7:52; **2 TIM.** 3:4

4274. ***πρόδρομος prodromos***
HEB. 6:20

4275. ***προεῖδον proeidon***
ACTS 2:31; **GAL.** 3:8

4276. ***προελπίζω proelpizō***
EPH. 1:12

4277. ***προεῖπον proeipon***
(2 aor. of προέπω)
ACTS 1:16; **GAL.** 5:21; **1 THESS.** 4:6

4278. ***προενάρχομαι proenarchomai***
2 COR. 8:6,10

4279. ***προεπαγγέλλω proepaggellō***
ROM. 1:2

4280. ***προερέω proereō***
(Perf. of προεῖπον)
MATT. 24:25; **MARK** 13:23; **ROM.** 9:29; **2 COR.** 7:3; 13:2; **GAL.** 1:9; **HEB.** 10:15; **2 PET.** 3:2; **JUDE** 1:17

4281. ***προέρχομαι proerchomai***
MATT. 26:39; **MARK** 6:33; 14:35; **LUKE** 1:17; 22:47; **ACTS** 12:10; 20:5,13; **2 COR.** 9:5

4282. ***προετοιμάζω proetoimazō***
ROM. 9:23; **EPH.** 2:10

4283. ***προευαγγελίζομαι proeuaggelizomai***
GAL. 3:8

4284. ***προέχω proechō***
ROM. 3:9

4285. ***προηγέομαι proēgeomai***
ROM. 12:10

4286. ***πρόθεσις prothesis***
MATT. 12:4; **MARK** 2:26; **LUKE** 6:4; **ACTS** 11:23; 27:13; **ROM.** 8:28; 9:11; **EPH.** 1:11; 3:11; **2 TIM.** 1:9; 3:10; **HEB.** 9:2

4287. ***προθέσμιος prothesmios***
GAL. 4:2

4288. ***προθυμία prothumia***
ACTS 17:11; **2 COR.** 8:11,12,19; 9:2

4289. ***πρόθυμος prothumos***
MATT. 26:41; **MARK** 14:38; **ROM.** 1:15

4290. ***προθύμως prothumōs***
1 PET. 5:2

4291. ***προΐστημι proistēmi***
ROM. 12:8; **1 THESS.** 5:12; **1 TIM.** 3:4,5,12; 5:17; **TITUS** 3:8,14

4292. ***προκαλέω prokaleō***
GAL. 5:26

4293. ***προκαταγγέλλω prokataggellō***
ACTS 3:18,24; 7:52; **2 COR.** 9:5

4294. ***προκαταρτίζω prokatartizō***
2 COR. 9:5

4295. ***πρόκειμαι prokeimai***
2 COR. 8:12; **HEB.** 6:18; 12:1,2; **JUDE** 1:7

4296. ***προκηρύσσω, προκηρύττω prokērussō, prokēruttō***
ACTS 3:20; 13:24

4297. ***προκοπή prokopē***
PHIL. 1:12,25; **1 TIM.** 4:15

4298. ***προκόπτω prokoptō***
LUKE 2:52; **ROM.** 13:12; **GAL.** 1:14; **2 TIM.** 2:16; 3:9,13

4299. ***πρόκριμα prokrima***
1 TIM. 5:21

4300. ***προκυρόω prokuroō***
GAL. 3:17

4301. ***προλαμβάνω prolambanō***
MARK 14:8; **1 COR.** 11:21; **GAL.** 6:1

4302. ***προλέγω prolegō***
2 COR. 13:2; **GAL.** 5:21; **1 THESS.** 3:4

4303. ***προμαρτύρομαι promarturomai***
1 PET. 1:11

4304. ***προμελετάω promeletaō***
LUKE 21:14

4305. ***προμεριμνάω promerimnaō***
MARK 13:11

4306. ***προνοέω pronoeō***
ROM. 12:17; **2 COR.** 8:21; **1 TIM.** 5:8

4307. ***πρόνοια pronoia***
ACTS 24:2; **ROM.** 13:14

4308. ***προοράω prooraō***
ACTS 2:25; 21:29

4309. ***προορίζω proorizō***
ACTS 4:28; **ROM.** 8:29,30; **1 COR.** 2:7; **EPH.** 1:5,11

4310. ***προπάσχω propaschō***
1 THESS. 2:2

4311. ***προπέμπω propempō***
ACTS 15:3; 20:38; 21:5; **ROM.** 15:24; **1 COR.** 16:6,11; **2 COR.** 1:16; **TITUS** 3:13; **3 JOHN** 1:6

4312. ***προπετής propetēs***
ACTS 19:36; **2 TIM.** 3:4

4313. ***προπορεύομαι proporeuomai***
LUKE 1:76; **ACTS** 7:40

4315. ***προσάββατον prosabbaton***
MARK 15:42

4316. ***προσαγορεύω prosagoreuō***
HEB. 5:10

4317. ***προσάγω prosagō***
LUKE 9:41; **ACTS** 16:20; 27:27; **1 PET.** 3:18

4318. ***προσαγωγή prosagōgē***
ROM. 5:2; **EPH.** 2:18; 3:12

4319. ***προσαιτέω prosaiteō***
MARK 10:46; **LUKE** 18:35; **JOHN** 9:8

4320. ***προσαναβαίνω prosanabainō***
LUKE 14:10

4321. ***προσαναλίσκω prosanaliskō***
LUKE 8:42

4322. ***προσαναπληρόω prosanaplēroō***
2 COR. 9:12; 11:9

4323. ***προσανατίθημι prosanatithēmi***
GAL. 1:16; 2:6

4324. ***προσαπειλέω prosapeileō***
ACTS 4:21

4325. ***προσδαπανάω prosdapanaō***
LUKE 10:35

4326. ***προσδέομαι prosdeomai***
ACTS 17:25

4327. ***προσδέχομαι prosdechomai***
MARK 15:43; **LUKE** 2:25,38; 12:36; 15:2; 23:51; **ACTS** 23:21; 24:15; **ROM.** 16:2; **PHIL.** 2:29; **TITUS** 2:13; **HEB.** 10:34; 11:35; **JUDE** 1:21

4328. ***προσδοκάω prosdokaō***
MATT. 11:3; 24:50; **LUKE** 1:21; 3:15; 7:19,20; 8:40; 12:46; **ACTS** 3:5; 10:24; 27:33; 28:6; **2 PET.** 3:12-14

4329. ***προσδοκία prosdokia***
LUKE 21:26; **ACTS** 12:11

4330. ***προσεάω proseaō***
ACTS 27:7

4331. ***προσεγγίζω proseggizō***
MARK 2:4

4332. ***προσεδρεύω prosedreuō***
1 COR. 9:13

4333. ***προσεργάζομαι prosergazomai***
LUKE 19:16

4334. ***προσέρχομαι proserchomai***
MATT. 4:3,11; 5:1; 8:5,19,25; 9:14,20,28; 13:10,27,36; 14:12,15; 15:1,12,23,30; 16:1; 17:7,14,19,24; 18:1,21; 19:3,16; 20:20; 21:14, 23,28,30; 22:23; 24:1,3; 25:20,22,24; 26:7,17, 49,50,60,69,73; 27:58; 28:2,9,18; **MARK** 1:31; 6:35; 10:2; 12:28; 14:45; **LUKE** 7:14; 8:24,44; 9:12,42; 10:34; 13:31; 20:27; 23:36,52; **JOHN** 12:21; **ACTS** 7:31; 8:29; 9:1; 10:28; 12:13; 18:2; 22:26,27; 23:14; 24:23; 28:9; **1 TIM.** 6:3; **HEB.** 4:16; 7:25; 10:1,22; 11:6; 12:18,22; **1 PET.** 2:4

4335. ***προσευχή proseuchē***
MATT. 17:21; 21:13,22; **MARK** 9:29; 11:17; **LUKE** 6:12; 19:46; 22:45; **ACTS** 1:14; 2:42; 3:1; 6:4; 10:4,31; 12:5; 16:13,16; **ROM.** 1:9; 12:12; 15:30; **1 COR.** 7:5; **EPH.** 1:16; 6:18; **PHIL.** 4:6; **COL.** 4:2,12; **1 THESS.** 1:2; **1 TIM.** 2:1; 5:5; **PHILE.** 1:4,22; **JAMES** 5:17; **1 PET.** 3:7; 4:7; **REV.** 5:8; 8:3,4

4336. ***προσεύχομαι proseuchomai***
MATT. 5:44; 6:5-7,9; 14:23; 19:13; 23:14; 24:20; 26:36,39,41,42,44; **MARK** 1:35; 6:46; 11:24,25; 12:40; 13:18,33; 14:32,35,38,39; **LUKE** 1:10; 3:21; 5:16; 6:12,28; 9:18,28,29; 11:1,2; 18:1,10,11; 20:47; 22:40,41,44,46; **ACTS** 1:24; 6:6; 8:15; 9:11,40; 10:9,30; 11:5; 12:12; 13:3; 14:23; 16:25; 20:36; 21:5; 22:17; 28:8; **ROM.** 8:26; **1 COR.** 11:4,5,13; 14:13-15; **EPH.** 6:18; **PHIL.** 1:9; **COL.** 1:3,9; 4:3; **1 THESS.** 5:17,25; **2 THESS.** 1:11; 3:1; **1 TIM.** 2:8; **HEB.** 13:18; **JAMES** 5:13,14,17,18; **JUDE** 1:20

4337. ***προσέχω prosechō***
MATT. 6:1; 7:15; 10:17; 16:6,11,12; **LUKE** 12:1; 17:3; 20:46; 21:34; **ACTS** 5:35; 8:6,10,11; 16:14; 20:28; **1 TIM.** 1:4; 3:8; 4:1,13; **TITUS** 1:14; **HEB.** 2:1; 7:13; **2 PET.** 1:19

4338. ***προσηλόω prosēloō***
COL. 2:14

4339. ***προσήλυτος prosēlutos***
MATT. 23:15; **ACTS** 2:10; 6:5; 13:43

4340. ***πρόσκαιρος proskairos***
MATT. 13:21; **MARK** 4:17; **2 COR.** 4:18; **HEB.** 11:25

4341. ***προσκαλέω proskaleō***
MATT. 10:1; 15:10,32; 18:2,32; 20:25; **MARK** 3:13,23; 6:7; 7:14; 8:1,34; 10:42; 12:43; 15:44; **LUKE** 7:19; 15:26; 16:5; 18:16; **ACTS** 2:39; 5:40; 6:2; 13:2,7; 16:10; 20:1; 23:17,18,23; **JAMES** 5:14

4342. ***προσκαρτερέω proskartereō***
MARK 3:9; **ACTS** 1:14; 2:42,46; 6:4; 8:13; 10:7; **ROM.** 12:12; 13:6; **COL.** 4:2

4343. ***προσκαρτέρησις proskarterēsis***
EPH. 6:18

4344. ***προσκεφάλαιον proskephalaion***
MARK 4:38

4345. ***προσκληρόω prosklēroō***
ACTS 17:4

4346. ***πρόσκλισις prosklisis***
1 TIM. 5:21

4347. ***προσκολλάω proskollaō***
MATT. 19:5; **MARK** 10:7; **ACTS** 5:36; **EPH.** 5:31

4348. ***πρόσκομμα proskomma***
ROM. 9:32,33; 14:13,20; **1 COR.** 8:9; **1 PET.** 2:8

4349. ***προσκοπή proskopē***
2 COR. 6:3

4350. ***προσκόπτω proskoptō***
MATT. 4:6; 7:27; **LUKE** 4:11; **JOHN** 11:9,10; **ROM.** 9:32; 14:21; **1 PET.** 2:8

4351. ***προσκυλίω proskuliō***
MATT. 27:60; **MARK** 15:46

4352. ***προσκυνέω proskuneō***
MATT. 2:2,8,11; 4:9,10; 8:2; 9:18; 14:33; 15:25; 18:26; 20:20; 28:9,17; **MARK** 5:6; 15:19;

LUKE 4:7,8; 24:52; **JOHN** 4:20-24; 9:38; 12:20; **ACTS** 7:43; 8:27; 10:25; 24:11; **1 COR.** 14:25; **HEB.** 1:6; 11:21; **REV.** 3:9; 4:10; 5:14; 7:11; 9:20; 11:1,16; 13:4,8,12,15; 14:7,9,11; 15:4; 16:2; 19:4,10,20; 20:4; 22:8,9

4353. ***προσκυνητής proskunētēs***
JOHN 4:23

4354. ***προσλαλέω proslaleō***
ACTS 13:43; 28:20

4355. ***προσλαμβάνω proslambanō***
MATT. 16:22; **MARK** 8:32; **ACTS** 17:5; 18:26; 27:33,34,36; 28:2; **ROM.** 14:1,3; 15:7; **PHILE.** 1:12,17

4356. ***πρόσληψις proslēpsis***
ROM. 11:15

4357. ***προσμένω prosmenō***
MATT. 15:32; **MARK** 8:2; **ACTS** 11:23; 18:18; **1 TIM.** 1:3; 5:5

4358. ***προσορμίζω prosormizō***
MARK 6:53

4359. ***προσοφείλω prosopheilō***
PHILE. 1:19

4360. ***προσοχθίζω prosochthizō***
HEB. 3:10,17

4361. ***πρόσπεινος prospeinos***
ACTS 10:10

4362. ***προσπήγνυμι prospēgnumi***
ACTS 2:23

4363. ***προσπίπτω prospiptō***
MATT. 7:25; **MARK** 3:11; 5:33; 7:25; **LUKE** 5:8; 8:28,47; **ACTS** 16:29

4364. ***προσποιέομαι prospoieomai***
LUKE 24:28

4365. ***προσπορεύομαι prosporeuomai***
MARK 10:35

4366. ***προσρήγνυμι prosrēgnumi***
LUKE 6:48,49

4367. ***προστάσσω, προστάττω prostassō, prostattō***
MATT. 1:24; 8:4; 21:6; **MARK** 1:44; **LUKE** 5:14; **ACTS** 10:33,48

4368. ***προστάτις prostatis***
ROM. 16:2

4369. ***προστίθημι prostithēmi***
MATT. 6:27,33; **MARK**,4:24; **LUKE** 3:20; 12:25,31; 17:5; 19:11; 20:11,12; **ACTS** 2:41,47; 5:14; 11:24; 12:3; 13:36; **GAL.** 3:19; **HEB.** 12:19

4370. ***προστρέχω prostrechō***
MARK 9:15; 10:17; **ACTS** 8:30

4371. ***προσφάγιον prosphagion***
JOHN 21:5

4372. ***πρόσφατος prosphatos***
HEB. 10:20

4373. ***προσφάτως prosphatōs***
ACTS 18:2

4374. ***προσφέρω prospherō***
MATT. 2:11; 4:24; 5:23,24; 8:4,16; 9:2,32; 12:22; 14:35; 17:16; 18:24; 19:13; 22:19; 25:20; **MARK** 1:44; 10:13; **LUKE** 5:14; 12:11; 18:15; 23:14,36; **JOHN** 16:2; 19:29; **ACTS** 7:42; 8:18; 21:26; **HEB.** 5:1,3,7; 8:3,4; 9:7,9,14,25,28; 10:1,2,8,11,12; 11:4,17; 12:7

4375. ***προσφιλής prosphilēs***
PHIL. 4:8

4376. ***προσφορά prosphora***
ACTS 21:26; 24:17; **ROM.** 15:16; **EPH.** 5:2; **HEB.** 10:5,8,10,14,18

4377. ***προσφωνέω prosphōneō***
MATT. 11:16; **LUKE** 6:13; 7:32; 13:12; 23:20; **ACTS** 21:40; 22:2

4378. ***πρόσχυσις proschusis***
HEB. 11:28

4379. ***προσψαύω prospsauō***
LUKE 11:46

4380. ***προσωπολήπτεω prosōpolēpteō***
JAMES 2:9

4381. ***προσωπολήπτης prosōpolēptēs***
ACTS 10:34

4382. ***προσωπολημψία prosōpolēpsia***
ROM. 2:11; **EPH.** 6:9; **COL.** 3:25; **JAMES** 2:1

4383. ***πρόσωπον prosōpon***
MATT. 6:16,17; 11:10; 16:3; 17:2,6; 18:10; 22:16; 26:39,67; **MARK** 1:2; 12:14; 14:65; **LUKE** 1:76; 2:31; 5:12; 7:27; 9:29,51-53; 10:1; 12:56; 17:16; 20:21; 21:35; 22:64; 24:5; **ACTS** 2:28; 3:13,19; 5:41; 6:15; 7:45; 13:24; 17:26; 20:25,38; 25:16; **1 COR.** 13:12; 14:25; **2 COR.** 1:11; 2:10; 3:7,13,18; 4:6; 5:12; 8:24; 10:1,7; 11:20; **GAL.** 1:22; 2:6,11; **COL.** 2:1; **1 THESS.** 2:17; 3:10; **2 THESS.** 1:9; **HEB.** 9:24; **JAMES** 1:11,23; **1 PET.** 3:12; **JUDE** 1:16; **REV.** 4:7; 6:16; 7:11; 9:7; 10:1; 11:16; 12:14; 20:11; 22:4

4384. ***προτάσσω, προτάττω protassō, protattō***
ACTS 17:26

4385. ***προτείνω proteinō***
ACTS 22:25

4386. ***πρότερον proteron*** **adv.**
JOHN 6:62; 7:51; 9:8; **2 COR.** 1:15; **GAL.** 4:13; **1 TIM.** 1:13; **HEB.** 4:6; 7:27; 10:32; **1 PET.** 1:14

4387. ***πρότερος proteros***
EPH. 4:22

4388. ***προτίθημι protithēmi***
ROM. 1:13; 3:25; **EPH.** 1:9

4389. ***προτρέπω protrepō***
ACTS 18:27

4390. ***προτρέχω protrechō***
LUKE 19:4; **JOHN** 20:4

4391. ***προϋπάρχω prouparchō***
LUKE 23:12; **ACTS** 8:9

4392. ***πρόφασις prophasis***
MATT. 23:14; **MARK** 12:40; **LUKE** 20:47; **JOHN** 15:22; **ACTS** 27:30; **PHIL.** 1:18; **1 THESS.** 2:5

4393. ***προφέρω propherō***
LUKE 6:45

4394. ***προφητεία prophēteia***
MATT. 13:14; **ROM.** 12:6; **1 COR.** 12:10; 13:2,8; 14:6,22; **1 THESS.** 5:20; **1 TIM.** 1:18; 4:14; **2 PET.** 1:20,21; **REV.** 1:3; 11:6; 19:10; 22:7,10,18,19

4395. ***προφητεύω prophēteuō***
MATT. 7:22; 11:13; 15:7; 26:68; **MARK** 7:6; 14:65; **LUKE** 1:67; 22:64; **JOHN** 11:51; **ACTS** 2:17,18; 19:6; 21:9; **1 COR.** 11:4,5; 13:9; 14:1,3-5,24,31,39; **1 PET.** 1:10; **JUDE** 1:14; **REV.** 10:11; 11:3

4396. ***προφήτης prophētēs***
MATT. 1:22; 2:5,15,17,23; 3:3; 4:14; 5:12,17; 7:12; 8:17; 10:41; 11:9,13; 12:17,39; 13:17,35, 57; 14:5; 16:4,14; 21:4,11,26,46; 22:40; 23:29-31,34,37; 24:15; 26:56; 27:9,35; **MARK** 1:2; 6:4,15; 8:28; 11:32; 13:14; **LUKE** 1:70,76; 3:4; 4:17,24,27; 6:23; 7:16,26,28,39; 9:8,19; 10:24; 11:29,47,49,50; 13:28,33,34; 16:16,29,31; 18:31; 20:6; 24:19,25,27,44; **JOHN** 1:21,23,25,45; 4:19,44; 6:14,45; 7:40,52; 8:52,53; 9:17; 12:38; **ACTS** 2:16,30; 3:18,21-25; 7:37,42,48,52; 8:28, 30,34; 10:43; 11:27; 13:1,15,20,27,40; 15:15,32; 21:10; 24:14; 26:22,27; 28:23,25; **ROM.** 1:2; 3:21; 11:3; **1 COR.** 12:28,29; 14:29,32,37; **EPH.** 2:20; 3:5; 4:11; **1 THESS.** 2:15; **TITUS** 1:12; **HEB.** 1:1; 11:32; **JAMES** 5:10; **1 PET.** 1:10; **2 PET.** 2:16; 3:2; **REV.** 10:7; 11:10,18; 16:6; 18:20,24; 22:6,9

4397. ***προφητικός prophētikos***
ROM. 16:26; **2 PET.** 1:19

4398. ***προφῆτις prophētis***
LUKE 2:36; **REV.** 2:20

4399. ***προφθάνω prophthanō***
MATT. 17:25

4400. ***προχειρίζομαι procheirizomai***
ACTS 22:14; 26:16

4401. ***προχειροτονέω procheirotoneō***
ACTS 10:41

4402. ***Πρόχορος Prochoros***
ACTS 6:5

4403. ***πρύμνα prumna***
MARK 4:38; **ACTS** 27:29,41

4404. ***πρωΐ prōi***
MATT. 16:3; 20:1; **MARK** 1:35; 11:20; 13:35; 15:1; 16:2,9; **JOHN** 20:1; **ACTS** 28:23

4405. ***πρωΐα prōia***
MATT. 21:18; 27:1; **JOHN** 18:28; 21:4

4406. ***πρώϊμος prōimos***
JAMES 5:7

4407. ***πρωϊνός prōinos***
REV. 2:28

4408. ***πρώρα prōra***
ACTS 27:30,41

4409. ***πρωτεύω prōteuō***
COL. 1:18

4410. ***πρωτοκαθεδρία prōtokathedria***
MATT. 23:6; **MARK** 12:39; **LUKE** 11:43; 20:46

4411. ***πρωτοκλισία prōtoklisia***
MATT. 23:6; **MARK** 12:39; **LUKE** 14:7,8; 20:46

4412. ***πρῶτον prōton*** **adv.**
MATT. 5:24; 6:33; 7:5; 8:21; 12:29; 13:30; 17:10,11; 23:26; **MARK** 3:27; 4:28; 7:27; 9:11,12; 13:10; 16:9; **LUKE** 6:42; 9:59,61; 10:5; 11:38; 12:1; 14:28,31; 17:25; 21:9; **JOHN** 2:10; 10:40; 12:16; 15:18; 18:13; 19:39; **ACTS** 3:26; 7:12; 11:26; 13:46; 15:14; 26:20; **ROM.** 1:8, 16; 2:9,10; 3:2; 15:24; **1 COR.** 11:18; 12:28; 15:46; **2 COR.** 8:5; **EPH.** 4:9; **1 THESS.** 4:16; **2 THESS.** 2:3; **1 TIM.** 2:1; 3:10; 5:4; **2 TIM.** 1:5; **HEB.** 7:2; **JAMES** 3:17; **1 PET.** 4:17; **2 PET.** 1:20; 3:3

4413. ***πρῶτος prōtos***
MATT. 10:2; 12:45; 17:27; 19:30; 20:8,10,16,27; 21:28,31,36; 22:25,38; 26:17; 27:64; **MARK** 6:21; 9:35; 10:31,44; 12:20,28-30; 14:12; 16:9; **LUKE** 2:2; 11:26; 13:30; 14:18; 15:22; 16:5; 19:16,47; 20:29; **JOHN** 1:15,30,41; 5:4; 8:7; 19:32; 20:4,8; **ACTS** 1:1; 12:10; 13:50; 16:12; 17:4; 20:18; 25:2; 26:23; 27:43; 28:7,17; **ROM.** 10:19; **1 COR.** 14:30; 15:3,45,47; **EPH.** 6:2; **PHIL.** 1:5; **1 TIM.** 1:15,16; 2:13; 5:12; **2 TIM.** 2:6; 4:16; **HEB.** 8:7,13; 9:1,2,6,8,15,18; 10:9; **2 PET.** 2:20; **1 JOHN** 4:19; **REV.** 1:11,17; 2:4,5,8,19; 4:1,7; 8:7; 13:12; 16:2; 20:5,6; 21:1,4,19; 22:13

4414. ***πρωτοστάτης prōtostatēs***
ACTS 24:5

4415. ***πρωτοτόκια prōtotokia***
HEB. 12:16

4416. ***πρωτοτόκος prōtotokos***
MATT. 1:25; **LUKE** 2:7; **ROM.** 8:29; **COL.** 1:15,18; **HEB.** 1:6; 11:28; 12:23; **REV.** 1:5

4417. ***πταίω ptaiō***
ROM. 11:11; **JAMES** 2:10; 3:2; **2 PET.** 1:10

4418. ***πτέρνα pterna***
JOHN 13:18

4419. ***πτερύγιον pterugion***
MATT. 4:5; **LUKE** 4:9

4420. ***πτέρυξ pterux***
MATT. 23:37; **LUKE** 13:34; **REV.** 4:8; 9:9; 12:14

4421. ***πτηνόν ptēnon*** **subst.**
1 COR. 15:39

4422. ***πτοέω ptoeō***
LUKE 21:9; 24:37

4423. ***πτόησις ptoēsis***
1 PET. 3:6

4424. ***Πτολεμαΐς Ptolemais***
ACTS 21:7

4425. ***πτύον ptuon***
MATT. 3:12; **LUKE** 3:17

4426. ***πτύρω pturō***
PHIL. 1:28

4427. ***πτύσμα ptusma***
JOHN 9:6

4428. ***πτύσσω ptussō***
LUKE 4:20

4429. ***πτύω ptuō***
MARK 7:33; 8:23; **JOHN** 9:6

4430. ***πτῶμα ptōma***
MATT. 24:28; **MARK** 6:29; **REV.** 11:8,9

4431. ***πτῶσις ptōsis***
MATT. 7:27; **LUKE** 2:34

4432. ***πτωχεία ptōcheia***
2 COR. 8:2,9; **REV.** 2:9

4433. ***πτωχεύω ptōcheuō***
2 COR. 8:9

4434. ***πτωχός ptōchos***
MATT. 5:3; 11:5; 19:21; 26:9,11; **MARK** 10:21; 12:42,43; 14:5,7; **LUKE** 4:18; 6:20; 7:22; 14:13,21; 16:20,22; 18:22; 19:8; 21:3; **JOHN** 12:5,6,8; 13:29; **ROM.** 15:26; **2 COR.** 6:10; **GAL.** 2:10; 4:9; **JAMES** 2:2,3,5,6; **REV.** 3:17; 13:16

4435. ***πυγμή pugmē***
MARK 7:3

4436. ***Πύθων Puthōn***
ACTS 16:16

4437. ***πυκνός puknos***
LUKE 5:33; **ACTS** 24:26; **1 TIM.** 5:23

4438. ***πυκτεύω pukteuō***
1 COR. 9:26

4439. ***πύλη pulē***
MATT. 7:13,14; 16:18; **LUKE** 7:12; 13:24; **ACTS** 3:10; 9:24; 12:10; **HEB.** 13:12

4440. ***πυλών pulōn***
MATT. 26:71; **LUKE** 16:20; **ACTS** 10:17; 12:13,14; 14:13; **REV.** 21:12,13,15,21,25; 22:14

4441. ***πυνθάνομαι punthanomai***
MATT. 2:4; **LUKE** 15:26; 18:36; **JOHN** 4:52; 13:24; **ACTS** 4:7; 10:18,29; 21:33; 23:19,20,34

4442. ***πῦρ pur***
MATT. 3:10-12; 5:22; 7:19; 13:40,42,50; 17:15; 18:8,9; 25:41; **MARK** 9:22,43-49; **LUKE** 3:9,16,17; 9:54; 12:49; 17:29; 22:55; **JOHN** 15:6; **ACTS** 2:3,19; 7:30; 28:5; **ROM.** 12:20; **1 COR.** 3:13,15; **2 THESS.** 1:8; **HEB.** 1:7; 10:27; 11:34; 12:18,29; **JAMES** 3:5,6; 5:3; **1 PET.** 1:7; **2 PET.** 3:7; **JUDE** 1:7,23; **REV.** 1:14; 2:18; 3:18; 4:5; 8:5,7,8; 9:17,18; 10:1; 11:5; 13:13; 14:10,18; 15:2; 16:8; 17:16; 18:8; 19:12,20; 20:9,10,14,15; 21:8

4443. ***πυρά pura***
ACTS 28:2,3

4444. ***πύργος purgos***
MATT. 21:33; **MARK** 12:1; **LUKE** 13:4; 14:28

4445. ***πυρέσσω, πυρέττω puressō, purettō***
MATT. 8:14; **MARK** 1:30

4446. ***πυρετός puretos***
MATT. 8:15; **MARK** 1:31; **LUKE** 4:38,39; **JOHN** 4:52; **ACTS** 28:8

4447. ***πυρινός purinos***
REV. 9:17

4448. ***πυρόω puroō***
1 COR. 7:9; **2 COR.** 11:29; **EPH.** 6:16; **2 PET.** 3:12; **REV.** 1:15; 3:18

4449. ***πυρράζω purrazō***
MATT. 16:2,3

4450. ***πυρρός purros***
REV. 6:4; 12:3

4451. ***πύρωσις purōsis***
1 PET. 4:12; **REV.** 18:9,18

4453. ***πωλέω pōleō***
MATT. 10:29; 13:44; 19:21; 21:12; 25:9; **MARK** 10:21; 11:15; **LUKE** 12:6,33; 17:28; 18:22; 19:45; 22:36; **JOHN** 2:14,16; **ACTS** 4:34,37; 5:1; **1 COR.** 10:25; **REV.** 13:17

4454. ***πῶλος pōlos***
MATT. 21:2,5,7; **MARK** 11:2,4,5,7; **LUKE** 19:30,33,35; **JOHN** 12:15

4455. ***πώποτε pōpote***
LUKE 19:30; **JOHN** 1:18; 5:37; 6:35; 8:33; **1 JOHN** 4:12

4456. ***πωρόω pōroō***
MARK 6:52; 8:17; **JOHN** 12:40; **ROM.** 11:7; **2 COR.** 3:14

4457. ***πώρωσις pōrōsis***
MARK 3:5; **ROM.** 11:25; **EPH.** 4:18

4458. ***πώς pōs*** **enclitic particle**
ACTS 27:12,29; **ROM.** 1:10; 11:14,21; **1 COR.** 8:9; 9:27; **2 COR.** 2:7; 9:4; 11:3; 12:20; **GAL.** 2:2; 4:11; **PHIL.** 3:11; **1 THESS.** 3:5

4459. ***πῶς pōs*** **inter. particle**
MATT. 6:28; 7:4; 10:19; 12:4,26,29,34; 16:11; 21:20; 22:12,43,45; 23:33; 26:54; **MARK** 2:26; 3:23; 4:13,40; 5:16; 8:21; 9:12; 10:23,24; 11:18; 12:35,41; 14:1,11; **LUKE** 1:34; 6:42; 8:18,36; 10:26; 11:18; 12:11,27,50,56; 14:7; 18:24; 20:41, 44; 22:2,4; **JOHN** 3:4,9,12; 4:9; 5:44,47; 6:42, 52; 7:15; 8:33; 9:10,15,16,19,21,26; 11:36; 12:34; 14:5,9; **ACTS** 2:8; 4:21; 8:31; 9:27; 11:13; 12:17; 15:36; 20:18; **ROM.** 3:6; 4:10; 6:2; 8:32; 10:14,15; **1 COR.** 3:10; 7:32-34; 14:7,9,16; 15:12,35; **2 COR.** 3:8; **GAL.** 4:9; **EPH.** 5:15; **COL.** 4:6; **1 THESS.** 1:9; 4:1; **2 THESS.** 3:7; **1 TIM.** 3:5,13; **HEB.** 2:3; **1 JOHN** 3:17; 4:20; **REV.** 3:3

P

4460. ***Ῥαάβ Rhaab***
HEB. 11:31; **JAMES** 2:25

4461. ***ῥαββί rhabbi***
MATT. 23:7,8; 26:25,49; **MARK** 9:5; 11:21; 14:45; **JOHN** 1:38,49; 3:2,26; 4:31; 6:25; 9:2; 11:8

4462. ***ῥαββονί, ῥαββουνί rhabboni, rhabbouni***
MARK 10:51; **JOHN** 20:16

4463. ***ῥαβδίζω rhabdizō***
ACTS 16:22; **2 COR.** 11:25

4464. ***ῥάβδος rhabdos***
MATT. 10:10; **MARK** 6:8; **LUKE** 9:3; **1 COR.** 4:21; **HEB.** 1:8; 9:4; 11:21; **REV.** 2:27; 11:1; 12:5; 19:15

4465. ***ῥαβδοῦχος rhabdouchos***
ACTS 16:35,38

4466. ***Ῥαγαῦ Rhagau***
LUKE 3:35

4467. ***ῥᾳδιούργημα rhadiourgēma***
ACTS 18:4

4468. ***ῥᾳδιουργία rhadiourgia***
ACTS 13:10

4469. ***ῥακά rhaka***
MATT. 5:22

4470. ***ῥάκος rhakos***
MATT. 9:16; **MARK** 2:21

4471. ***Ῥαμά Rhama***
MATT. 2:18

4472. ***ῥαντίζω rhantizō***
HEB. 9:13,19,21; 10:22

4473. ***ῥαντισμός rhantismos***
HEB. 12:24; **1 PET.** 1:2

4474. ***ῥαπίζω rhapizō***
MATT. 5:39; 26:67

4475. ***ῥάπισμα rhapisma***
MARK 14:65; **JOHN** 18:22; 19:3

4476. ***ῥαφίς rhaphis***
MATT. 19:24; **MARK** 10:25; **LUKE** 18:25

4477. ***Ῥαχάβ Rhachab***
MATT. 1:5

4478. ***Ῥαχήλ Rhachēl***
MATT. 2:18

4479. ***Ῥεβέκκα Rhebekka***
ROM. 9:10

4480. ***ῥέδα rheda***
REV. 18:13

4481. ***Ῥεμφάν, Ῥεφάν Rhemphan, Rhephan***
ACTS 7:43

4482. ***ῥέω rheō***
JOHN 7:38

4483. ***ῥέω rheō***
(Obs. theme of ἐῤῥέω)
MATT. 1:22; 2:15,17,23; 3:3; 4:14; 5:21,27, 31,33,38,43; 8:17; 12:17; 13:35; 21:4; 22:31; 24:15; 27:9,35; **MARK** 13:14; **ROM.** 9:12,26; **GAL.** 3:16; **REV.** 6:11; 9:4

4484. ***Ῥήγιον Rhēgion***
ACTS 28:13

4485. ***ῥῆγμα rhēgma***
LUKE 6:49

4486. I. ***ῥήγνυμι rhēgnumi***
MATT. 7:6; 9:17; **LUKE** 5:37; 9:42; **GAL.** 4:27

II. ***ῥήσσω rhēssō***
MARK 2:22; 9:18

4487. ***ῥῆμα rhēma***
MATT. 4:4; 5:11; 12:36; 18:16; 26:75; 27:14; **MARK** 9:32; 14:72; **LUKE** 1:37,38,65; 2:15, 17,19,29,50,51; 3:2; 4:4; 5:5; 7:1; 9:45; 18:34; 20:26; 24:8,11; **JOHN** 3:34; 5:47; 6:63,68; 8:20, 47; 10:21; 12:47,48; 14:10; 15:7; 17:8; **ACTS** 2:14; 5:20,32; 6:11,13; 10:22,37,44; 11:14,16; 13:42; 16:38; 26:25; 28:25; **ROM.** 10:8,17,18; **2 COR.** 12:4; 13:1; **EPH.** 5:26; 6:17; **HEB.** 1:3; 6:5; 11:3; 12:19; **1 PET.** 1:25; **2 PET.** 3:2; **JUDE** 1:17; **REV.** 17:17

4488. ***Ῥησά Rhēsa***
LUKE 3:27

4489. ***ῥήτωρ rhētōr***
ACTS 24:1

4490. ***ῥητῶς rhētōs***
1 TIM. 4:1

4491. ***ῥίζα rhiza***
MATT. 3:10; 13:6,21; **MARK** 4:6,17; 11:20; **LUKE** 3:9; 8:13; **ROM.** 11:16,17,18; 15:12; **1 TIM.** 6:10; **HEB.** 12:15; **REV.** 5:5; 22:16

4492. ***ῥιζόω rhizoō***
EPH. 3:17; **COL.** 2:7

4493. ***ῥιπή rhipē***
1 COR. 15:52

4494. ***ῥιπίζω rhipizō***
JAMES 1:6

4495. ***ῥιπτέω rhipteō***
ACTS 22:23

4496. ***ῥίπτω rhiptō***
MATT. 9:36; 15:30; 27:5; **LUKE** 4:35; 17:2; **ACTS** 27:19,29

4497. ***Ῥοβοάμ Rhoboam***
MATT. 1:7

4498. ***Ῥόδη Rhodē***
ACTS 12:13

4499. *Ῥόδος Rhodos*
ACTS 21:1

4500. *ῥοιζηδόν rhoizēdon*
2 PET. 3:10

4501. *ῥομφαία rhomphaia*
LUKE 2:35; **REV.** 1:16; 2:12,16; 6:8; 19:15,21

4502. *Ῥουβήν Rhoubēn*
REV. 7:5

4503. *Ῥούθ Rhouth*
MATT. 1:5

4504. *Ῥοῦφος Rhouphos*
MARK 15:21; **ROM.** 16:13

4505. *ῥύμη rhumē*
MATT. 6:2; LK 14:21; **ACTS** 9:11; 12:10

4506. *ῥύομαι rhuomai*
MATT. 6:13; 27:43; **LUKE** 1:74; 11:4; **ROM.** 7:24; 11:26; 15:31; **2 COR.** 1:10; **COL.** 1:13; **1 THESS.** 1:10; **2 THESS.** 3:2; **2 TIM.** 3:11; 4:17,18; **2 PET.** 2:7,9

4507. *ῥυπαρία rhuparia*
JAMES 1:21

4508. *ῥυπαρός rhuparos*
JAMES 2:2

4509. *ῥύπος rhupos*
1 PET. 3:21

4510. *ῥυπόω rhupoō*
REV. 22:11

4511. *ῥύσις rhusis*
MARK 5:25; **LUKE** 8:43,44

4512. *ῥυτίς rhutis*
EPH. 5:27

4513. *Ῥωμαϊκός Rhōmaikos*
LUKE 23:38

4514. *Ῥωμαῖος Rhōmaios*
JOHN 11:48; **ACTS** 2:10; 16:21,37,38; 22:25-27,29; 23:27; 25:16; 28:17

4515. *Ῥωμαϊστί Rhōmaisti*
JOHN 19:20

4516. *Ῥώμη Rhōmē*
ACTS 18:2; 19:21; 23:11; 28:14,16; **ROM.** 1:7,15; **2 TIM.** 1:17

4517. *ῥώννυμι rhōnnumai*
ACTS 15:29; 23:30

Σ

4518. *σαβαχθανί sabachthani*
MATT. 27:46; **MARK** 15:34

4519. *σαβαώθ sabaōth*
ROM. 9:29; **JAMES** 5:4

4520. *σαββατισμός sabbatismos*
HEB. 4:9

4521. *σάββατον sabbaton*
MATT. 12:1,2,5,8,10-12; 24:20; 28:1; **MARK** 1:21; 2:23,24,27,28; 3:2,4; 6:2; 16:1,2,9; **LUKE** 4:16,31; 6:1,2,5-7,9; 13:10,14-16; 14:1,3,5; 18:12; 23:54,56; 24:1; **JOHN** 5:9,10,16,18; 7:22,23; 9:14,16; 19:31; 20:1,19; **ACTS** 1:12; 13:14,27,42,44; 15:21; 16:13; 17:2; 18:4; 20:7; **1 COR.** 16:2; **COL.** 2:16

4522. *σαγήνη sagēnē*
MATT. 13:47

4523. *Σαδδουκαῖος Saddoukaios*
MATT. 3:7; 16:1,6,11,12; 22:23,34; **MARK** 12:18; **LUKE** 20:27; **ACTS** 4:1; 5:17; 23:6-8

4524. *Σαδώκ Sadōk*
MATT. 1:14

4525. *σαίνω sainō*
1 THESS. 3:3

4526. ***σάκκος sakkos***
MATT. 11:21; **LUKE** 10:13; **REV.** 6:12; 11:3

4527. ***Σαλά Sala***
LUKE 3:35

4528. ***Σαλαθιήλ Salathiēl***
MATT. 1:12; **LUKE** 3:27

4529. ***Σαλαμίς Salamis***
ACTS 13:5

4530. ***Σαλείμ Saleim***
JOHN 3:23

4531. ***σαλεύω saleuō***
MATT. 11:7; 24:29; **MARK** 13:25; **LUKE** 6:38,48; 7:24; 21:26; **ACTS** 2:25; 4:31; 16:26; 17:13; **2 THESS.** 2:2; **HEB.** 12:26,27

4532. ***Σαλήμ Salēm***
HEB. 7:1,2

4533. ***Σαλμών Salmōn***
MATT. 1:4,5; LUKE 3:32

4534. ***Σαλμώνη Salmōnē***
ACTS 27:7

4535. ***σάλος salos***
LUKE 21:25

4536. ***σάλπιγξ salpigx***
MATT. 24:31; **1 COR.** 14:8; 15:52; **1 THESS.** 4:16; **HEB.** 12:19; **REV.** 1:10; 4:1; 8:2,6,13; 9:14

4537. ***σαλπίζω salpizō***
MATT. 6:2; **1 COR.** 15:52; **REV.** 8:6-8,10,12,13; 9:1,13; 10:7; 11:15

4538. ***σαλπιστής salpistēs***
REV. 18:22

4539. ***Σαλώμη Salōmē***
MARK 15:40; 16:1

4540. ***Σαμάρεια Samareia***
LUKE 17:11; **JOHN** 4:4,5,7; **ACTS** 1:8; 8:1,5,9,14; 9:31; 15:3

4541. ***Σαμαρείτης Samareitēs***
MATT. 10:5; **LUKE** 9:52; 10:33; 17:16; **JOHN** 4:9,39,40; 8:48; **ACTS** 8:25

4542. ***Σαμαρεῖτις Samareitis***
JOHN 4:9

4543. ***Σαμοθράκη Samothrakē***
ACTS 16:11

4544. ***Σάμος Samos***
ACTS 20:15

4545. ***Σαμουήλ Samouēl***
ACTS 3:24; 13:20; **HEB.** 11:32

4546. ***Σαμψών Sampsōn***
HEB. 11:32

4547. ***σανδάλιον sandalion***
MARK 6:9; **ACTS** 12:8

4548. ***σανίς sanis***
ACTS 27:44

4549. ***Σαούλ Saoul***
ACTS 9:4,17; 13:21; 22:7,13; 26:14

4550. ***σαπρός sapros***
MATT. 7:17,18; 12:33; 13:48; **LUKE** 6:43; **EPH.** 4:29

4551. ***Σαπφείρη Sappheirē***
ACTS 5:1

4552. ***σάπφειρος sappheiros***
REV. 21:19

4553. ***σαργάνη sarganē***
2 COR. 11:33

4554. ***Σάρδεις Sardeis***
REV. 1:11; 3:1,4

4555. ***σάρδινος sardinos***
REV. 4:3

4556. ***σάρδιος sardios***
REV. 21:20

4557. ***σαρδόνυξ sardonux***
REV. 21:20

4558. ***Σάρεπτα Sarepta***
LUKE 4:26

4559. ***σαρκικός sarkikos***
ROM. 7:14; 15:27; **1 COR.** 3:1,3,4; 9:11; **2 COR.** 1:12; 10:4; **HEB.** 7:16; **1 PET.** 2:11

4560. ***σάρκινος sarkinos***
2 COR. 3:3

4561. ***σάρξ sarx***
MATT. 16:17; 19:5,6; 24:22; 26:41; **MARK** 10:8; 13:20; 14:38; **LUKE** 3:6; 24:39; **JOHN** 1:13,14; 3:6; 6:51-56,63; 8:15; 17:2; **ACTS** 2:17,26,30,31; **ROM.** 1:3; 2:28; 3:20; 4:1; 6:19; 7:5,18,25; 8:1,3-9,12,13; 9:3,5,8; 11:14; 13:14; **1 COR.** 1:26,29; 5:5; 6:16; 7:28; 10:18; 15:39, 50; **2 COR.** 1:17; 4:11; 5:16; 7:1,5; 10:2,3; 11:18; 12:7; **GAL.** 1:16; 2:16,20; 3:3; 4:13,14, 23,29; 5:13,16,17,19,24; 6:8,12,13; **EPH.** 2:3,11,15; 5:29-31; 6:5,12; **PHIL.** 1:22,24; 3:3,4; **COL.** 1:22,24; 2:1,5,11,13,18,23; 3:22; **1 TIM.** 3:16; **PHILE.** 1:16; **HEB.** 2:14; 5:7; 9:10,13; 10:20; 12:9; **JAMES** 5:3; **1 PET.** 1:24; 3:18,21; 4:1,2,6; **2 PET.** 2:10,18; **1 JOHN** 2:16; 4:2,3; **2 JOHN** 1:7; **JUDE** 1:7,8,23; **REV.** 17:16; 19:18,21

4562. ***Σαρούχ Sarouch***
LUKE 3:35

4563. ***σαρόω saroō***
MATT. 12:44; **LUKE** 11:25; 15:8

4564. ***Σάρρα Sarra***
ROM. 4:19; 9:9; **HEB.** 11:11; **1 PET.** 3:6

4565. ***Σάρων Sarōn***
ACTS 9:35

4566. ***Σατᾶν Satan***
2 COR. 12:7

4567. ***Σατανᾶς Satanas***
MATT. 4:10; 12:26; 16:23; **MARK** 1:13; 3:23,26; 4:15; 8:33; **LUKE** 4:8; 10:18; 11:18; 13:16; 22:3,31; **JOHN** 13:27; **ACTS** 5:3; 26:18; **ROM.** 16:20; **1 COR.** 5:5; 7:5; **2 COR.** 2:11; 11:14; **1 THESS.** 2:18; **2 THESS.** 2:9; **1 TIM.** 1:20; 5:15; **REV.** 2:9,13,24; 3:9; 12:9; 20:2,7

4568. ***σάτον saton***
MATT. 13:33; **LUKE** 13:21

4569. ***Σαῦλος Saulos***
ACTS 7:58; 8:1,3; 9:1,8,11,19,22,24,26; 11:25,30; 12:25; 13:1,2,7,9

4570. ***σβέννυμι sbennumi***
MATT. 12:20; 25:8; **MARK** 9:44,46,48; **EPH.** 6:16; **1 THESS.** 5:19; **HEB.** 11:34

4573. ***σεβάζομαι sebazomai***
ROM. 1:25

4574. ***σέβασμα sebasma***
ACTS 17:23; **2 THESS.** 2:4

4575. ***σεβαστός sebastos***
ACTS 25:21,25; 27:1

4576. ***σέβομαι sebomai***
MATT. 15:9; **MARK** 7:7; **ACTS** 13:43,50; 16:14; 17:4,17; 18:7,13; 19:27

4577. ***σειρά seira***
2 PET. 2:4

4578. ***σεισμός seismos***
MATT. 8:24; 24:7; 27:54; 28:2; **MARK** 13:8; **LUKE** 21:11; **ACTS** 16:26; **REV.** 6:12; 8:5; 11:13,19; 16:18

4579. ***σείω seiō***
MATT. 21:10; 27:51; 28:4; **HEB.** 12:26; **REV.** 6:13

4580. ***Σεκοῦνδος Sekoundos***
ACTS 20:4

4581. ***Σελεύκεια Seleukeia***
ACTS 13:4

4582. ***σελήνη selēnē***
MATT. 24:29; **MARK** 13:24; **LUKE** 21:25; **ACTS** 2:20; **1 COR.** 15:41; **REV.** 6:12; 8:12; 12:1; 21:23

4583. ***σεληνιάζομαι selēniazomai***
MATT. 4:24; 17:15

4584. ***Σεμεΐ Semei***
LUKE 3:26

4585. ***σεμίδαλις semidalis***
REV. 18:13

4586. ***σεμνός semnos***
PHIL. 4:8; **1 TIM.** 3:8,11; **TITUS** 2:2

4587. ***σεμνότης semnotēs***
1 TIM. 2:2; 3:4; **TITUS** 2:7

4588. ***Σέργιος Sergios***
ACTS 13:7

4589. ***Σήθ Sēth***
LUKE 3:38

4590. ***Σήμ Sēm***
LUKE 3:36

4591. ***σημαίνω sēmainō***
JOHN 12:33; 18:32; 21:19; **ACTS** 11:28; 25:27; **REV.** 1:1

4592. ***σημεῖον sēmeion***
MATT. 12:38,39; 16:1,3,4; **MATT.** 24:3,24,30; 26:48; **MARK** 8:11,12; 13:4,22; 16:17,20; **LUKE** 2:12,34; 11:16,29,30; 21:7,11,25; 23:8; **JOHN** 2:11,18,23; 3:2; 4:48,54; 6:2,14,26,30; 7:31; 9:16; 10:41; 11:47; 12:18,37; 20:30; **ACTS** 2:19,22,43; 4:16,22,30; 5:12; 6:8; 7:36; 8:6,13; 14:3; 15:12; **ROM.** 4:11; 15:19; **1 COR.** 1:22; 14:22; **2 COR.** 12:12; **2 THESS.** 2:9; 3:17; **HEB.** 2:4; **REV.** 12:1,3; 13:13,14; 15:1; 16:14; 19:20

4593. ***σημειόω sēmeioō***
2 THESS. 3:14

4594. ***σήμερον sēmeron***
MATT. 6:11,30; 11:23; 16:3; 21:28; 27:8,19; 28:15; **MARK** 14:30; **LUKE** 2:11; 4:21; 5:26; 12:28; 13:32,33; 19:5,9; 22:34; 23:43; 24:21; **ACTS** 4:9; 13:33; 19:40; 20:26; 22:3; 24:21; 26:2,29; 27:33; **ROM.** 11:8; **2 COR.** 3:14,15; **HEB.** 1:5; 3:7,13,15; 4:7; 5:5; 13:8; **JAMES** 4:13

4595. ***σήπω sēpō***
JAMES 5:2

4596. ***σηρικός sērikos*** **subst.**
REV. 18:12

4597. ***σής sēs***
MATT. 6:19,20; **LUKE** 12:33

4598. ***σητόβρωτος sētobrōtos***
JAMES 5:2

4599. ***σθενόω sthenoō***
1 PET. 5:10

4600. ***σιαγών siagōn***
MATT. 5:39; **LUKE** 6:29

4601. ***σιγάω sigaō***
LUKE 9:36; 20:26; **ACTS** 12:17; 15:12,13; **ROM.** 16:25; **1 COR.** 14:28,30,34

4602. ***σιγή sigē***
ACTS 21:40; **REV.** 8:1

4603. ***σιδήρεος sidēreos***
ACTS 12:10; **REV.** 2:27; 9:9; 12:5; 19:15

4604. ***σίδηρος sidēros***
REV. 18:12

4605. ***Σιδών Sidōn***
MATT. 11:21,22; 15:21; **MARK** 3:8; 7:24,31; **LUKE** 4:26; 6:17; 10:13,14; **ACTS** 27:3

4606. ***Σιδώνιος Sidōnios***
LUKE 4:26; **ACTS** 12:20

4607. ***σικάριος sikarios***
ACTS 21:38

4608. ***σίκερα sikera***
LUKE 1:15

4609. ***Σίλας Silas***
ACTS 15:22,27,32,34,40; 16:19,25,29; 17:4,10,14,15; 18:5

4610. ***Σιλουανός Silouanos***
2 COR. 1:19; **1 THESS.** 1:1; **2 THESS.** 1:1; **1 PET.** 5:12

4611. ***Σιλωάμ Silōam***
LUKE 13:4; **JOHN** 9:7,11

4612. ***σιμικίνθιον simikinthion***
ACTS 19:12

4613. ***Σίμων Simōn***
MATT. 4:18; 10:2,4; 13:55; 16:16,17; 17:25; 26:6; 27:32; **MARK** 1:16,29,30,36; 3:16,18; 6:3; 14:3,37; 15:21; **LUKE** 4:38; 5:3-5,8,10; 6:14,15; 7:40,43,44; 22:31; 23:26; 24:34; **JOHN** 1:40-42; 6:8,68,71; 12:4; 13:2,6,9,24,26,36; 18:10,15,25; 20:2,6; 21:2,3,7,11,15-17; **ACTS** 1:13; 8:9,13, 18,24; 9:43; 10:5,6,17,18,32; 11:13

4614. ***Σινᾶ Sina***
ACTS 7:30,38; **GAL.** 4:24,25

4615. ***σίναπι sinapi***
MATT. 13:31; 17:20; **MARK** 4:31; **LUKE** 13:19; 17:6

4616. ***σινδών sindōn***
MATT. 27:59; **MARK** 14:51,52; 15:46; **LUKE** 23:53

4617. ***σινιάζω siniazō***
LUKE 22:31

4618. ***σιτευτός siteutos***
LUKE 15:23,27,30

4619. ***σιτιστός sitistos***
MATT. 22:4

4620. ***σιτομέτριον sitometrion***
LUKE 12:42

4621. ***σῖτος sitos***
MATT. 3:12; 13:25,29,30; **MARK** 4:28; **LUKE** 3:17; 16:7; 22:31; **JOHN** 12:24; **ACTS** 7:12; 27:38; **1 COR.** 15:37; **REV.** 6:6; 18:13

4622. ***Σιών Siōn***
MATT. 21:5; **JOHN** 12:15; **ROM.** 9:33; 11:26; **HEB.** 12:22; **1 PET.** 2:6; **REV.** 14:1

4623. ***σιωπάω siōpaō***
MATT. 20:31; 26:63; **MARK** 3:4; 4:39; 9:34; 10:48; 14:61; **LUKE** 1:20; 18:39; 19:40; **ACTS** 18:9

4624. ***σκανδαλίζω skandalizō***
MATT. 5:29,30; 11:6; 13:21,57; 15:12; 17:27; 18:6,8,9; 24:10; 26:31,33; **MARK** 4:17; 6:3; 9:42,43,45,47; 14:27,29; **LUKE** 7:23; 17:2; **JOHN** 6:61; 16:1; **ROM.** 14:21; **1 COR.** 8:13; **2 COR.** 11:29

4625. ***σκάνδαλον skandalon***
MATT. 13:41; 16:23; 18:7; **LUKE** 17:1; **ROM.** 9:33; 11:9; 14:13; 16:17; **1 COR.** 1:23; **GAL.** 5:11; **1 PET.** 2:8; **1 JOHN** 2:10; **REV.** 2:14

4626. ***σκάπτω skaptō***
LUKE 6:48; 13:8; 16:3

4627. ***σκάφη skaphē***
ACTS 27:16,30,32

4628. ***σκέλος skelos***
JOHN 19:31-33

4629. ***σκέπασμα skepasma***
1 TIM. 6:8

4630. ***Σκευᾶς Skeuas***
ACTS 19:14

4631. ***σκευή skeuē***
ACTS 27:19

4632. ***σκεῦος skeuos***
MATT. 12:29; **MARK** 3:27; 11:16; **LUKE** 8:16; 17:31; **JOHN** 19:29; **ACTS** 9:15; 10:11, 16; 11:5; 27:17; **ROM.** 9:21-23; **2 COR.** 4:7; **1 THESS.** 4:4; **2 TIM.** 2:20,21; **HEB.** 9:21; **1 PET.** 3:7; **REV.** 2:27; 18:12

4633. ***σκηνή skēnē***
MATT. 17:4; **MARK** 9:5; **LUKE** 9:33; 16:9; **ACTS** 7:43,44; 15:16; **HEB.** 8:2,5; 9:1-3,6,8,11, 21; 11:9; 13:10; **REV.** 13:6; 15:5; 21:3

4634. ***σκηνοπηγία skēnopēgia***
JOHN 7:2

4635. ***σκηνοποιός skēnopoios***
ACTS 18:3

4636. ***σκῆνος skēnos***
2 COR. 5:1,4

4637. ***σκηνόω skēnoō***
JOHN 1:14; **REV.** 7:15; 12:12; 13:6; 21:3

4638. ***σκήνωμα skēnōma***
ACTS 7:46; **2 PET.** 1:13,14

4639. ***σκία skia***
MATT. 4:16; **MARK** 4:32; **LUKE** 1:79; **ACTS** 5:15; **COL.** 2:17; **HEB.** 8:5; 10:1

4640. ***σκιρτάω skirtaō***
LUKE 1:41,44; 6:23

4641. ***σκληροκαρδία sklērokardia***
MATT. 19:8; **MARK** 10:5; 16:14

4642. ***σκληρός sklēros***
MATT. 25:24; **JOHN** 6:60; **ACTS** 9:5; 26:14; **JAMES** 3:4; **JUDE** 1:15

4643. ***σκληρότης sklērotēs***
ROM. 2:5

4644. ***σκληροτράχηλος sklērotrachēlos***
ACTS 7:51

4645. ***σκληρύνω sklērunō***
ACTS 19:9; **ROM.** 9:18; **HEB.** 3:8,13,15; 4:7

4646. ***σκολιός skolios***
LUKE 3:5; **ACTS** 2:40; **PHIL.** 2:15; **1 PET.** 2:18

4647. ***σκόλοψ skolops***
2 COR. 12:7

4648. ***σκοπέω skopeō***
LUKE 11:35; **ROM.** 16:17; **2 COR.** 4:18; **GAL.** 6:1; **PHIL.** 2:4; 3:17

4649. ***σκοπός skopos***
PHIL. 3:14

4650. ***σκορπίζω skorpizō***
MATT. 12:30; **LUKE** 11:23; **JOHN** 10:12; 16:32; **2 COR.** 9:9

4651. ***σκορπίος skorpios***
LUKE 10:19; 11:12; **REV.** 9:3,5,10

4652. ***σκοτεινός skoteinos***
MATT. 6:23; **LUKE** 11:34,36

4653. ***σκοτία skotia***
MATT. 10:27; **LUKE** 12:3; **JOHN** 1:5; 6:17; 8:12; 12:35,46; 20:1; **1 JOHN** 1:5; 2:8,9,11

4654. ***σκοτίζω skotizō***
MATT. 24:29; **MARK** 13:24; **LUKE** 23:45; **ROM.** 1:21; 11:10; **EPH.** 4:18; **REV.** 8:12; 9:2

4655. ***σκότος skotos***
MATT. 4:16; 6:23; 8:12; 22:13; 25:30; 27:45; **MARK** 15:33; **LUKE** 1:79; 11:35; 22:53; 23:44; **JOHN** 3:19; **ACTS** 2:20; 13:11; 26:18; **ROM.** 2:19; 13:12; **1 COR.** 4:5; **2 COR.** 4:6; 6:14; **EPH.** 5:8,11; 6:12; **COL.** 1:13; **1 THESS.** 5:4,5; **HEB.** 12:18; **1 PET.** 2:9; **2 PET.** 2:17; **1 JOHN** 1:6; **JUDE** 1:13

4656. ***σκοτόω skotoō***
REV. 16:10

4657. *σκύβαλον skubalon*
PHIL. 3:8

4658. *Σκύθης Skuthēs*
COL. 3:11

4659. *σκυθρωπός skuthrōpos*
MATT. 6:16; **LUKE** 24:17

4660. *σκύλλω skullō*
MARK 5:35; **LUKE** 7:6; 8:49

4661. *σκῦλον skulon*
LUKE 11:22

4662. *σκωληκόβρωτος skōlēkobrōtos*
ACTS 12:23

4663. *σκώληξ skōlēx*
MARK 9:44,46,48

4664. *σμαράγδινος smaragdinos*
REV. 4:3

4665. *σμάραγδος smaragdos*
REV. 21:19

4666. *σμύρνα smurna*
MATT. 2:11; **JOHN** 19:39

4667. *Σμύρνα Smurna*
REV. 1:11

4668. *Σμυρναῖος Smurnaios*
REV. 2:8

4669. *σμυρνίζω smurnizō*
MARK 15:23

4670. *Σόδομα Sodoma*
MATT. 10:15; 11:23,24; **MARK** 6:11; **LUKE** 10:12; 17:29; **ROM.** 9:29; **2 PET.** 2:6; **JUDE** 1:7; **REV.** 11:8

4672. *Σολομών Solomōn*
MATT. 1:6,7; 6:29; 12:42; **LUKE** 11:31; 12:27; **JOHN** 10:23; **ACTS** 3:11; 5:12; 7:47

4673. *σορός soros*
LUKE 7:14

4674. *σός sos*
MATT. 7:3,22; 13:27; 20:14; 24:3; 25:25; **MARK** 2:18; 5:19; **LUKE** 5:33; 6:30; 15:31; 22:42; **JOHN** 4:42; 17:6,9,10,17; 18:35; **ACTS** 5:4; 24:2,4; **1 COR.** 8:11; 14:16; **PHILE.** 1:14

4676. *σουδάριον soudarion*
LUKE 19:20; **JOHN** 11:44; 20:7; **ACTS** 19:12

4677. *Σουσάννα Sousanna*
LUKE 8:3

4678. *σοφία sophia*
MATT. 11:19; 12:42; 13:54; **MARK** 6:2; **LUKE** 2:40,52; 7:35; 11:31,49; 21:15; **ACTS** 6:3,10; 7:10,22; **ROM.** 11:33; **1 COR.** 1:17,19-22,24,30; 2:1,4-7,13; 3:19; 12:8; **2 COR.** 1:12; **EPH.** 1:8,17; 3:10; **COL.** 1:9,28; 2:3,23; 3:16; 4:5; **JAMES** 1:5; 3:13,15,17; **2 PET.** 3:15; **REV.** 5:12; 7:12; 13:18; 17:9

4679. *σοφίζω sophizō*
2 TIM. 3:15; **2 PET.** 1:16

4680. *σοφός sophos*
MATT. 11:25; 23:34; **LUKE** 10:21; **ROM.** 1:14,22; 16:19,27; **1 COR.** 1:19,20,25-27; 3:10,18-20; 6:5; **EPH.** 5:15; **1 TIM.** 1:17; **JAMES** 3:13; **JUDE** 1:25

4681. *Σπανία Spania*
ROM. 15:24,28

4682. *σπαράσσω, σπαράττω sparassō, sparattō*
MARK 1:26; 9:20; **LUKE** 9:39

4683. *σπαργανόω sparganoō*
LUKE 2:7,12

4684. *σπαταλάω spatalaō*
1 TIM. 5:6; **JAMES** 5:5

4685. *σπάω spaō*
MARK 14:47; **ACTS** 16:27

4686. ***σπείρα speira***
MATT. 27:27; **MARK** 15:16; **JOHN** 18:3,12; **ACTS** 10:1; 21:31; 27:1

4687. ***σπείρω speirō***
MATT. 6:26; 13:3,4,18-20,22-25,27,31,37,39; 25:24,26; **MARK** 4:3,4,14-16,18,20,31,32; **LUKE** 8:5; 12:24; 19:21,22; **JOHN** 4:36,37; **1 COR.** 9:11; 15:36,37,42-44; **2 COR.** 9:6,10; **GAL.** 6:7,8; **JAMES** 3:18

4688. ***σπεκουλάτωρ spekoulatōr***
MARK 6:27

4689. ***σπένδω spendō***
PHIL. 2:17; **2 TIM.** 4:6

4690. ***σπέρμα sperma***
MATT. 13:24,27,32,37,38; 22:24,25; **MARK** 4:31; 12:19-22; **LUKE** 1:55; 20:28; **JOHN** 7:42; 8:33,37; **ACTS** 3:25; 7:5,6; 13:23; **ROM.** 1:3; 4:13,16,18; 9:7,8,29; 11:1; **1 COR.** 15:38; **2 COR.** 9:10; 11:22; **GAL.** 3:16,19,29; **2 TIM.** 2:8; **HEB.** 2:16; 11:11,18; **1 JOHN** 3:9; **REV.** 12:17

4691. ***σπερμολόγος spermologos***
ACTS 17:18

4692. ***σπεύδω speudō***
LUKE 2:16; 19:5,6; **ACTS** 20:16; 22:18; **2 PET.** 3:12

4693. ***σπήλαιον spēlaion***
MATT. 21:13; **MARK** 11:17; **LUKE** 19:46; **JOHN** 11:38; **HEB.** 11:38; **REV.** 6:15

4694. ***σπιλάς spilas***
JUDE 1:12

4695. ***σπιλόω spiloō***
JAMES 3:6; **JUDE** 1:23

4696. ***σπῖλος spilos***
EPH. 5:27; **2 PET.** 2:13

4697. ***σπλαγχνίζομαι splagchnizomai***
MATT. 9:36; 14:14; 15:32; 18:27; 20:34; **MARK** 1:41; 6:34; 8:2; 9:22; **LUKE** 7:13; 10:33; 15:20

4698. ***σπλάγχνον splagchnon***
LUKE 1:78; **ACTS** 1:18; **2 COR.** 6:12; 7:15; **PHIL.** 1:8; 2:1; **COL.** 3:12; **PHILE.** 1:7,12,20; **1 JOHN** 3:17

4699. ***σπόγγος spoggos***
MATT. 27:48; **MARK** 15:36; **JOHN** 19:29

4700. ***σποδός spodos***
MATT. 11:21; **LUKE** 10:13; **HEB.** 9:13

4701. ***σπορά spora***
1 PET. 1:23

4702. ***σπόριμος sporimos***
MATT. 12:1; **MARK** 2:23; **LUKE** 6:1

4703. ***σπόρος sporos***
MARK 4:26,27; **LUKE** 8:5,11; **2 COR.** 9:10

4704. ***σπουδάζω spoudazō***
GAL. 2:10; **EPH.** 4:3; **1 THESS.** 2:17; **2 TIM.** 2:15; 4:9,21; **TITUS** 3:12; **HEB.** 4:11; **2 PET.** 1:10,15; 3:14

4705. ***σπουδαῖος spoudaios***
2 COR. 8:22

4706. ***σπουδαιότερον spoudaioteron*** **adv.**
2 COR. 8:22; **2 TIM.** 1:17

4707. ***σπουδαιότερος spoudaioteros***
2 COR. 8:17,22

4708. ***σπουδαιοτέρως spoudaioterōs***
PHIL. 2:28

4709. ***σπουδαίως spoudaiōs***
LUKE 7:4; **TITUS** 3:13

4710. ***σπουδή spoudē***
MARK 6:25; **LUKE** 1:39; **ROM.** 12:8,11; **2 COR.** 7:11,12; 8:7,8,16; **HEB.** 6:11; **2 PET.** 1:5; **JUDE** 1:3

4711. ***σπυρίς spuris***
MATT. 15:37; 16:10; **MARK** 8:8,20; **ACTS** 9:25

4712. ***στάδιος stadios***
MATT. 14:24 WH; **LUKE** 24:13; **JOHN** 6:19; 11:18; **1 COR.** 9:24; **REV.** 14:20; 21:16

4713. ***στάμνος stamnos***
HEB. 9:4

4714. ***στάσις stasis***
MARK 15:7; **LUKE** 23:19,25; **ACTS** 15:2; 19:40; 23:7,10; 24:5; **HEB.** 9:8

4715. ***στατήρ statēr***
MATT. 17:27

4716. ***σταυρός stauros***
MATT. 10:38; 16:24; 27:32,40,42; **MARK** 8:34; 10:21; 15:21,30,32; **LUKE** 9:23; 14:27; 23:26; **JOHN** 19:17,19,25,31; **1 COR.** 1:17,18; **GAL.** 5:11; 6:12,14; **EPH.** 2:16; **PHIL.** 2:8; 3:18; **COL.** 1:20; 2:14; **HEB.** 12:2

4717. ***σταυρόω stauroō***
MATT. 20:19; 23:34; 26:2; 27:22,23,26,31,35,38; 28:5; **MARK** 15:13-15,20,24,25,27; 16:6; **LUKE** 23:21,23,33; 24:7,20; **JOHN** 19:6,10,15,16,18,20,23,41; **ACTS** 2:36; 4:10; **1 COR.** 1:13,23; 2:2,8; **2 COR.** 13:4; **GAL.** 3:1; 5:24; 6:14; **REV.** 11:8

4718. ***σταφυλή staphulē***
MATT. 7:16; **LUKE** 6:44; **REV.** 14:18

4719. ***στάχυς stachus***
MATT. 12:1; **MARK** 2:23; 4:28; **LUKE** 6:1

4720. ***Στάχυς Stachus***
ROM. 16:9

4721. ***στέγη stegē***
MATT. 8:8; **MARK** 2:4; **LUKE** 7:6

4722. ***στέγω stegō***
1 COR. 9:12; 13:7; **1 THESS.** 3:1,5

4723. ***στεῖρος steiros***
LUKE 1:7,36; 23:29; **GAL.** 4:27

4724. ***στέλλω stellō***
2 COR. 8:20; **2 THESS.** 3:6

4725. ***στέμμα stemma***
ACTS 14:13

4726. ***στεναγμός stenagmos***
ACTS 7:34; **ROM.** 8:26

4727. ***στενάζω stenazō***
MARK 7:34; **ROM.** 8:23; **2 COR.** 5:2,4; **HEB.** 13:17; **JAMES** 5:9

4728. ***στενός stenos***
MATT. 7:13,14; **LUKE** 13:24

4729. ***στενοχωρέω stenochōreō***
2 COR. 4:8; 6:12

4730. ***στενοχωρία stenochōria***
ROM. 2:9; 8:35; **2 COR.** 6:4; 12:10

4731. ***στερεός stereos***
2 TIM. 2:19; **HEB.** 5:12,14; **1 PET.** 5:9

4732. ***στερεόω stereoō***
ACTS 3:7,16; 16:5

4733. ***στερέωμα stereōma***
COL. 2:5

4734. ***Στεφανᾶς Stephanas***
1 COR. 1:16; 16:15,17

4735. ***στέφανος stephanos***
MATT. 27:29; **MARK** 15:17; **JOHN** 19:2,5; **1 COR.** 9:25; **PHIL.** 4:1; **1 THESS.** 2:19; **2 TIM.** 4:8; **JAMES** 1:12; **1 PET.** 5:4; **REV.** 2:10; 3:11; 4:4,10; 6:2; 9:7; 12:1; 14:14

4736. ***Στέφανος Stephanos***
ACTS 6:5,8,9; 7:59; 8:2; 11:19; 22:20

4737. ***στεφανόω stephanoō***
2 TIM. 2:5; **HEB.** 2:7,9

4738. ***στῆθος stēthos***
LUKE 18:13; 23:48; **JOHN** 13:25; 21:20; **REV.** 15:6

4739. ***στήκω stēkō***
MARK 11:25; **ROM.** 14:4; **1 COR.** 16:13; **GAL.** 5:1; **PHIL.** 1:27; 4:1; **1 THESS.** 3:8; **2 THESS.** 2:15

4740. ***στηριγμός stērigmos***
2 PET. 3:17

4741. ***στηρίζω stērizō***
LUKE 9:51; 16:26; 22:32; **ROM.** 1:11; 16:25; **1 THESS.** 3:2,13; **2 THESS.** 2:17; 3:3; **JAMES** 5:8; **1 PET.** 5:10; **2 PET.** 1:12; **REV.** 3:2

4742. ***στίγμα stigma***
GAL. 6:17

4743. ***στιγμή stigmē***
LUKE 4:5

4744. ***στίλβω stilbō***
MARK 9:3

4745. ***στοά stoa***
JOHN 5:2; 10:23; **ACTS** 3:11; 5:12

4746. ***στοιβάς stoibas***
MARK 11:8

4747. ***στοιχεῖον stoicheion***
GAL. 4:3,9; **COL.** 2:8,20; **HEB.** 5:12; **2 PET.** 3:10,12

4748. ***στοιχέω stoicheō***
ACTS 21:24; **ROM.** 4:12; **GAL.** 5:25; 6:16; **PHIL.** 3:16

4749. ***στολή stolē***
MARK 12:38; 16:5; **LUKE** 15:22; 20:46; **REV.** 6:11; 7:9,13,14

4750. ***στόμα stoma***
MATT. 4:4; 5:2; 12:34; 13:35; 15:8,11,17,18; 17:27; 18:16; 21:16; **LUKE** 1:64,70; 4:22; 6:45; 11:54; 19:22; 21:15,24; 22:71; **JOHN** 19:29; **ACTS** 1:16; 3:18,21; 4:25; 8:32,35; 10:34; 11:8; 15:7; 18:14; 22:14; 23:2; **ROM.** 3:14,19; 10:8-10; 15:6; **2 COR.** 6:11; 13:1; **EPH.** 4:29; 6:19; **COL.** 3:8; **2 THESS.** 2:8; **2 TIM.** 4:17; **HEB.** 11:33,34; **JAMES** 3:3,10; **1 PET.** 2:22; **2 JOHN** 1:12; **3 JOHN** 1:14; **JUDE** 1:16; **REV.** 1:16; 2:16; 3:16; 9:17-19; 10:9,10; 11:5; 12:15,16; 13:2,5,6; 14:5; 16:13; 19:15,21

4751. ***στόμαχος stomachos***
1 TIM. 5:23

4752. ***στρατεία strateia***
2 COR. 10:4; **1 TIM.** 1:18

4753. ***στράτευμα strateuma***
MATT. 22:7; **LUKE** 23:11; **ACTS** 23:10,27; **REV.** 9:16; 19:14,19

4754. ***στρατεύομαι strateuomai***
LUKE 3:14; **1 COR.** 9:7; **2 COR.** 10:3; **1 TIM.** 1:18; **2 TIM.** 2:4; **JAMES** 4:1; **1 PET.** 2:11

4755. ***στρατηγός stratēgos***
LUKE 22:4,52; **ACTS** 4:1; 5:24,26; 16:20,22,35,36,38

4756. ***στρατία stratia***
LUKE 2:13; **ACTS** 7:42

4757. ***στρατιώτης stratiōtēs***
MATT. 8:9; 27:27; 28:12; **MARK** 15:16; **LUKE** 7:8; 23:36; **JOHN** 19:2,23,24,32,34; **ACTS** 10:7; 12:4,6,18; 21:32,35; 23:23,31; 27:31,32,42; 28:16; **2 TIM.** 2:3

4758. ***στρατολογέω stratologeō***
2 TIM. 2:4

4759. ***στρατοπεδάρχης stratopedarchēs***
ACTS 28:16

4760. ***στρατόπεδον stratopedon***
LUKE 21:20

4761. ***στρεβλόω strebloō***
2 PET. 3:16

4762. ***στρέφω strephō***
MATT. 5:39; 7:6; 16:23; 18:3; **LUKE** 7:9,44; 9:55; 10:23; 14:25; 22:61; 23:28; **JOHN** 1:38; 20:14,16; **ACTS** 7:39,42; 13:46; **REV.** 11:6

4763. ***στρηνιάω strēniaō***
REV. 18:7,9

4764. ***στρῆνος strēnos***
REV. 18:3

4765. ***στρουθίον strouthion***
MATT. 10:29,31; **LUKE** 12:6,7

4766. I. ***στρώννυμι strōnnumi***
MARK 14:15; **LUKE** 22:12

II. ***στρωννύω strōnnuō***
MATT. 21:8; **MARK** 11:8; **ACTS** 9:34

4767. ***στυγητός stugētos***
TITUS 3:3

4768. ***στυγνάζω stugnazō***
MATT. 16:3; **MARK** 10:22

4769. ***στύλος stulos***
GAL. 2:9; **1 TIM.** 3:15; **REV.** 3:12; 10:1

4770. ***Στωϊκός Stōikos***
ACTS 17:18

4772. ***συγγένεια suggeneia***
LUKE 1:61; **ACTS** 7:3,14

4773. ***συγγενής suggenēs***
MARK 6:4; **LUKE** 1:36,58; 2:44; 14:12; 21:16; **JOHN** 18:26; **ACTS** 10:24; **ROM.** 9:3; 16:7,11,21

4774. ***συγγνώμη suggnōmē***
1 COR. 7:6

4775. ***συγκάθημαι sugkathēmai***
MARK 14:54; **ACTS** 26:30

4776. ***συγκαθίζω sugkathizō***
LUKE 22:55; **EPH.** 2:6

4777. ***συγκακοπαθέω sugkakopatheō***
2 TIM. 1:8

4778. ***συγκακουχέω sugkakoucheō***
HEB. 11:25

4779. ***συγκαλέω sugkaleō***
MARK 15:16; **LUKE** 9:1; 15:6,9; 23:13; **ACTS** 5:21; 10:24; 28:17

4780. ***συγκαλύπτω sugkaluptō***
LUKE 12:2

4781. ***συγκάμπτω sugkamptō***
ROM. 11:10

4782. ***συγκαταβαίνω sugkatabainō***
ACTS 25:5

4783. ***συγκατάθεσις sugkatathesis***
2 COR. 6:16

4784. ***συγκατατίθεμαι sugkatatithemai***
LUKE 23:51

4785. ***συγκαταψηφίζω sugkatapsēphizō***
ACTS 1:26

4786. ***συγκεράννυμι sugkerannumi***
1 COR. 12:24; **HEB.** 4:2

4787. ***συγκινέω sugkineō***
ACTS 6:12

4788. ***συγκλείω sugkleiō***
LUKE 5:6; **ROM.** 11:32; **GAL.** 3:22,23

4789. ***συγκληρονόμος sugklēronomos***
ROM. 8:17; **EPH.** 3:6; **HEB.** 11:9; **1 PET.** 3:7

4790. ***συγκοινωνέω sugkoinōneō***
EPH. 5:11; **PHIL.** 4:14; **REV.** 18:4

4791. ***συγκοινωνός sugkoinōnos***
ROM. 11:17; **1 COR.** 9:23; **PHIL.** 1:7; **REV.** 1:9

4792. ***συγκομίζω sugkomizō***
ACTS 8:2

4793. ***συγκρίνω sugkrinō***
1 COR. 2:13; **2 COR.** 10:12

4794. ***συγκύπτω sugkuptō***
LUKE 13:11

4795. ***συγκυρία sugkuria***
LUKE 10:31

4796. ***συγχαίρω sugchairō***
LUKE 1:58; 15:6,9; **1 COR.** 12:26; 13:6; **PHIL.** 2:17,18

4797. I. ***συγχέω sugcheō***
ACTS 21:27

II. ***συγχύννω sugchunnō***
ACTS 2:6; 9:22; 19:32; 21:31

4798. ***συγχράομαι sugchraomai***
JOHN 4:9

4799. ***σύγχυσις sugchusis***
ACTS 19:29

4800. ***συζάω suzaō***
ROM. 6:8; **2 COR.** 7:3; **2 TIM.** 2:11

4801. ***συζευγνύμι suzeugnumi***
MATT. 19:6; **MARK** 10:9

4802. ***συζητέω suzēteō***
MARK 1:27; 8:11; 9:10,14,16; 12:28; **LUKE** 22:23; 24:15; **ACTS** 6:9; 9:29

4803. ***συζήτησις suzētēsis***
ACTS 15:2,7; 28:29

4804. ***συζητητής suzētētēs***
1 COR. 1:20

4805. ***σύζυγος suzugos***
PHIL. 4:3

4806. ***συζωοποιέω suzōopoieō***
EPH. 2:5; **COL.** 2:13

4807. ***συκάμινος sukaminos***
LUKE 17:6

4808. ***συκῆ sukē***
MATT. 21:19-21; 24:32; **MARK** 11:13,20,21; 13:28; **LUKE** 13:6,7; 21:29; **JOHN** 1:48,50; **JAMES** 3:12; 6:13

4809. ***συκομωραία, συκομορέα sukomōraia, sukomorea***
LUKE 19:4

4810. ***σῦκον sukon***
MATT. 7:16; **MARK** 11:13; **LUKE** 6:44; **JAMES** 3:12

4811. ***συκοφαντέω sukophanteō***
LUKE 3:14; 19:8

4812. ***συλαγωγέω sulagōgeō***
COL. 2:8

4813. ***συλάω sulaō***
2 COR. 11:8

4814. ***συλλαλέω sullaleō***
MATT. 17:3; **MARK** 9:4; **LUKE** 4:36; 9:30; 22:4; **ACTS** 25:12

4815. ***συλλαμβάνω sullambanō***
MATT. 26:55; **MARK** 14:48; **LUKE** 1:24,31,36; 2:21; 5:7,9; 22:54; **JOHN** 18:12; **ACTS** 1:16; 12:3; 23:27; 26:21; **PHIL.** 4:3; **JAMES** 1:15

4816. ***συλλέγω sullegō***
MATT. 7:16; 13:28-30,40,41,48; **LUKE** 6:44

4817. ***συλλογίζομαι sullogizomai***
LUKE 20:5

4818. ***συλλυπέω sullupeō***
MARK 3:5

4819. ***συμβαίνω sumbainō***
MARK 10:32; **LUKE** 24:14; **ACTS** 3:10; 20:19; 21:35; **1 COR.** 10:11; **1 PET.** 4:12; **2 PET.** 2:22

4820. ***συμβάλλω sumballō***
LUKE 2:19; 14:31; **ACTS** 4:15; 17:18; 18:27; 20:14

4821. ***συμβασιλεύω sumbasileuō***
1 COR. 4:8; **2 TIM.** 2:12

4822. ***συμβιβάζω sumbibazō***
ACTS 9:22; 16:10; **1 COR.** 2:16; **EPH.** 4:16; **COL.** 2:2,19

4823. ***συμβουλεύω sumbouleuō***
MATT. 26:4; **JOHN** 11:53; 18:14; **ACTS** 9:23; **REV.** 3:18

4824. ***συμβούλιον sumboulion***
MATT. 12:14; 22:15; 27:1,7; 28:12; **MARK** 3:6; 15:1; **ACTS** 25:12

4825. ***σύμβουλος sumboulos***
ROM. 11:34

4826. ***Συμεών Sumeōn***
LUKE 2:25,34; 3:30; **ACTS** 13:1; 15:14; **2 PET.** 1:1; **REV.** 7:7

4827. ***συμμαθητής summathētēs***
JOHN 11:16

4828. ***συμμαρτυρέω summartureō***
ROM. 2:15; 8:16; 9:1; **REV.** 22:18

4829. ***συμμερίζω summerizō***
1 COR. 9:13

4830. ***συμμέτοχος summetochos***
EPH. 3:6; 5:7

4831. ***συμμιμητής summimētēs***
PHIL. 3:17

4832. ***σύμμορφος summorphos***
ROM. 8:29; **PHIL.** 3:21

4833. ***συμμορφόω summorphoō***
PHIL. 3:10

4834. ***συμπαθέω sumpatheō***
HEB. 4:15; 10:34

4835. ***συμπαθής sumpathēs***
1 PET. 3:8

4836. ***συμπαραγίνομαι sumparaginomai***
LUKE 23:48; **2 TIM.** 4:16

4837. ***συμπαρακαλέω sumparakaleō***
ROM. 1:12

4838. ***συμπαραλαμβάνω sumparalambanō***
ACTS 12:25; 15:37,38; **GAL.** 2:1

4839. ***συμπαραμένω sumparamenō***
PHIL. 1:25

4840. ***συμπάρειμι sumpareimi***
ACTS 25:24

4841. ***συμπάσχω sumpaschō***
ROM. 8:17; **1 COR.** 12:26

4842. ***συμπέμπω sumpempō***
2 COR. 8:18,22

4843. ***συμπεριλαμβάνω sumperilambanō***
ACTS 20:10

4844. ***συμπίνω sumpinō***
ACTS 10:41

4845. ***συμπληρόω sumplēroō***
LUKE 8:23; 9:51; **ACTS** 2:1

4846. ***συμπνίγω sumpnigō***
MATT. 13:22; **MARK** 4:7,19; **LUKE** 8:14,42

4847. ***συμπολίτης sumpolitēs***
EPH. 2:19

4848. ***συμπορεύομαι sumporeuomai***
MARK 10:1; **LUKE** 7:11; 14:25; 24:15

4849. ***συμπόσιον sumposion***
MARK 6:39

4850. ***συμπρεσβύτερος sumpresbuteros***
1 PET. 5:1

4851. ***συμφέρω sumpherō***
MATT. 5:29,30; 18:6; 19:10; **JOHN** 11:50; 16:7; 18:14; **ACTS** 19:19; 20:20; **1 COR.** 6:12; 7:35; 10:23,33; 12:7; **2 COR.** 8:10; 12:1; **HEB.** 12:10

4852. ***σύμφημι sumphēmi***
ROM. 7:16

4853. ***συμφυλέτης sumphuletēs***
1 THESS. 2:14

4854. ***σύμφυτος sumphutos***
ROM. 6:5

4855. ***συμφύω sumphuō***
LUKE 8:7

4856. ***συμφωνέω sumphōneō***
MATT. 18:19; 20:2,13; **LUKE** 5:36; **ACTS** 5:9; 15:15

4857. ***συμφώνησις sumphōnēsis***
2 COR. 6:15

4858. ***συμφωνία sumphōnia***
LUKE 15:25

4859. ***σύμφωνος sumphōnos***
1 COR. 7:5

4860. ***συμψηφίζω sumpsēphizō***
ACTS 19:19

4861. ***σύμψυχος sumpsuchos***
PHIL. 2:2

4863. ***συνάγω sunagō***
MATT. 2:4; 3:12; 6:26; 12:30; 13:2,30,47; 18:20; 22:10,34,41; 24:28; 25:24,26,32,35,38,43; 26:3,57; 27:17,27,62; 28:12; **MARK** 2:2; 4:1; 5:21; 6:30; 7:1; **LUKE** 3:17; 11:23; 12:17,18; 15:13; 17:37; 22:66; **JOHN** 4:36; 6:12,13; 11:47, 52; 15:6; 18:2; 20:19; **ACTS** 4:6,26,27,31; 11:26; 13:44; 14:27; 15:6,30; 20:7,8; **1 COR.** 5:4; **REV.** 13:10; 16:14,16; 19:17,19; 20:8

4864. ***συναγωγή sunagōgē***
MATT. 4:23; 6:2,5; 9:35; 10:17; 12:9; 13:54; 23:6,34; **MARK** 1:21,23,29,39; 3:1; 6:2; 12:39; 13:9; **LUKE** 4:15,16,20,28,33,38,44; 6:6; 7:5; 8:41; 11:43; 12:11; 13:10; 20:46; 21:12; **JOHN** 6:59; 18:20; **ACTS** 6:9; 9:2,20; 13:5,14,42,43; 14:1; 15:21; 17:1,10,17; 18:4,7,19,26; 19:8; 22:19; 24:12; 26:11; **JAMES** 2:2; **REV.** 2:9; 3:9

4865. ***συναγωνίζομαι sunagōnizomai***
ROM. 15:30

4866. ***συναθλέω sunathleō***
PHIL. 1:27; 4:3

4867. ***συναθροίζω sunathroizō***
LUKE 24:33; **ACTS** 12:12; 19:25

4868. ***συναίρω sunairō***
MATT. 18:23,24; 25:19

4869. ***συναιχμάλωτος sunaichmalōtos***
ROM. 16:7; **COL.** 4:10; **PHILE.** 1:23

4870. ***συνακολουθέω sunakoloutheō***
MARK 5:37; **LUKE** 23:49

4871. ***συναλίζω sunalizō***
ACTS 1:4

4872. ***συναναβαίνω sunanabainō***
MARK 15:41; **ACTS** 13:31

4873. ***συνανάκειμαι sunanakeimai***
MATT. 9:10; 14:9; **MARK** 2:15; 6:22,26; **LUKE** 7:49; 14:10,15; **JOHN** 12:2

4874. ***συναναμίγνυμι sunanamignumi***
1 COR. 5:9,11; **2 THESS.** 3:14

4875. ***συναναπαύω sunanapauō***
ROM. 15:32

4876. ***συναντάω sunantaō***
LUKE 9:37; 22:10; **ACTS** 10:25; 20:22; **HEB.** 7:1,10

4877. ***συνάντησις sunantēsis***
MATT. 8:34

4878. ***συναντιλαμβάνω sunantilambanō***
LUKE 10:40; **ROM.** 8:26

4879. ***συναπάγω sunapagō***
ROM. 12:16; **GAL.** 2:13; **2 PET.** 3:17

4880. ***συναποθνήσχω sunapothnēschō***
MARK 14:31; **2 COR.** 7:3; **2 TIM.** 2:11

4881. ***συναπόλλυμι sunapollumi***
HEB. 11:31

4882. ***συναποστέλλω sunapostellō***
2 COR. 12:18

4883. ***συναρμολογέω sunarmologeō***
EPH. 2:21; 4:16

4884. ***συναρπάζω sunarpazō***
LUKE 8:29; **ACTS** 6:12; 19:29; 27:15

4885. ***συναυξάνω sunauxanō***
MATT. 13:30

4886. ***σύνδεσμος sundesmos***
ACTS 8:23; **EPH.** 4:3; **COL.** 2:19; 3:14

4887. ***συνδέω sundeō***
HEB. 13:3

4888. ***συνδοξάζω sundoxazō***
ROM. 8:17

4889. ***σύνδουλος sundoulos***
MATT. 18:28,29,31,33; 24:49; **COL.** 1:7; 4:7; **REV.** 6:11; 19:10; 22:9

4890. ***συνδρομή sundromē***
ACTS 21:30

4891. ***συνεγείρω sunegeirō***
EPH. 2:6; **COL.** 2:12; 3:1

4892. ***συνέδριον sunedrion***
MATT. 5:22; 10:17; 26:59; **MARK** 13:9; 14:55; 15:1; **LUKE** 22:66; **JOHN** 11:47; **ACTS** 4:15; 5:21,27,34,41; 6:12,15; 22:30; 23:1,6,15,20,28; 24:20

4893. ***συνείδησις suneidēsis***
JOHN 8:9; **ACTS** 23:1; 24:16; **ROM.** 2:15; 9:1; 13:5; **1 COR.** 8:7,10,12; 10:25,27-29; **2 COR.** 1:12; 4:2; 5:11; **1 TIM.** 1:5,19; 3:9; 4:2; **2 TIM.** 1:3; **TITUS** 1:15; **HEB.** 9:9,14; 10:2,22; 13:18; **1 PET.** 2:19; 3:16,21

4894. ***συνείδω suneidō***
ACTS 5:2; 12:12; 14:6; **1 COR.** 4:4

4895. ***σύνειμι suneimi***
LUKE 9:18; **ACTS** 22:11

4896. ***σύνειμι suneimi***
LUKE 8:4

4897. ***συνεισέρχομαι suneiserchomai***
JOHN 6:22; 18:15

4898. ***συνέκδημος sunekdēmos***
ACTS 19:29; **2 COR.** 8:19

4899. ***συνεκλεκτός sunеklektos***
1 PET. 5:13

4900. ***συνελαύνω sunelaunō***
ACTS 7:26

4901. ***συνεπιμαρτυρέω sunepimartureō***
HEB. 2:4

4902. ***συνέπομαι sunepomai***
ACTS 20:4

4903. ***συνεργέω sunergeō***
MARK 16:20; **ROM.** 8:28; **1 COR.** 16:16; **2 COR.** 6:1; **JAMES** 2:22

4904. ***συνεργός sunergos***
ROM. 16:3,9,21; **1 COR.** 3:9; **2 COR.** 1:24; 8:23; **PHIL.** 2:25; 4:3; **COL.** 4:11; **1 THESS.** 3:2; **PHILE.** 1:1,24; **3 JOHN** 1:8

4905. ***συνέρχομαι sunerchomai***
MATT. 1:18; **MARK** 3:20; 6:33; 14:53; **LUKE** 5:15; 23:55; **JOHN** 11:33; 18:20; **ACTS** 1:6,21; 2:6; 5:16; 9:39; 10:23,27,45; 11:12; 15:38; 16:13; 19:32; 21:16,22; 25:17; 28:17; **1 COR.** 7:5; 11:17,18,20,33,34; 14:23,26

4906. ***συνεσθίω sunesthiō***
LUKE 15:2; **ACTS** 10:41; 11:3; **1 COR.** 5:11; **GAL.** 2:12

4907. ***σύνεσις sunesis***
MARK 12:33; **LUKE** 2:47; **1 COR.** 1:19; **EPH.** 3:4; **COL.** 1:9; 2:2; **2 TIM.** 2:7

4908. ***συνετός sunetos***
MATT. 11:25; **LUKE** 10:21; **ACTS** 13:7; **1 COR.** 1:19

4909. ***συνευδοκέω suneudokeō***
LUKE 11:48; **ACTS** 8:1; 22:20; **ROM.** 1:32; **1 COR.** 7:12,13

4910. ***συνευωχέω suneuōcheō***
2 PET. 22:13; **JUDE** 1:12

4911. ***συνεφίστημι sunephistēmi***
ACTS 16:22

4912. ***συνέχω sunechō***
MATT. 4:24; **LUKE** 4:38; 8:37,45; 12:50; 19:43; 22:63; **ACTS** 7:57; 18:5; 28:8; **2 COR.** 5:14; **PHIL.** 1:23

4913. ***συνήδομαι sunēdomai***
ROM. 7:22

4914. ***συνήθεια sunētheia***
JOHN 18:39; **1 COR.** 11:16

4915. ***συνηλικιώτης sunēlikiōtēs***
GAL. 1:14

4916. ***συνθάπτω sunthaptō***
ROM. 6:4; **COL.** 2:12

4917. ***συνθλάω sunthlaō***
MATT. 21:44; **LUKE** 20:18

4918. ***συνθλίβω sunthlibō***
MARK 5:24,31

4919. ***συνθρύπτω sunthruptō***
ACTS 21:13

4920. ***συνίημι suniēmi***
MATT. 13:13-15,19,23,51; 15:10; 16:12; 17:13; **MARK** 4:12; 6:52; 7:14; 8:17,21; **LUKE** 2:50; 8:10; 18:34; 24:45; **ACTS** 7:25; 28:26,27; **ROM.** 3:11; 15:21; **2 COR.** 10:12; **EPH.** 5:17

4921. I. ***συνιστάνω sunistanō***
2 COR. 3:1; 5:12; 10:12

II. ***συνιστάω sunistaō***
2 COR. 4:2; 6:4; 10:18

III. ***συνίστημι sunistēmi***
LUKE 9:32; **ROM.** 3:5; 5:8; 16:1; **2 COR.** 7:11; 12:11; **GAL.** 2:18; **COL.** 1:17; **2 PET.** 3:5

4922. ***συνοδεύω sunodeuō***
ACTS 9:7

4923. ***συνοδία sunodia***
LUKE 2:44

4924. ***συνοικέω sunoikeō***
1 PET. 3:7

4925. ***συνοικοδομέω sunoikodomeō***
EPH. 2:22

4926. ***συνομιλέω sunomileō***
ACTS 10:27

4927. ***συνομορέω sunomoreō***
ACTS 18:7

4928. ***συνοχή sunochē***
LUKE 21:25; **2 COR.** 2:4

4929. ***συντάσσω, συντάττω suntassō, suntattō***
MATT. 26:19; 27:10

4930. ***συντέλεια sunteleia***
MATT. 13:39,40,49; 24:3; 28:20; **HEB.** 9:26

4931. ***συντελέω sunteleō***
MATT. 7:28; **MARK** 13:4; **LUKE** 4:2,13; **ACTS** 21:27; **ROM.** 9:28; **HEB.** 8:8

4932. ***συντέμνω suntemnō***
ROM. 9:28

4933. ***συντηρέω suntēreō***
MATT. 9:17; **MARK** 6:20; **LUKE** 2:19; 5:38

4934. ***συντίθημι suntithēmi***
LUKE 22:5; **JOHN** 9:22; **ACTS** 23:20; 24:9

4935. ***συντόμως suntomōs***
ACTS 24:4

4936. ***συντρέχω suntrechō***
MARK 6:33; **ACTS** 3:11; **1 PET.** 4:4

4937. ***συντρίβω suntribō***
MATT. 12:20; **MARK** 5:4; 14:3; **LUKE** 4:18; 9:39; **JOHN** 19:36; **ROM.** 16:20; **REV.** 2:27

4938. ***σύντριμμα suntrimma***
ROM. 3:16

4939. ***σύντροφος suntrophos***
ACTS 13:1

4940. ***συντυγχάνω suntugchanō***
LUKE 8:19

4941. ***Συντύχη Suntuchē***
PHIL. 4:2

4942. ***συνυποκρίνομαι sunupokrinomai***
GAL. 2:13

4943. ***συνυπουργέω sunupourgeō***
2 COR. 1:11

4944. ***συνωδίνω sunōdinō***
ROM. 8:22

4945. ***συνωμοσία sunōmosia***
ACTS 23:13

4946. ***Συράκουσαι Surakousai***
ACTS 28:12

4947. ***Συρία Suria***
MATT. 4:24; **LUKE** 2:2; **ACTS** 15:23,41; 18:18; 20:3; 21:3; **GAL.** 1:21

4948. ***Σύρος Suros***
LUKE 4:27

4949. ***Συροφοίνισσα Surophoinissa***
MARK 7:26

4950. ***σύρτις surtis***
ACTS 27:17

4951. ***σύρω surō***
JOHN 21:8; **ACTS** 8:3; 14:19; 17:6; **REV.** 12:4

4952. ***συσπαράσσω, συσπαράττω susparassō, susparattō***
LUKE 9:42

4953. ***σύσσημον sussēmon***
MARK 14:44

4954. ***σύσσωμος sussōmos***
EPH. 3:6

4955. ***συστασιαστής sustasiastēs***
MARK 15:7

4956. ***συστατικός sustatikos***
2 COR. 3:1

4957. ***συσταυρόω sustauroō***
MATT. 27:44; **MARK** 15:32; **JOHN** 19:32; **ROM.** 6:6; **GAL.** 2:20

4958. ***συστέλλω sustellō***
ACTS 5:6; **1 COR.** 7:29

4959. ***συστενάζω sustenazō***
ROM. 8:22

4960. ***συστοιχέω sustoicheō***
GAL. 4:25

4961. ***συστρατιώτης sustratiōtēs***
PHIL. 2:25; **PHILE.** 1:2

4962. ***συστρέφω sustrephō***
ACTS 28:3

4963. ***συστροφή sustrophē***
ACTS 19:40; 23:12

4964. ***συσχηματίζω suschēmatizō***
ROM. 12:2; **1 PET.** 1:14

4965. ***Συχάρ Suchar***
JOHN 4:5

4966. ***Συχέμ Suchem***
ACTS 7:16

4967. ***σφαγή sphagē***
ACTS 8:32; **ROM.** 8:36; **JAMES** 5:5

4968. ***σφάγιον sphagion***
ACTS 7:42

4969. ***σφάζω sphazō***
1 JOHN 3:12; **REV.** 5:6,9,12; 6:4,9; 13:3,8; 18:24

4970. ***σφόδρα sphodra***
MATT. 2:10; 17:6,23; 18:31; 19:25; 26:22; 27:54; **MARK** 16:4; **LUKE** 18:23; **ACTS** 6:7; **REV.** 16:21

4971. ***σφοδρῶς sphodrōs***
ACTS 27:18

4972. ***σφραγίζω sphragizō***
MATT. 27:66; **JOHN** 3:33; 6:27; **ROM.** 15:28; **2 COR.** 1:22; 11:10; **EPH.** 1:13; 4:30; **REV.** 7:3-8; 10:4; 20:3; 22:10

4973. ***σφραγίς sphragis***
ROM. 4:11; **1 COR.** 9:2; **2 TIM.** 2:19; **REV.** 5:1,2,5,9; 6:1,3,5,7,9,12; 7:2; 8:1; 9:4

4974. ***σφυρόν sphuron***
ACTS 3:7

4975. ***σχεδόν schedon***
ACTS 13:44; 19:26; **HEB.** 9:22

4976. ***σχῆμα schēma***
1 COR. 7:31; **PHIL.** 2:8

4977. ***σχίζω schizō***
MATT. 27:51; **MARK** 1:10; 15:38; **LUKE** 5:36; 23:45; **JOHN** 19:24; 21:11; **ACTS** 14:4; 23:7

4978. ***σχίσμα schisma***
MATT. 9:16; **MARK** 2:21; **JOHN** 7:43; 9:16; 10:19; **1 COR.** 1:10; 11:18; 12:25

4979. ***σχοινίον schoinion***
JOHN 2:15; **ACTS** 27:32

4980. ***σχολάζω scholazō***
MATT. 12:44; **1 COR.** 7:5

4981. ***σχολή scholē***
ACTS 19:9

4982. ***σώζω sōzō***
MATT. 1:21; 8:25; 9:21,22; 10:22; 14:30; 16:25; 18:11; 19:25; 24:13,22; 27:40,42,49; **MARK** 3:4; 5:23,28,34; 6:56; 8:35; 10:26,52; 13:13,20; 15:30,31; 16:16; **LUKE** 6:9; 7:50; 8:12,36,48,50; 9:24,56; 13:23; 17:19,33; 18:26,42; 19:10; 23:35, 37,39; **JOHN** 3:17; 5:34; 10:9; 11:12; 12:27,47; **ACTS** 2:21,40,47; 4:9,12; 11:14; 14:9; 15:1,11; 16:30,31; 27:20,31; **ROM.** 5:9,10; 8:24; 9:27; 10:9,13; 11:14,26; **1 COR.** 1:18,21; 3:15; 5:5; 7:16; 9:22; 10:33; 15:2; **2 COR.** 2:15; **EPH.** 2:5,8; **1 THESS.** 2:16; **2 THESS.** 2:10; **1 TIM.** 1:15; 2:4,15; 4:16; **2 TIM.** 1:9; 4:18; **TITUS** 3:5; **HEB.** 5:7; 7:25; **JAMES** 1:21; 2:14; 4:12; 5:15,20; **1 PET.** 3:21; 4:18; **JUDE** 1:5,23; **REV.** 21:24

4983. ***σῶμα sōma***
MATT. 5:29,30; 6:22,23,25; 10:28; 14:12; 26:12,26; 27:52,58,59; **MARK** 5:29; 14:8,22; 15:43,45; **LUKE** 11:34,36; 12:4,22,23; 17:37; 22:19; 23:52,55; 24:3,23; **JOHN** 2:21; 19:31, 38,40; 20:12; **ACTS** 9:40; **ROM.** 1:24; 4:19; 6:6,12; 7:4,24; 8:10,11,13,23; 12:1,4,5; **1 COR.** 5:3; 6:13,15,16,18-20; 7:4,34; 9:27; 10:16,17; 11:24,27,29; 12:12-20,22-25,27; 13:3; 15:35,37, 38,40,44; **2 COR.** 4:10; 5:6,8,10; 10:10; 12:2,3; **GAL.** 6:17; **EPH.** 1:23; 2:16; 4:4,12,16; 5:23, 28,30; **PHIL.** 1:20; 3:21; **COL.** 1:18,22,24; 2:11,17,19,23; 3:15; **1 THESS.** 5:23; **HEB.** 10:5,10,22; 13:3,11; **JAMES** 2:16,26; 3:2,3,6; **1 PET.** 2:24; **JUDE** 1:9; **REV.** 18:13

4984. ***σωματικός sōmatikos***
LUKE 3:22; **1 TIM.** 4:8

4985. ***σωματικῶς sōmatikōs***
COL. 2:9

4986. ***Σώπατρος Sōpatros***
ACTS 20:4

4987. ***σωρεύω sōreuō***
ROM. 12:20; **2 TIM.** 3:6

4988. ***Σωσθένης Sōsthenēs***
ACTS 18:17; **1 COR.** 1:1

4989. ***Σωσίπατρος Sōsipatros***
ROM. 16:21

4990. ***σωτήρ sōtēr***
LUKE 1:47; 2:11; **JOHN** 4:42; **ACTS** 5:31; 13:23; **EPH.** 5:23; **PHIL.** 3:20; **1 TIM.** 1:1; 2:3; 4:10; **2 TIM.** 1:10; **TITUS** 1:3,4; 2:10,13; 3:4,6; **2 PET.** 1:1,11; 2:20; 3:2,18; **1 JOHN** 4:14; **JUDE** 1:25

4991. ***σωτηρία sōtēria***
LUKE 1:69,71,77; 19:9; **JOHN** 4:22; **ACTS** 4:12; 7:25; 13:26,47; 16:17; 27:34; **ROM.** 1:16; 10:1,10; 11:11; 13:11; **2 COR.** 1:6; 6:2; 7:10; **EPH.** 1:13; **PHIL.** 1:19,28; 2:12; **1 THESS.** 5:8,9; **2 THESS.** 2:13; **2 TIM.** 2:10; 3:15; **HEB.** 1:14; 2:3,10; 5:9; 6:9; 9:28; 11:7; **1 PET.** 1:5,9,10; **2 PET.** 3:15; **JUDE** 1:3; **REV.** 7:10; 12:10; 19:1

4992. I. ***σωτήριος sōtērios***
TITUS 2:11

II. ***σωτήριον sōtērion*** **subst.**
LUKE 2:30; 3:6; **ACTS** 28:28; **EPH.** 6:17

4993. ***σωφρονέω sōphroneō***
MARK 5:15; **LUKE** 8:35; **ROM.** 12:3; **2 COR.** 5:13; **TITUS** 2:6; **1 PET.** 4:7

4994. ***σωφρονίζω sōphronizō***
TITUS 2:4

4995. ***σωφρονισμός sōphronismos***
2 TIM. 1:7

4996. ***σωφρόνως sōphronōs***
TITUS 2:12

4997. ***σωφροσύνη sōphrosunē***
ACTS 26:25; **1 TIM.** 2:9,15

4998. ***σώφρων sōphrōn***
1 TIM. 3:2; **TITUS** 1:8; 2:2,5

T

4999. ***Ταβέρναι Tabernai***
ACTS 28:15

5000. ***Ταβιθά Tabitha***
ACTS 9:36,40

5001. ***τάγμα tagma***
1 COR. 15:23

5002. ***τακτός taktos***
ACTS 12:21

5003. ***ταλαιπωρέω talaipōreō***
JAMES 4:9

5004. ***ταλαιπωρία talaipōria***
ROM. 3:16; JAMES 5:1

5005. ***ταλαίπωρος talaipōros***
ROM. 7:24; REV. 3:17

5006. ***ταλαντιαῖος talantiaios***
REV. 16:21

5007. ***τάλαντον talanton***
MATT. 18:24; 25:15,16,20,22,24,25,28

5008. ***ταλιθά talitha***
MARK 5:41

5009. ***ταμεῖον tameion***
MATT. 6:6; 24:26; LUKE 12:3,24

5010. ***τάξις taxis***
LUKE 1:8; 1 COR. 14:40; COL. 2:5; HEB. 5:6,10; 6:20; 7:11,17,21

5011. ***ταπεινός tapeinos***
MATT. 11:29; LUKE 1:52; ROM. 12:16; 2 COR. 7:6; 10:1; JAMES 1:9; 4:6; 1 PET. 5:5

5012. ***ταπεινοφροσύνη tapeinophrosunē***
ACTS 20:19; EPH. 4:2; PHIL. 2:3; COL. 2:18,23; 3:12; 1 PET. 5:5

5013. ***ταπεινόω tapeinoō***
MATT. 18:4; 23:12; LUKE 3:5; 14:11; 18:14; 2 COR. 11:7; 12:21; PHIL. 2:8; 4:12; JAMES 4:10; 1 PET. 5:6

5014. ***ταπείνωσις tapeinōsis***
LUKE 1:48; ACTS 8:33; PHIL. 3:21; JAMES 1:10

5015. ***ταράσσω, ταράττω tarassō, tarattō***
MATT. 2:3; 14:26; MARK 6:50; LUKE 1:12; 24:38; JOHN 5:4,7; 11:33; 12:27; 13:21; 14:1,27; ACTS 15:24; 17:8; GAL. 1:7; 5:10; 1 PET. 3:14

5016. ***ταραχή tarachē***
MARK 13:8; JOHN 5:4

5017. ***τάραχος tarachos***
ACTS 12:18; 19:23

5018. ***Ταρσεύς Tarseus***
ACTS 9:11; 21:39

5019. ***Τάρσος Tarsos***
ACTS 9:30; 11:25; 22:3

5020. ***ταρταρόω tartaroō***
2 PET. 2:4

5021. ***τάσσω, τάττω tassō, tattō***
MATT. 28:16; LUKE 7:8; ACTS 13:48; 15:2; 22:10; 28:23; ROM. 13:1; 1 COR. 16:15

5022. ***ταῦρος tauros***
MATT. 22:4; ACTS 14:13; HEB. 9:13; 10:4

5024. ***ταὐτά tauta***
(For τὰ αὐτά)
LUKE 6:23,26; 17:30; 1 THESS. 2:14

5027. ***ταφή taphē***
MATT. 27:7

5028. ***τάφος taphos***
MATT. 23:27,29; 27:61,64,66; 28:1; ROM. 3:13

5029. *τάχα tacha*
ROM. 5:7; **PHILE.** 1:15

5030. *ταχέως tacheōs*
LUKE 14:21; 16:6; **JOHN** 11:31; **1 COR.** 4:19; **GAL.** 1:6; **PHIL.** 2:19,24; **2 THESS.** 2:2; **1 TIM.** 5:22; **2 TIM.** 4:9

5031. *ταχινός tachinos*
2 PET. 1:14; 2:1

5032. *τάχιον tachion*
JOHN 13:27; 20:4; **1 TIM.** 3:14; **HEB.** 13:19,23

5033. *τάχιστα tachista*
ACTS 17:15

5034. *τάχος tachos*
LUKE 18:8; **ACTS** 12:7; 22:18; 25:4; **ROM.** 16:20; **REV.** 1:1; 22:6

5035. *ταχύ tachu* **adv.**
MATT. 5:25; 28:7,8; **MARK** 9:39; 16:8; **JOHN** 11:29; **REV.** 2:5,16; 3:11; 11:14; 22:7,12,20

5036. *ταχύς tachus*
JAMES 1:19

5038. *τεῖχος teichos*
ACTS 9:25; **2 COR.** 11:33; **HEB.** 11:30; **REV.** 21:12,14,15,17-19

5039. *τεκμήριον tekmērion*
ACTS 1:3

5040. *τεκνίον teknion*
JOHN 13:33; **GAL.** 4:19; **1 JOHN** 2:1,12,28; 3:7,18; 4:4; 5:21

5041. *τεκνογονέω teknogoneō*
1 TIM. 5:14

5042. *τεκνογονία teknogonia*
1 TIM. 2:15

5043. *τέκνον teknon*
MATT. 2:18; 3:9; 7:11; 9:2; 10:21; 11:19; 15:26; 18:25; 19:29; 21:28; 22:24; 23:37; 27:25; **MARK** 2:5; 7:27; 10:24,29,30; 12:19; 13:12; **LUKE** 1:7,17; 2:48; 3:8; 7:35; 11:13; 13:34; 14:26; 15:31; 16:25; 18:29; 19:44; 20:31; 23:28; **JOHN** 1:12; 8:39; 11:52; **ACTS** 2:39; 7:5; 13:33; 21:5,21; **ROM.** 8:16,17,21; 9:7,8; **1 COR.** 4:14,17; 7:14; **2 COR.** 6:13; 12:14; **GAL.** 4:25,27,28,31; **EPH.** 2:3; 5:1,8; 6:1,4; **PHIL.** 2:15,22; **COL.** 3:20,21; **1 THESS.** 2:7, 11; **1 TIM.** 1:2,18; 3:4,12; 5:4; **2 TIM.** 1:2; 2:1; **TITUS** 1:4,6; **PHILE.** 1:10; **1 PET.** 1:14; 3:6; **2 PET.** 2:14; **1 JOHN** 3:1,2,10; 5:2; **2 JOHN** 1:1,4,13; **3 JOHN** 1:4; **REV.** 2:23; 12:4,5

5044. *τεκνοτροφέω teknotropheō*
1 TIM. 5:10

5045. *τέκτων tektōn*
MATT. 13:55; **MARK** 6:3

5046. *τέλειος teleios*
MATT. 5:48; 19:21; **ROM.** 12:2; **1 COR.** 2:6; 13:10; 14:20; **EPH.** 4:13; **PHIL.** 3:15; **COL.** 1:28; 4:12; **HEB.** 5:14; 9:11; **JAMES** 1:4,17,25; 3:2; **1 JOHN** 4:18

5047. *τελειότης teleiotēs*
COL. 3:14; **HEB.** 6:1

5048. *τελειόω teleioō*
LUKE 2:43; 13:32; **JOHN** 4:34; 5:36; 17:4,23; 19:28; **ACTS** 20:24; **2 COR.** 12:9; **PHIL.** 3:12; **HEB.** 2:10; 5:9; 7:19,28; 9:9; 10:1,14; 11:40; 12:23; **JAMES** 2:22; **1 JOHN** 2:5; 4:12,17,18

5049. *τελείως teleiōs*
1 PET. 1:13

5050. *τελείωσις teleiōsis*
LUKE 1:45; **HEB.** 7:11

5051. *τελειωτής teleiōtēs*
HEB. 12:2

5052. *τελεσφορέω telesphoreō*
LUKE 8:14

5053. *τελευτάω teleutaō*
MATT. 2:19; 9:18; 15:4; 22:25; **MARK** 7:10;

9:44,46,48; **LUKE** 7:2; **ACTS** 2:29; 7:15; **HEB.** 11:2

5054. ***τελευτή teleutē***
MATT. 2:15

5055. ***τελέω teleō***
MATT. 10:23; 11:1; 13:53; 17:24; 19:1; 26:1; **LUKE** 2:39; 12:50; 18:31; 22:37; **JOHN** 19:28,30; **ACTS** 13:29; **ROM.** 2:27; 13:6; **GAL.** 5:16; **2 TIM.** 4:7; **JAMES** 2:8; **REV.** 10:7; 11:7; 15:1,8; 17:17; 20:3,5,7

5056. ***τέλος telos***
MATT. 10:22; 17:25; 24:6,13,14; 26:58; **MARK** 3:26; 13:7,13; **LUKE** 1:33; 18:5; 21:9; 22:37; **JOHN** 13:1; **ROM.** 6:21,22; 10:4; 13:7; **1 COR.** 1:8; 10:11; 15:24; **2 COR.** 1:13; 3:13; 11:15; **PHIL.** 3:19; **1 THESS.** 2:16; **1 TIM.** 1:5; **HEB.** 3:6,14; 6:8,11; 7:3; **JAMES** 5:11; **1 PET.** 1:9; 3:8; 4:7,17; **REV.** 1:8; 2:26; 21:6; 22:13

5057. ***τελώνης telōnēs***
MATT. 5:46,47; 9:10,11; 10:3; 11:19; 18:17; 21:31,32; **MARK** 2:15,16; **LUKE** 3:12; 5:27,29,30; 7:29,34; 15:1; 18:10,11,13

5058. ***τελώνιον telōnion***
MATT. 9:9; **MARK** 2:14; **LUKE** 5:27

5059. ***τέρας teras***
MATT. 24:24; **MARK** 13:22; **JOHN** 4:48; **ACTS** 2:19,22,43; 4:30; 5:12; 6:8; 7:36; 14:3; 15:12; **ROM.** 15:19; **2 COR.** 12:12; **2 THESS.** 2:9; **HEB.** 2:4

5060. ***Τέρτιος Tertios***
ROM. 16:22

5061. ***Τέρτυλλος Tertullos***
ACTS 24:1,2

5062. ***τεσσαράκοντα tessarakonta***
MATT. 4:2; **MARK** 1:13; **LUKE** 4:2; **JOHN** 2:20; **ACTS** 1:3; 4:22; 7:30,36,42; 13:21; 23:13,21; **2 COR.** 11:24; **HEB.** 3:9,17; **REV.** 7:4; 11:2; 13:5; 14:1,3; 21:17

5063. ***τεσσαρακονταετής tessarakontaetēs***
ACTS 7:23; 13:18

5064. ***τέσσαρες tessares***
MATT. 24:31; **MARK** 2:3; 13:27; **LUKE** 2:37; **JOHN** 11:17; 19:23; **ACTS** 10:11; 11:5; 12:4; 21:9,23; 27:29; **REV.** 4:4,6,8,10; 5:6,8,14; 6:1,6; 7:1,2,4,11; 9:13-15; 11:16; 14:1,3; 15:7; 19:4; 20:8; 21:17

5065. ***τεσσαρεσκαιδέκατος tessareskaidekatos***
ACTS 27:27,33

5066. ***τεταρταῖος tetartaios***
JOHN 11:39

5067. ***τέταρτος tetartos***
MATT. 14:25; **MARK** 6:48; **ACTS** 10:30; **REV.** 4:7; 6:7,8; 8:12; 16:8; 21:19

5068. ***τετράγωνος tetragōnos***
REV. 21:16

5069. ***τετράδιον tetradion***
ACTS 12:4

5070. ***τετρακισχίλιοι tetrakischilioi***
MATT. 15:38; 16:10; **MARK** 8:9,20; **ACTS** 21:38

5071. ***τετρακόσιοι tetrakosioi***
ACTS 5:36; 7:6; 13:20; **GAL.** 3:17

5072. ***τετράμηνον tetramēnon***
JOHN 4:35

5073. ***τετραπλόος tetraploos***
LUKE 19:8

5074. ***τετράπους tetrapous***
ACTS 10:12; 11:6; **ROM.** 1:23

5075. ***τετραρχέω tetrarcheō***
LUKE 3:1

5076. ***τετράρχης tetrarchēs***
MATT. 14:1; **LUKE** 3:19; 9:7; **ACTS** 13:1

5077. ***τεφρόω tephroō***
2 PET. 2:6

5078. ***τέχνη technē***
ACTS 17:29; 18:3; **REV.** 18:22

5079. ***τεχνίτης technitēs***
ACTS 19:24,38; **HEB.** 11:10; **REV.** 18:22

5080. ***τήκω tēkō***
2 PET. 3:12

5081. ***τηλαυγῶς tēlaugōs***
MARK 8:25

5082. ***τηλικοῦτος tēlikoutos***
2 COR. 1:10; **HEB.** 2:3; **JAMES** 3:4; **REV.** 16:18

5083. ***τηρέω tēreō***
MATT. 19:17; 23:3; 27:36,54; 23:4,20; **MARK** 7:9; **JOHN** 2:10; 8:51,52,55; 9:16; 12:7; 14:15, 21,23,24; 15:10,20; 17:6,11,12,15; **ACTS** 12:5,6; 15:5,24; 16:23; 21:25; 24:23; 25:4,21; **1 COR.** 7:37; **2 COR.** 11:9; **EPH.** 4:3; **1 THESS.** 5:23; **1 TIM.** 5:22; 6:14; **2 TIM.** 4:7; **JAMES** 1:27; 2:10; **1 PET.** 1:4; **2 PET.** 2:4,9,17; 3:7; **1 JOHN** 2:3-5; 3:22,24; 5:2,3,18; **JUDE** 1:1,6,13,21; **REV.** 1:3; 2:26; 3:3,8,10; 12:17; 14:12; 16:15; 22:7,9

5084. ***τήρησις tērēsis***
ACTS 4:3; 5:18; **1 COR.** 7:19

5085. ***Τιβεριάς Tiberias***
JOHN 6:1,23; 21:1

5086. ***Τιβέριος Tiberios***
LUKE 3:1

5087. ***τίθημι tithēmi***
MATT. 5:15; 12:18; 14:3; 22:4; 24:51; 27:60; **MARK** 4:21; 6:29,56; 10:16; 12:36; 15:19,47; 16:6; **LUKE** 1:66; 5:18; 6:48; 8:16; 9:44; 11:33; 12:46; 14:29; 19:21,22; 20:43; 21:14; 22:41; 23:53,55; **JOHN** 2:10; 10:11,15,17,18; 11:34; 13:4,37,38; 15:13,16; 19:19,41,42; 20:2,13,15; **ACTS** 1:7; 2:35; 3:2; 4:3,35,37; 5:2,4,15,18,25; 7:16,60; 9:37,40; 12:4; 13:29,47; 19:21; 20:28, 36; 21:5; 27:12; **ROM.** 4:17; 9:33; 14:13; **1 COR.** 3:10,11; 9:18; 12:18,28; 15:25; 16:2; **2 COR.** 3:13; 5:19; **1 THESS.** 5:9; **1 TIM.** 1:12; 2:7; **2 TIM.** 1:11; **HEB.** 1:2,13; 10:13; **1 PET.** 2:6,8; **2 PET.** 2:6; **1 JOHN** 3:16; **REV.** 10:2; 11:9

5088. ***τίκτω tiktō***
MATT. 1:21,23,25; 2:2; **LUKE** 1:31,57; 2:6,7,11; **JOHN** 16:21; **GAL.** 4:27; **HEB.** 6:7; 11:11; **JAMES** 1:15; **REV.** 12:2,4,5,13

5089. ***τίλλω tillō***
MATT. 12:1; **MARK** 2:23; **LUKE** 6:1

5090. ***Τιμαῖος Timaios***
MARK 10:46

5091. ***τιμάω timaō***
MATT. 15:4,6,8; 19:19; 27:9; **MARK** 7:6,10; 10:19; **LUKE** 18:20; **JOHN** 5:23; 8:49; 12:26; **ACTS** 28:10; **EPH.** 6:2; **1 TIM.** 5:3; **1 PET.** 2:17

5092. ***τιμή timē***
MATT. 27:6,9; **JOHN** 4:44; **ACTS** 4:34; 5:2,3; 7:16; 19:19; 28:10; **ROM.** 2:7,10; 9:21; 12:10; 13:7; **1 COR.** 6:20; 7:23; 12:23,24; **COL.** 2:23; **1 THESS.** 4:4; **1 TIM.** 1:17; 5:17; 6:1,16; **2 TIM.** 2:20,21; **HEB.** 2:7,9; 3:3; 5:4; **1 PET.** 1:7; 2:7; 3:7; **2 PET.** 1:17; **REV.** 4:9,11; 5:12,13; 7:12; 19:1; 21:24,26

5093. I. ***τίμιος timios***
ACTS 5:34; 20:24; **1 COR.** 3:12; **HEB.** 13:4; **JAMES** 5:7; **1 PET.** 1:7,19; **2 PET.** 1:4; **REV.** 17:4; 18:12,16; 21:19

II. ***τιμιώτατος timiōtatos***
REV. 18:12; 21:11

5094. ***τιμιότης timiotēs***
REV. 18:19

5095. ***Τιμόθεος Timotheos***
ACTS 16:1; 17:14,15; 18:5; 19:22; 20:4; **ROM.**

16:21; **1 COR.** 4:17; 16:10; **2 COR.** 1:1,19; **PHIL.** 1:1; 2:19; **COL.** 1:1; **1 THESS.** 1:1; 3:2,6; **2 THESS.** 1:1; **1 TIM.** 1:2,18; 6:20; **2 TIM.** 1:2; **PHILE.** 1:1; **HEB.** 13:23

5096. ***Τίμων Timōn***
ACTS 6:5

5097. ***τιμωρέω timōreō***
ACTS 22:5; 26:11

5098. ***τιμωρία timōria***
HEB. 10:29

5099. ***τίνω tinō***
2 THESS. 1:9

5102. ***τίτλος titlos***
JOHN 19:19,20

5103. ***Τίτος Titos***
2 COR. 2:13; 7:6,13,14; 8:6,16,23; 12:18; **GAL.** 2:1,3; **2 TIM.** 4:10; **TITUS** 1:4

5104. ***τοί toi***
2 TIM. 2:19

5105. ***τοιγαροῦν toigaroun***
1 THESS. 4:8; **HEB.** 12:1

5106. ***τοίνυν toinun***
LUKE 20:25; **1 COR.** 9:26; **HEB.** 13:13; **JAMES** 2:24

5107. ***τοιόσδε toiosde***
2 PET. 1:17

5108. ***τοιοῦτος toioutos***
MATT. 9:8; 18:5; 19:14; **MARK** 4:33; 6:2; 7:8,13; 9:37; 10:14; 13:19; **LUKE** 9:9; 13:2; 18:16; **JOHN** 4:23; 8:5; 9:16; **ACTS** 16:24; 19:25; 21:25; 22:22; 26:29; **ROM.** 1:32; 2:2,3; 16:18; **1 COR.** 5:1,5,11; 7:15,28; 11:16; 15:48; 16:16,18; **2 COR.** 2:6,7; 3:4,12; 10:11; 11:13; 12:2,3,5; **GAL.** 5:21,23; 6:1; **EPH.** 5:27; **PHIL.** 2:29; **2 THESS.** 3:12; **1 TIM.** 6:5; **TITUS** 3:11; **PHILE.** 1:9; **HEB.** 7:26; 8:1; 11:14; 12:3; 13:16; **JAMES** 4:16; **3 JOHN** 1:8

5109. ***τοῖχος toichos***
ACTS 23:3

5110. ***τόκος tokos***
MATT. 25:27; **LUKE** 19:23

5111. ***τολμάω tolmaō***
MATT. 22:46; **MARK** 12:34; 15:43; **LUKE** 20:40; **JOHN** 21:12; **ACTS** 5:13; 7:32; **ROM.** 5:7; 15:18; **1 COR.** 6:1; **2 COR.** 10:2,12; 11:21; **PHIL.** 1:14; **JUDE** 1:9

5112. ***τολμηρότερον tolmēroteron***
ROM. 15:15

5113. ***τολμητής tolmētēs***
2 PET. 2:10

5114. ***τομώτερος tomōteros***
HEB. 4:12

5115. ***τόξον toxon***
REV. 6:2

5116. ***τοπάζιον topazion***
REV. 21:20

5117. ***τόπος topos***
MATT. 12:43; 14:13,15,35; 24:7,15; 26:52; 27:33; 28:6; **MARK** 1:35,45; 6:31,32,35; 13:8; 15:22; 16:6; **LUKE** 2:7; 4:17,37,42; 6:17; 9:10,12; 10:1,32; 11:1,24; 14:9,10,22; 16:28; 19:5; 21:11; 22:40; 23:33; **JOHN** 4:20; 5:13; 6:10,23; 10:40; 11:6,30,48; 14:2,3; 18:2; 19:13, 17,20,41; 20:7; **ACTS** 1:25; 4:31; 6:13,14; 7:7,33,49; 12:17; 16:3; 21:28; 25:16; 27:2,8, 29,41; 28:7; **ROM.** 9:26; 12:19; 15:23; **1 COR.** 1:2; 14:16; **2 COR.** 2:14; **EPH.** 4:27; **1 THESS.** 1:8; **1 TIM.** 2:8; **HEB.** 8:7; 11:8; 12:17; **2 PET.** 1:19; **REV.** 2:5; 6:14; 12:6,8,14; 16:16; 20:11

5118. ***τοσοῦτος tosoutos***
MATT. 8:10; 15:33; **LUKE** 7:9; 15:29; **JOHN** 6:9; 12:37; 14:9; 21:11; **ACTS** 5:8; **1 COR.** 14:10; **GAL.** 3:4; **HEB.** 1:4; 4:7; 7:22; 10:25; 12:1; **REV.** 18:7,17; 21:16

5120. ***τοῦ tou***
(For τούτου)
ACTS 17:28

5121. ***τοὐναντίον tounantion***
2 COR. 2:7; **GAL.** 2:7; **1 PET.** 3:9

5122. ***τοὔνομα tounoma***
MATT. 27:57

5123. ***τουτέστι toutesti***
MATT. 27:46; **MARK** 7:2; **ACTS** 1:19; 19:4; **ROM.** 7:18; 9:8; 10:6-8; **PHILE.** 1:12; **HEB.** 2:14; 7:5; 9:11; 10:20; 11:16; 13:15; **1 PET.** 3:20

5125. ***τούτοις toutois***
LUKE 16:26; 24:21; **ACTS** 4:16; 5:35; **ROM.** 8:37; 14:18; 15:23; **1 COR.** 12:23; **GAL.** 5:21; **COL.** 3:14; **1 THESS.** 4:18; **1 TIM.** 4:15; 6:8; **HEB.** 9:23; **2 PET.** 2:20; **3 JOHN** 1:10; **JUDE** 1:7,10,14

5131. ***τράγος tragos***
HEB. 9:12,13,19; 10:4

5132. ***τράπεζα trapeza***
MATT. 15:27; 21:12; **MARK** 7:28; 11:15; **LUKE** 16:21; 19:23; 22:21,30; **JOHN** 2:15; **ACTS** 6:2; 16:34; **ROM.** 11:9; **1 COR.** 10:21; **HEB.** 9:2

5133. ***τραπεζίτης trapezitēs***
MATT. 25:27

5134. ***τραῦμα trauma***
LUKE 10:34

5135. ***τραυματίζω traumatizō***
LUKE 20:12; **ACTS** 19:16

5136. ***τραχηλίζω trachēlizō***
HEB. 4:13

5137. ***τράχηλος trachēlos***
MATT. 18:6; **MARK** 9:42; **LUKE** 15:20; 17:2; **ACTS** 15:10; 20:37; **ROM.** 16:4

5138. ***τραχύς trachus***
LUKE 3:5; **ACTS** 27:29

5139. ***Τραχωνῖτις Trachōnitis***
LUKE 3:1

5140. A. ***τρεῖς treis***
MATT. 12:40; 13:33; 15:32; 17:4; 18:16,20; 26:61; 27:40,63; **MARK** 8:2,31; 9:5; 14:58; 15:29; **LUKE** 1:56; 2:46; 4:25; 9:33; 10:36; 11:5; 12:52; 13:7,21; **JOHN** 2:6,19,20; 21:11; **ACTS** 5:7; 7:20; 9:9; 10:19; 11:11; 17:2; 19:8; 20:3; 25:1; 28:7,11,12,17; **1 COR.** 10:8; 13:13; 14:27,29; **2 COR.** 13:1; **GAL.** 1:18; **1 TIM.** 5:19; **HEB.** 10:28; **JAMES** 5:17; **1 JOHN** 5:7,8; **REV.** 6:6; 8:13; 9:18; 11:9,11; 16:13,19; 21:13

B. ***Τρεῖς Ταβέρναι***
Treis Tabernai
ACTS 28:15

5141. ***τρέμω tremō***
MARK 5:33; **LUKE** 8:47; **ACTS** 9:6; **2 PET.** 2:10

5142. ***τρέφω trephō***
MATT. 6:26; 25:37; **LUKE** 4:16; 12:24; **ACTS** 12:20; **JAMES** 5:5; **REV.** 12:6,14

5143. ***τρέχω trechō***
MATT. 27:48; 28:8; **MARK** 5:6; 15:36; **LUKE** 15:20; 24:12; **JOHN** 20:2,4; **ROM.** 9:16; **1 COR.** 9:24,26; **GAL.** 2:2; 5:7; **PHIL.** 2:16; **2 THESS.** 3:1; **HEB.** 12:1; **REV.** 9:9

5144. ***τριάκοντα triakonta***
MATT. 13:8,23; 26:15; 27:3,9; **MARK** 4:8,20; **LUKE** 3:23; **JOHN** 5:5; 6:19; **GAL.** 3:17

5145. ***τριακόσιοι triakosioi***
MARK 14:5; **JOHN** 12:5

5146. ***τρίβολος tribolos***
MATT. 7:16; **HEB.** 6:8

5147. ***τρίβος tribos***
MATT. 3:3; **MARK** 1:3; **LUKE** 3:4

5148. ***τριετία trietia***
ACTS 20:31

5149. ***τρίζω trizō***
MARK 9:18

5150. ***τρίμηνον trimēnon*** **subst.**
HEB. 11:23

5151. ***τρίς tris***
MATT. 26:34,75; **MARK** 14:30,72; **LUKE** 22:34,61; **JOHN** 13:38; **ACTS** 10:16; 11:10; **2 COR.** 11:25; 12:8

5152. ***τρίστεγον tristegon*** **subst.**
ACTS 20:9

5153. ***τρισχίλιοι trischilioi***
ACTS 2:41

5154. ***τρίτος tritos***
MATT. 16:21; 17:23; 20:3,19; 22:26; 26:44; 27:64; **MARK** 9:31; 10:34; 12:21; 14:41; 15:25; **LUKE** 9:22; 12:38; 13:32; 18:33; 20:12,31; 23:22; 24:7,21,46; **JOHN** 2:1; 21:14,17; **ACTS** 2:15; 10:40; 23:23; 27:19; **1 COR.** 12:28; 15:4; **2 COR.** 12:2,14; 13:1; **REV.** 4:7; 6:5; 8:7-12; 9:15,18; 11:14; 12:4; 14:9; 16:4; 21:19

5155. ***τρίχινος trichinos***
REV. 6:12

5156. ***τρόμος tromos***
MARK 16:8; **1 COR.** 2:3; **2 COR.** 7:15; **EPH.** 6:5; **PHIL.** 2:12

5157. ***τροπή tropē***
JAMES 1:17

5158. ***τρόπος tropos***
MATT. 23:37; **LUKE** 13:34; **ACTS** 1:11; 7:28; 15:11; 27:25; **ROM.** 3:2; **PHIL.** 1:18; **2 THESS.** 2:3; 3:16; **2 TIM.** 3:8; **HEB.** 13:5; **JUDE** 1:7

5159. ***τροποφορέω tropophoreō***
ACTS 13:18

5160. ***τροφή trophē***
MATT. 3:4; 6:25; 10:10; 24:45; **LUKE** 12:23; **JOHN** 4:8; **ACTS** 2:46; 9:19; 14:17; 27:33,34,36,38; **HEB.** 5:12,14; **JAMES** 2:15

5161. ***Τρόφιμος Trophimos***
ACTS 20:4; 21:29; **2 TIM.** 4:20

5162. ***τροφός trophos***
1 THESS. 2:7

5163. ***τροχιά trochia***
HEB. 12:13

5164. ***τροχός trochos***
JAMES 3:6

5165. ***τρυβλίον trublion***
MATT. 26:23; **MARK** 14:20

5166. ***τρυγάω trugaō***
LUKE 6:44; **REV.** 14:18,19

5167. ***τρυγών trugōn***
LUKE 2:24

5168. ***τρυμαλιά trumalia***
MARK 10:25; **LUKE** 18:25

5169. ***τρύπημα trupēma***
MATT. 19:24

5170. ***Τρύφαινα Truphaina***
ROM. 16:12

5171. ***τρυφάω truphaō***
JAMES 5:5

5172. ***τρυφή truphē***
LUKE 7:25; **2 PET.** 2:13

5173. ***Τρυφῶσα Truphōsa***
ROM. 16:12

5174. ***Τρωάς Trōas***
ACTS 16:8,11; 20:5,6; **2 COR.** 2:12; **2 TIM.** 4:13

5175. ***Τρωγύλλιον Trōgullion***
ACTS 20:15

5176. ***τρώγω trōgō***
MATT. 24:38; **JOHN** 6:54,56-58; 13:18

5177. ***τυγχάνω tugchanō***
LUKE 10:30; 20:35; **ACTS** 19:11; 24:2; 26:22; 27:3; 28:2; **1 COR.** 14:10; 15:37; **2 TIM.** 2:10; **HEB.** 8:6; 11:35

5178. ***τυμπανίζω tumpanizō***
HEB. 11:35

5179. ***τύπος tupos***
JOHN 20:25; **ACTS** 7:43,44; 23:25; **ROM.** 5:14; 6:17; **1 COR.** 10:6,11; **PHIL.** 3:17; **1 THESS.** 1:7; **2 THESS.** 3:9; **1 TIM.** 4:12; **TITUS** 2:7; **HEB.** 8:5; **1 PET.** 5:3

5180. ***τύπτω tuptō***
MATT. 24:49; 27:30; **MARK** 15:19; **LUKE** 6:29; 12:45; 18:13; 22:64; 23:48; **ACTS** 18:17; 21:32; 23:2,3; **1 COR.** 8:12

5181. ***Τύραννος Turannos***
ACTS 19:9

5182. ***ταρβάζω turbazō***
LUKE 10:41

5183. ***Τύριος Turios***
ACTS 12:20

5184. ***Τύρος Turos***
MATT. 11:21,22; 15:21; **MARK** 3:8; 7:24,31; **LUKE** 6:17; 10:13,14; **ACTS** 21:3,7

5185. ***τυφλός tuphlos***
MATT. 9:27,28; 11:5; 12:22; 15:14,30,31; 20:30; 21:14; 23:16,17,19,24,26; **MARK** 8:22,23; 10:46,49,51; **LUKE** 4:18; 6:39; 7:21,22; 14:13,21; 18:35; **JOHN** 5:3; 9:1,2,6,8,13,17-20,24,25,32,39-41; 10:21; 11:37; **ACTS** 13:11; **ROM.** 2:19; **2 PET.** 1:9; **REV.** 3:17

5186. ***τυφλόω tuphloō***
JOHN 12:40; **2 COR.** 4:4; **1 JOHN** 2:11

5187. ***τυφόω tuphoō***
1 TIM. 3:6; 6:4; **2 TIM.** 3:4

5188. ***τύφω tuphō***
MATT. 12:20

5189. ***τυφωνικός tuphōnikos***
ACTS 27:14

5190. ***Τυχικός Tuchikos***
ACTS 20:4; **EPH.** 6:21; **COL.** 4:7; **2 TIM.** 4:12; **TITUS** 3:12

Y

5191. ***ὑακίνθινος huakinthinos***
REV. 9:17

5192. ***ὑάκινθος huakinthos***
REV. 21:20

5193. ***ὑάλινος hualinos***
REV. 4:6; 15:2

5194. ***ὕαλος hualos***
REV. 21:18,21

5195. ***ὑβρίζω hubrizō***
MATT. 22:6; **LUKE** 11:45; 18:32; **ACTS** 14:5; **1 THESS.** 2:2

5196. ***ὕβρις hubris***
ACTS 27:10,21; **2 COR.** 12:10

5197. ***ὑβριστής hubristēs***
ROM. 1:30; **1 TIM.** 1:13

5198. ***ὑγιαίνω hugiainō***
LUKE 5:31; 7:10; 15:27; **1 TIM.** 1:10; 6:3; **2 TIM.** 1:13; 4:3; **TITUS** 1:9,13; 2:1,2; **3 JOHN** 1:2

5199. ***ὑγιής hugiēs***
MATT. 12:13; 15:31; **MARK** 3:5; 5:34; **LUKE** 6:10; **JOHN** 5:4,6,9,11,14,15; 7:23; **ACTS** 4:10; **TITUS** 2:8

5200. ***ὑγρός hugros***
LUKE 23:31

5201. ***ὑδρία hudria***
JOHN 2:6,7; 4:28

5202. ***ὑδροποτέω hudropoteō***
1 TIM. 5:23

5203. ***ὑδρωπικός hudrōpikos***
LUKE 14:2

5204. ***ὕδωρ hudōr***
MATT. 3:11,16; 8:32; 14:28,29; 17:15; 27:24; **MARK** 1:8,10; 9:22,41; 14:13; **LUKE** 3:16; 7:44; 8:24,25; 16:24; 22:10; **JOHN** 1:26,31,33; 2:7,9; 3:5,23; 4:7,10,11,13-15,46; 5:3,4,7; 7:38; 13:5; 19:34; **ACTS** 1:5; 8:36,38,39; 10:47; 11:16; **EPH.** 5:26; **HEB.** 9:19; 10:22; **JAMES** 3:12; **1 PET.** 3:20; **2 PET.** 3:5,6; **1 JOHN** 5:6,8; **REV.** 1:15; 7:17; 8:10,11; 11:6; 12:15; 14:2,7; 16:4,5,12; 17:1,15; 19:6; 21:6; 22:1,17

5205. ***ὑετός huetos***
ACTS 14:17; 28:2; **HEB.** 6:7; **JAMES** 5:7,18; **REV.** 11:6

5206. ***υἱοθεσία huiothesia***
ROM. 8:15,23; 9:4; **GAL.** 4:5; **EPH.** 1:5

5207. ***υἱός huios***
MATT. 1:1,20,21,23,25; 2:15; 3:17; 4:3,6; 5:9,45; 7:9; 8:12,20,29; 9:6,15,27; 10:23,37; 11:19,27; 12:8,23,27,32,40; 13:37,38,41,55; 14:33; 15:22; 16:13,16,27,28; 17:5,9,12,15, 22,25,26; 18:11; 19:28; 20:18,20,21,28,30,31; 21:5,9,15,37,38; 22:2,42,45; 23:15,31,35; 24:27,30,37,39,44; 25:13,31; 26:2,24,37,45,63, 64; 27:9,40,43,54,56; 28:19; **MARK** 1:1,11; 2:10,19,28; 3:11,17,28; 5:7; 6:3; 8:31,38; 9:7,9,12,17,31; 10:33,35,45-48; 12:6,35,37; 13:26,32; 14:21,41,61,62; 15:39; **LUKE** 1:13, 16,31,32,35,36,57; 2:7; 3:2,22,23; 4:3,9,22,41; 5:10,24,34; 6:5,22,35; 7:12,34; 8:28; 9:22,26, 35,38,41,44,56,58; 10:6,22; 11:11,19,30; 12:8, 10,40,53; 15:11,13,19,21,24,25,30; 16:8; 17:22, 24,26,30; 18:8,31,38,39; 19:9,10; 20:13,34,36, 41,44; 21:27,36; 22:22,48,69,70; 24:7; **JOHN** 1:18,34,42,45,49,51; 3:13,14,16-18,35,36; 4:5,12,46,47,50,53; 5:19-23,25-27; 6:27,40, 42,53,62,69; 8:28,35,36; 9:19,20,35; 10:36; 11:4,27; 12:23,34,36; 13:31; 14:13; 17:1,12; 19:7,26; 20:31; **ACTS** 2:17; 3:25; 4:36; 5:21; 7:16,21,23,29,37,56; 8:37; 9:15,20; 10:36; 13:10, 21,26,33; 16:1; 19:14; 23:6,16; **ROM.** 1:3,4,9; 5:10; 8:3,14,19,29,32; 9:9,26,27; **1 COR.** 1:9; 15:28; **2 COR.** 1:19; 3:7,13; 6:18; **GAL.** 1:16; 2:20; 3:7,26; 4:4,6,7,22,30; **EPH.** 2:2; 3:5; 4:13; 5:6; **COL.** 1:13; 3:6; **1 THESS.** 1:10; 5:5; **2 THESS.** 2:3; **HEB.** 1:2,5,8; 2:6,10; 3:6; 4:14; 5:5,8; 6:6; 7:3,5,28; 10:29; 11:21,22,24; 12:5-8; **JAMES** 2:21; **1 PET.** 5:13; **2 PET.** 1:17; **1 JOHN** 1:3,7; 2:22-24; 3:8,23; 4:9,10,14,15; 5:5,9-13,20; **2 JOHN** 1:3,9; **REV.** 1:13; 2:14,18; 7:4; 12:5; 14:14; 21:7,12

5208. ***ὕλη hulē***
JAMES 3:5

5211. ***Ὑμεναῖος Humenaios***
1 TIM. 1:20; **2 TIM.** 2:17

5212. ***ὑμέτερος humeteros***
LUKE 6:20; 16:12; **JOHN** 7:6; 8:17; 15:20; **ACTS** 27:34; **ROM.** 11:31; **1 COR.** 15:31; **2 COR.** 8:8; **GAL.** 6:13

5214. ***ὑμνέω humneō***
MATT. 26:30; **MARK** 14:26; **ACTS** 16:25; **HEB.** 2:12

5215. ***ὕμνος humnos***
EPH. 5:19; **COL.** 3:16

5217. ***ὑπάγω hupagō***
MATT. 4:10; 5:24,41; 8:4,13,32; 9:6; 13:44; 16:23; 18:15; 19:21; 20:4,7,14; 21:28; 26:18,24; 27:65; 28:10; **MARK** 1:44; 2:11; 5:19,34; 6:31, 33,38; 7:29; 8:33; 10:21,52; 11:2; 14:13,21; 16:7; **LUKE** 4:8; 8:42; 10:3; 12:58; 17:14; 19:30; **JOHN** 3:8; 4:16; 6:21,67; 7:3,33; 8:14,21,22; 9:7,11; 11:8,31,44; 12:11,35; 13:3,33,36; 14:4,5, 28; 15:16; 16:5,10,16,17; 18:8; 21:3; **JAMES** 2:16; **1 JOHN** 2:11; **REV.** 10:8; 13:10; 14:4; 16:1; 17:8,11

5218. ***ὑπακοή hupakoē***
ROM. 1:5; 5:19; 6:16; 15:18; 16:19,26; **2 COR.** 7:15; 10:5,6; **PHILE.** 1:21; **HEB.** 5:8; **1 PET.** 1:2,14,22

5219. ***ὑπακούω hupakouō***
MATT. 8:27; **MARK** 1:27; 4:41; **LUKE** 8:25;

17:6; **ACTS** 6:7; 12:13; **ROM.** 6:12,16,17; 10:16; **EPH.** 6:1,5; **PHIL.** 2:12; **COL.** 3:20,22; **2 THESS.** 1:8; 3:14; **HEB.** 5:9; 11:8; **1 PET.** 3:6

5220. ***ὕπανδρος hupandros***
ROM. 7:2

5221. ***ὑπαντάω hupantaō***
MATT. 8:28; **LUKE** 8:27; **JOHN** 11:20,30; 12:18

5222. ***ὑπάντησις hupantēsis***
JOHN 12:13

5223. ***ὕπαρξις huparxis***
ACTS 2:45; **HEB.** 10:34

5224. ***ὑπάρχοντα huparchonta***
MATT. 19:21; 24:47; 25:14; **LUKE** 8:3; 11:21; 12:15,33,44; 14:33; 16:1; 19:8; **ACTS** 4:32; **1 COR.** 13:3; **HEB.** 10:34

5225. ***ὑπάρχω huparchō***
LUKE 7:25; 8:41; 9:48; 11:13; 16:14,23; 23:50; **ACTS** 2:30; 3:2,6; 4:34,37; 5:4; 7:55; 8:16; 10:12; 14:8; 16:3,20,37; 17:24,27,29; 19:36,40; 21:20; 22:3; 27:12,21,34; 28:7,18; **ROM.** 4:19; **1 COR.** 7:26; 11:7,18; 12:22; **2 COR.** 8:17; 12:16; **GAL.** 1:14; 2:14; **PHIL.** 2:6; 3:20; **JAMES** 2:15; **2 PET.** 1:8; 2:19; 3:11

5226. ***ὑπείκω hupeikō***
HEB. 13:17

5227. ***ὑπεναντίος hupenantios***
COL. 2:14; **HEB.** 10:27

5229. ***ὑπεραίρω huperairō***
2 COR. 12:7; **2 THESS.** 2:4

5230. ***ὑπέρακμος huperakmos***
1 COR. 7:36

5231. ***ὑπεράνω huperanō***
EPH. 1:21; 4:10; **HEB.** 9:5

5232. ***ὑπεραυξάνω huperauxanō***
2 THESS. 1:3

5233. ***ὑπερβαίνω huperbainō***
1 THESS. 4:6

5234. ***ὑπερβαλλόντως huperballontōs***
2 COR. 11:23

5235. ***ὑπερβάλλω huperballō***
2 COR. 3:10; 9:14; **EPH.** 1:19; 2:7; 3:19

5236. ***ὑπερβολή huperbolē***
ROM. 7:13; **1 COR.** 12:31; **2 COR.** 1:8; 4:7,17; 12:7; **GAL.** 1:13

5237. ***ὑπερεῖδον hupereidon***
(2 aor. of ὑπεροράω)
ACTS 17:30

5238. ***ὑπερέκεινα huperekeina***
2 COR. 10:16

5239. ***ὑπερεκτείνω huperekteinō***
2 COR. 10:14

5240. ***ὑπερεκχύνω huperekchunō***
LUKE 6:38

5241. ***ὑπερεντυγχάνω huperentugchanō***
ROM. 8:26

5242. ***ὑπερέχω huperechō***
ROM. 13:1; **PHIL.** 2:3; 3:8; 4:7; **1 PET.** 2:13

5243. ***ὑπερηφανία huperēphania***
MARK 7:22

5244. ***ὑπερήφανος huperēphanos***
LUKE 1:51; **ROM.** 1:30; **2 TIM.** 3:2; **JAMES** 4:6; **1 PET.** 5:5

5245. ***ὑπερνικάω hupernikaō***
ROM. 8:37

5246. ***ὑπέρογκος huperogkos***
2 PET. 2:18; **JUDE** 1:16

5247. ***ὑπεροχή huperochē***
1 COR. 2:1; **1 TIM.** 2:2

5248. ***ὑπερπερισσεύω huperperisseuō***
ROM. 5:20; **2 COR.** 7:4

5249. ***ὑπερπερισσῶς huperperissōs***
MARK 7:37

5250. ***ὑπερπλεονάζω huperpleonazō***
1 TIM. 1:14

5251. ***ὑπερυψόω huperupsoō***
PHIL. 2:9

5252. ***ὑπερφρονέω huperphroneō***
ROM. 12:3

5253. ***ὑπερῷον huperōon*** **subst.**
ACTS 1:13; 9:37,39; 20:8

5254. ***ὑπέχω hupechō***
JUDE 1:7

5255. ***ὑπήκοος hupēkoos***
ACTS 7:39; **2 COR.** 2:9; **PHIL.** 2:8

5256. ***ὑπηρετέω hupēreteō***
ACTS 13:36; 20:34; 24:23

5257. ***ὑπηρέτης hupēretēs***
MATT. 5:25; 26:58; **MARK** 14:54,65; **LUKE** 1:2; 4:20; **JOHN** 7:32,45,46; 18:3,12,18,22,36; 19:6; **ACTS** 5:22,26; 13:5; 26:16; **1 COR.** 4:1

5258. ***ὕπνος hupnos***
MATT. 1:24; **LUKE** 9:32; **JOHN** 11:13; **ACTS** 20:9; **ROM.** 13:11

5260. ***ὑποβάλλω hupoballō***
ACTS 6:11

5261. ***ὑπογραμμός hupogrammos***
1 PET. 2:21

5262. ***ὑπόδειγμα hupodeigma***
JOHN 13:15; **HEB.** 4:11; 8:5; 9:23; **JAMES** 5:10; **2 PET.** 2:6

5263. ***ὑποδείκνυμι hupodeiknumi***
MATT. 3:7; **LUKE** 3:7; 6:47; 12:5; **ACTS** 9:16; 20:35

5264. ***ὑποδέχομαι hupodechomai***
LUKE 10:38; 19:6; **ACTS** 17:7; **JAMES** 2:25

5265. ***ὑποδέω hupodeō***
MARK 6:9; **ACTS** 12:8; **EPH.** 6:15

5266. ***ὑπόδημα hupodēma***
MATT. 3:11; 10:10; **MARK** 1:7; **LUKE** 3:16; 10:4; 15:22; 22:35; **JOHN** 1:27; **ACTS** 7:33; 18:25

5267. ***ὑπόδικος hupodikos***
ROM. 3:19

5268. ***ὑποζύγιον hupozugion***
MATT. 21:5; **2 PET.** 2:16

5269. ***ὑποζώννυμι hupozōnnumi***
ACTS 27:17

5270. ***ὑποκάτω hupokatō***
MARK 6:11; 7:28; **LUKE** 8:16; **JOHN** 1:50; **HEB.** 2:8; **REV.** 5:3,13; 6:9; 12:1

5271. ***ὑποκρίνομαι hupokrinomai***
LUKE 20:20

5272. ***ὑπόκρισις hupokrisis***
MATT. 23:28; **MARK** 12:15; **LUKE** 12:1; **GAL.** 2:13; **1 TIM.** 4:2; **JAMES** 5:12; **1 PET.** 2:1

5273. ***ὑποκριτής hupokritēs***
MATT. 6:2,5,16; 7:5; 15:7; 16:3; 22:18; 23:13-15,23,25,27,29; 24:51; **MARK** 7:6; **LUKE** 6:42; 11:44; 12:56; 13:15

5274. ***ὑπολαμβάνω hupolambanō***
LUKE 7:43; 10:30; **ACTS** 1:9; 2:15

5275. ***ὑπολείπω hupoleipō***
ROM. 11:3

5276. ***ὑπολήνιον hupolēnion***
MARK 12:1

5277. ***ὑπολιμπάνω hupolimpanō***
1 PET. 2:21

5278. ***ὑπομένω hupomenō***
MATT. 10:22; 24:13; **MARK** 13:13; **LUKE** 2:43; **ACTS** 17:14; **ROM.** 12:12; **1 COR.** 13:7; **2 TIM.** 2:10,12; **HEB.** 10:32; 12:2,3,7; **JAMES** 1:12; 5:11; **1 PET.** 2:20

5279. ***ὑπομιμνήσκω hupomimnēskō***
LUKE 22:61; **JOHN** 14:26; **2 TIM.** 2:14; **TITUS** 3:1; **2 PET.** 1:12; **3 JOHN** 1:10; **JUDE** 1:5

5280. ***ὑπόμνησις hupomnēsis***
2 TIM. 1:5; **2 PET.** 1:13; 3:1

5281. ***ὑπομονή hupomonē***
LUKE 8:15; 21:19; **ROM.** 2:7; 5:3,4; 8:25; 15:4,5; **2 COR.** 1:6; 6:4; 12:12; **COL.** 1:11; **1 THESS.** 1:3; **2 THESS.** 1:4; 3:5; **1 TIM.** 6:11; **2 TIM.** 3:10; **TITUS** 2:2; **HEB.** 10:36; 12:1; **JAMES** 1:3,4; 5:11; **2 PET.** 1:6; **REV.** 1:9; 2:2,3,19; 3:10; 13:10; 14:12

5282. ***ὑπονοέω huponoeō***
ACTS 13:25; 25:18; 27:27

5283. ***ὑπόνοια huponoia***
1 TIM. 6:4

5284. ***ὑποπλέω hupopleō***
ACTS 27:4,7

5285. ***ὑποπνέω hupopneō***
ACTS 27:13

5286. ***ὑποπόδιον hupopodion***
MATT. 5:35; 22:44; **MARK** 12:36; **LUKE** 20:43; **ACTS** 2:35; 7:49; **HEB.** 1:13; 10:13; **JAMES** 2:3

5287. ***ὑπόστασις hupostasis***
2 COR. 9:4; 11:17; **HEB.** 1:3; 3:14; 11:1

5288. ***ὑποστέλλω hupostellō***
ACTS 20:20,27; **GAL.** 2:12; **HEB.** 10:38

5289. ***ὑποστολή hupostolē***
HEB. 10:39

5290. ***ὑποστρέφω hupostrephō***
MARK 14:40; **LUKE** 1:56; 2:39,43,45; 4:1,14; 7:10; 8:37,39,40; 9:10; 10:17; 11:24; 17:15,18; 19:12; 23:48,56; 24:9,33,52; **ACTS** 1:12; 8:25,28; 12:25; 13:13,34; 14:21; 20:3; 21:6; 22:17; 23:32; **GAL.** 1:17; **HEB.** 7:1

5291. ***ὑποστρώννυω, ὑποστρώννυμι hupostrōnnuō, hupostrōnnumi***
LUKE 19:36

5292. ***ὑποταγή hupotagē***
2 COR. 9:13; **GAL.** 2:5; **1 TIM.** 2:11; 3:4

5293. ***ὑποτάσσω, ὑποτάττω hupotassō, hupotattō***
LUKE 2:51; 10:17,20; **ROM.** 8:7,20; 10:3; 13:1,5; **1 COR.** 14:32,34; 15:27,28; 16:16; **EPH.** 1:22; 5:21,22,24; **PHIL.** 3:21; **COL.** 3:18; **TITUS** 2:5,9; 3:1; **HEB.** 2:5,8; 12:9; **JAMES** 4:7; **1 PET.** 2:13,18; 3:1,5,22; 5:5

5294. ***ὑποτίθημι hupotithēmi***
ROM. 16:4; **1 TIM.** 4:6

5295. ***ὑποτρέχω hupotrechō***
ACTS 27:16

5296. ***ὑποτύπωσις hupotupōsis***
1 TIM. 1:16; **2 TIM.** 1:13

5297. ***ὑποφέρω hupopherō***
1 COR. 10:13; **2 TIM.** 3:11; **1 PET.** 2:19

5298. ***ὑποχωρέω hupochōreo***
LUKE 5:16; 9:10

5299. ***ὑπωπιάζω hupōpiazō***
LUKE 18:5; **1 COR.** 9:27

5300. ***ὗς hus***
2 PET. 2:22

5301. ***ὕσσωπος hussōpos***
JOHN 19:29; **HEB.** 9:19

5302. ***ὑστερέω hustereō***
MATT. 19:20; **MARK** 10:21; **LUKE** 15:14; 22:35; **JOHN** 2:3; **ROM.** 3:23; **1 COR.** 1:7; 8:8; 12:24; **2 COR.** 11:5,9; 12:11; **PHIL.** 4:12; **HEB.** 4:1; 11:37; 12:15

5303. ***ὑστέρημα husterēma***
LUKE 21:4; **1 COR.** 16:17; **2 COR.** 8:14; 9:12; 11:9; **PHIL.** 2:30; **COL.** 1:24; **1 THESS.** 3:10

5304. ***ὑστέρησις husterēsis***
MARK 12:44; **PHIL.** 4:11

5305. ***ὕστερον husteron*** **adv.**
MATT. 4:2; 21:29,32,37; 22:27; 25:11; 26:60; **MARK** 16:14; **LUKE** 4:2; 20:32; **JOHN** 13:36; **HEB.** 12:11

5306. ***ὕστερος husteros***
1 TIM. 4:1

5307. ***ὑφαντός huphantos***
JOHN 19:23

5308. ***ὑψηλός hupsēlos***
MATT. 4:8; 17:1; **MARK** 9:2; **LUKE** 4:5; 16:15; **ACTS** 13:17; **ROM.** 12:16; **HEB.** 1:3; 7:26; **REV.** 21:10,12

5309. ***ὑψηλοφρονέω hupsēlophroneō***
ROM. 11:20; **1 TIM.** 6:17

5310. ***ὕψιστος hupsistos***
MATT. 21:9; **MARK** 5:7; 11:10; **LUKE** 1:32,35,76; 2:14; 6:35; 8:28; 19:38; **ACTS** 7:48; 16:17; **HEB.** 7:1

5311. ***ὕψος hupsos***
LUKE 1:78; 24:49; **EPH.** 3:18; 4:8; **JAMES** 1:9; **REV.** 21:16

5312. ***ὑψόω hupsoō***
MATT. 11:23; 23:12; **LUKE** 1:52; 10:15; 14:11; 18:14; **JOHN** 3:14; 8:28; 12:32,34; **ACTS** 2:33; 5:31; 13:17; **2 COR.** 11:7; **JAMES** 4:10; **1 PET.** 5:6

5313. ***ὕψωμα hupsōma***
ROM. 8:39; **2 COR.** 10:5

Φ

5314. ***φάγος phagos***
MATT. 11:19; **LUKE** 7:34

5315. ***φάγω phagō***
MATT. 6:25,31; 12:4; 14:16,20; 15:20,32,37; 25:35,42; 26:17,26; **MARK** 2:26; 3:20; 5:43; 6:31,36,37,42,44; 8:1,2,8,9; 11:14; 14:12,14,22; **LUKE** 4:2; 6:4; 7:36; 8:55; 9:13,17; 12:19,22, 29; 13:26; 14:1,15; 15:23; 17:8; 22:8,11,15,16; 24:43; **JOHN** 4:31-33; 6:5,23,26,31,49-53,58; 18:28; **ACTS** 9:9; 10:13,14; 11:7; 23:12,21; **ROM.** 14:2,21,23; **1 COR.** 8:8,13; 9:4; 10:3,7; 11:20,21,24,33; 15:32; **2 THESS.** 3:8; **HEB.** 13:10; **JAMES** 5:3; **REV.** 2:7,14,17,20; 10:10; 17:16; 19:18

5316. ***φαίνω phainō***
MATT. 1:20; 2:7,13,19; 6:5,16,18; 9:33; 13:26; 23:27,28; 24:27,30; **MARK** 14:64; 16:9; **LUKE** 9:8; 24:11; **JOHN** 1:5; 5:35; **ROM.** 7:13; **2 COR.** 13:7; **PHIL.** 2:15; **HEB.** 11:3; **JAMES** 4:14; **1 PET.** 4:18; **2 PET.** 1:19; **1 JOHN** 2:8; **REV.** 1:16; 8:12; 18:23; 21:23

5317. ***Φάλεκ Phalek***
LUKE 3:35

5318. ***φανερός phaneros***
MATT. 6:4,6,18; 12:16; **MARK** 3:12; 4:22; 6:14; **LUKE** 8:17; **ACTS** 4:16; 7:13; **ROM.** 1:19; 2:28; **1 COR.** 3:13; 11:19; 14:25; **GAL.** 5:19; **PHIL.** 1:13; **1 TIM.** 4:15; **1 JOHN** 3:10

5319. ***φανερόω phaneroō***
MARK 4:22; 16:12,14; **JOHN** 1:31; 2:11; 3:21; 7:4; 9:3; 17:6; 21:1,14; **ROM.** 1:19; 3:21; 16:26; **1 COR.** 4:5; **2 COR.** 2:14; 3:3; 4:10,11; 5:10,11; 7:12; 11:6; **EPH.** 5:13; **COL.** 1:26; 3:4; 4:4; **1 TIM.** 3:16; **2 TIM.** 1:10; **TITUS** 1:3; **HEB.** 9:8,26; **1 PET.** 1:20; 5:4; **1 JOHN** 1:2; 2:19,28; 3:2,5,8; 4:9; **REV.** 3:18; 15:4

5320. ***φανερῶς phanerōs***
MARK 1:45; **JOHN** 7:10; **ACTS** 10:3

5321. ***φανέρωσις phanerōsis***
1 COR. 12:7; **2 COR.** 4:2

5322. ***φανός phanos***
JOHN 18:3

5323. ***Φανουήλ Phanouēl***
LUKE 2:36

5324. ***φαντάζω phantazō***
HEB. 12:21

5325. ***φαντασία phantasia***
ACTS 25:23

5326. ***φάντασμα phantasma***
MATT. 14:26; **MARK** 6:49

5327. ***φάραγξ pharagx***
LUKE 3:5

5328. ***Φαραώ Pharaō***
ACTS 7:10,13,21; **ROM.** 9:17; **HEB.** 11:24

5329. ***Φαρές Phares***
MATT. 1:3; **LUKE** 3:33

5330. ***Φαρισαῖος Pharisaios***
MATT. 3:7; 5:20; 9:11,14,34; 12:2,14,24,38; 15:1,12; 16:1,6,11,12; 19:3; 21:45; 22:15,34,41; 23:2,13-15,23,25-27,29; 27:62; **MARK** 2:16,18,24; 3:6; 7:1,3,5; 8:11,15; 10:2; 12:13; **LUKE** 5:17,21,30,33; 6:2,7; 7:30,36,37,39; 11:37-39,42-44,53; 12:1; 13:31; 14:1,3; 15:2; 16:14; 17:20; 18:10,11; 19:39; **JOHN** 1:24; 3:1; 4:1; 7:32,45,47,48; 8:3,13; 9:13,15,16,40; 11:46,47,57; 12:19,42; 18:3; **ACTS** 5:34; 15:5; 23:6-9; 26:5; **PHIL.** 3:5

5331. ***φαρμακεία pharmakeia***
GAL. 5:20; **REV.** 9:21; 18:23

5332. ***φαρμακεύς pharmakeus***
REV. 21:8

5333. ***φαρμακός pharmakos***
REV. 22:15

5334. ***φάσις phasis***
ACTS 21:31

5335. ***φάσκω phaskō***
ACTS 24:9; 25:19; **ROM.** 1:22; **REV.** 2:2

5336. ***φάτνη phatnē***
LUKE 2:7,12,16; 13:15

5337. ***φαῦλος phaulos***
JOHN 3:20; 5:29; **TITUS** 2:8; **JAMES** 3:16

5338. ***φέγγος pheggos***
MATT. 24:29; **MARK** 13:24; **LUKE** 11:33

5339. ***φείδομαι pheidomai***
ACTS 20:29; **ROM.** 8:32; 11:21; **1 COR.** 7:28; **2 COR.** 1:23; 12:6; 13:2; **2 PET.** 2:4,5

5340. ***φειδομένως pheidomenōs***
2 COR. 9:6

5341. ***φελόνης, φαιλόνης pheloněs, phailoněs***
2 TIM. 4:13

5342. ***φέρω pherō***
MATT. 14:11,18; 17:17; **MARK** 1:32; 2:3; 4:8; 6:27,28; 7:32; 8:22; 9:17,19,20; 12:15,16; 15:22; **LUKE** 5:18; 15:23; 23:26; 24:1; **JOHN** 2:8; 4:33; 12:24; 15:2,4,5,8,16; 18:29; 19:39; 20:27; 21:10,18; **ACTS** 2:2; 4:34,37; 5:2,16; 12:10; 14:13; 25:7; 27:15,17; **ROM.** 9:22; **2 TIM.** 4:13; **HEB.** 1:3; 6:1; 9:16; 12:20; 13:13; **1 PET.** 1:13; **2 PET.** 1:17,18,21; 2:11; **2 JOHN** 1:10; **REV.** 21:24,26

5343. ***φεύγω pheugō***
MATT. 2:13; 3:7; 8:33; 10:23; 23:33; 24:16; 26:56; **MARK** 5:14; 13:14; 14:50,52; 16:8; **LUKE** 3:7; 8:34; 21:21; **JOHN** 10:5,12,13; **ACTS** 7:29; 27:30; **1 COR.** 6:18; 10:14; **1 TIM.** 6:11; **2 TIM.** 2:22; **HEB.** 11:34; 12:25; **JAMES** 4:7; **REV.** 9:6; 12:6; 16:20; 20:11

5344. ***Φῆλιξ Phēlix***
ACTS 23:24,26; 24:3,22,24,25,27; 25:14

5345. ***φήμη phēmē***
MATT. 9:26; **LUKE** 4:14

5346. ***φημί phēmi***
MATT. 4:7; 8:8; 13:28,29; 14:8; 17:26; 19:21; 21:27; 25:21,23; 26:34,61; 27:11,23,65; **MARK** 14:29; **LUKE** 7:40,44; 22:58,70; 23:3; **JOHN** 1:23; 9:38; **ACTS** 2:38; 7:2; 8:36; 10:28,30,31; 16:30,37; 17:22; 19:35; 21:37; 22:2,27,28; 23:5,17,18,35; 25:5,22,24; 26:1,24,25,28,32; **ROM.** 3:8; **1 COR.** 6:16; 7:29; 10:15,19; 15:50; **2 COR.** 10:10; **HEB.** 8:5

5347. ***Φῆστος Phēstos***
ACTS 24:27; 25:1,4,9,12-14,22-24; 26:24,25,32

5348. ***φθάνω phthanō***
MATT. 12:28; **LUKE** 11:20; **ROM.** 9:31; **2 COR.** 10:14; **PHIL.** 3:16; **1 THESS.** 2:16; 4:15

5349. ***φθαρτός phthartos***
ROM. 1:23; **1 COR.** 9:25; 15:53,54; **1 PET.** 1:18,23

5350. ***φθέγγομαι phtheggomai***
ACTS 4:18; **2 PET.** 2:16,18

5351. ***φθείρω phtheirō***
1 COR. 3:17; 15:33; **2 COR.** 7:2; 11:3; **EPH.** 4:22; **JUDE** 1:10; **REV.** 19:2

5352. ***φθινοπωρινός phthinopōrinos***
JUDE 1:12

5353. ***φθόγγος phthoggos***
ROM. 10:18; **1 COR.** 14:7

5354. ***φθονέω phthoneō***
GAL. 5:26

5355. ***φθόνος phthonos***
MATT. 27:18; **MARK** 15:10; **ROM.** 1:29; **GAL.** 5:21; **PHIL.** 1:15; **1 TIM.** 6:4; **TITUS** 3:3; **JAMES** 4:5; **1 PET.** 2:1

5356. ***φθορά phthora***
ROM. 8:21; **1 COR.** 15:42,50; **GAL.** 6:8; **COL.** 2:22; **2 PET.** 1:4; 2:12,19

5357. ***φιάλη phialē***
REV. 5:8; 15:7; 16:1-4,8,10,12,17; 17:1; 21:9

5358. ***φιλάγαθος philagathos***
TITUS 1:8

5359. ***Φιλαδέλφια Philadelphia***
REV. 1:11; 3:7

5360. ***φιλαδελφία philadelphia***
ROM. 12:10; **1 THESS.** 4:9; **HEB.** 13:1; **1 PET.** 1:22; **2 PET.** 1:7

5361. ***φιλάδελφος philadelphos***
1 PET. 3:8

5362. ***φίλανδρος philandros***
TITUS 2:4

5363. ***φιλανθρωπία philanthrōpia***
ACTS 28:2; **TITUS** 3:4

5364. ***φιλανθρώπως philanthrōpōs***
ACTS 27:3

5365. ***φιλαργυρία philarguria***
1 TIM. 6:10

5366. ***φιλάργυρος philarguros***
LUKE 16:14; **2 TIM.** 3:2

5367. ***φίλαυτος philautos***
2 TIM. 3:2

5368. ***φιλέω phileō***
MATT. 6:5; 10:37; 23:6; 26:48; **MARK** 14:44; **LUKE** 20:46; 22:47; **JOHN** 5:20; 11:3,36; 12:25; 15:19; 16:27; 20:2; 21:15-17; **1 COR.** 16:22; **TITUS** 3:15; **REV.** 3:19; 22:15

5369. ***φιλήδονος philēdonos***
2 TIM. 3:4

5370. ***φίλημα philēma***
LUKE 7:45; 22:48; **ROM.** 16:16; **1 COR.** 16:20; **2 COR.** 13:12; **1 THESS.** 5:26; **1 PET.** 5:14

5371. ***Φιλήμων Philēmōn***
PHILE. 1:1

5372. ***Φιλητός Philētos***
2 TIM. 2:17

5373. ***φιλία philia***
JAMES 4:4

5374. ***Φιλιππήσιος Philippēsios***
PHIL. 4:15

5375. ***Φίλιπποι Philippoi***
ACTS 16:12; 20:6; **PHIL.** 1:1; **1 THESS.** 2:2

5376. ***Φίλιππος Philippos***
MATT. 10:3; 14:3; 16:13; **MARK** 3:18; 6:17; 8:27; **LUKE** 3:1,19; 6:14; **JOHN** 1:43-46,48; 6:5,7; 12:21,22; 14:8,9; **ACTS** 1:13; 6:5; 8:5,6,12,13,26,29-31,34,35,37-40; 21:8

5377. ***φιλόθεος philotheos***
2 TIM. 3:4

5378. ***Φιλόλογος Philologos***
ROM. 16:15

5379. ***φιλονεικία philoneikia***
LUKE 22:24

5380. ***φιλόνεικος philoneikos***
1 COR. 11:16

5381. ***φιλοξενία philoxenia***
ROM. 12:13; **HEB.** 13:2

5382. ***φιλόξενος philoxenos***
1 TIM. 3:2; **TITUS** 1:8; **1 PET.** 4:9

5383. ***φιλοπρωτεύω philoprōteuō***
3 JOHN 1:9

5384. ***φίλος philos***
MATT. 11:19; **LUKE** 7:6,34; 11:5,6,8; 12:4; 14:10,12; 15:6,9,29; 16:9; 21:16; 23:12; **JOHN** 3:29; 11:11; 15:13-15; 19:12; **ACTS** 10:24; 19:31; 27:3; **JAMES** 2:23; 4:4; **3 JOHN** 1:14

5385. ***φιλοσοφία philosophia***
COL. 2:8

5386. ***φιλόσοφος philosophos***
ACTS 17:18

5387. ***φιλόστοργος philostorgos***
ROM. 12:10

5388. ***φιλότεκνος philoteknos***
TITUS 2:4

5389. ***φιλοτιμέομαι philotimeomai***
ROM. 15:20; **2 COR.** 5:9; **1 THESS.** 4:11

5390. ***φιλοφρόνως philophronōs***
ACTS 28:7

5391. ***φιλόφρων philophrōn***
1 PET. 3:8

5392. ***φιμόω phimoō***
MATT. 22:12,34; **MARK** 1:25; 4:39; **LUKE** 4:35; **1 COR.** 9:9; **1 TIM.** 5:18; **1 PET.** 2:15

5393. ***Φλέγων Phlegōn***
ROM. 16:14

5394. ***φλογίζω phlogizō***
JAMES 3:6

5395. ***φλόξ phlox***
LUKE 16:24; **ACTS** 7:30; **2 THESS.** 1:8; **HEB.** 1:7; **REV.** 1:14; 2:18; 19:12

5396. ***φλυαρέω phluareō***
3 JOHN 1:10

5397. ***φλύαρος phluaros***
1 TIM. 5:13

5398. ***φοβερός phoberos***
HEB. 10:27,31; 12:21

5399. ***φοβέω phobeō***
MATT. 1:20; 2:22; 10:26,28,31; 14:5,27,30; 17:6,7; 21:26,46; 25:25; 27:54; 28:5,10; **MARK**

4:41; 5:15,33,36; 6:20,50; 9:32; 10:32; 11:18,32; 12:12; 16:8; **LUKE** 1:13,30,50; 2:9,10; 5:10; 8:25,35,50; 9:34,45; 12:4,5,7,32; 18:2,4; 19:21; 20:19; 22:2; 23:40; **JOHN** 6:19,20; 9:22; 12:15; 19:8; **ACTS** 5:26; 9:26; 10:2,22,35; 13:16,26; 16:38; 18:9; 22:29; 27:17,24,29; **ROM.** 11:20; 13:3,4; **2 COR.** 11:3; 12:20; **GAL.** 2:12; 4:11; **EPH.** 5:33; **COL.** 3:22; **HEB.** 4:1; 11:23,27; 13:6; **1 PET.** 2:17; 3:6,14; **1 JOHN** 4:18; **REV.** 1:17; 2:10; 11:18; 14:7; 15:4; 19:5

5400. ***φόβητρον phobētron***
LUKE 21:11

5401. ***φόβος phobos***
MATT. 14:26; 28:4,8; **MARK** 4:41; **LUKE** 1:12,65; 2:9; 5:26; 7:16; 8:37; 21:26; **JOHN** 7:13; 19:38; 20:19; **ACTS** 2:43; 5:5,11; 9:31; 19:17; **ROM.** 3:18; 8:15; 13:3,7; **1 COR.** 2:3; **2 COR.** 5:11; 7:1,5,11,15; **EPH.** 5:21; 6:5; **PHIL.** 2:12; **1 TIM.** 5:20; **HEB.** 2:15; **1 PET.** 1:17; 2:18; 3:2,14,15; **1 JOHN** 4:18; **JUDE** 1:23; **REV.** 11:11; 18:10,15

5402. ***Φοίβη Phoibē***
ROM. 16:1

5403. ***Φοινίκη Phoinikē***
ACTS 11:19; 15:3; 21:2

5404. ***φοῖνιξ phoinix***
JOHN 12:13; **REV.** 7:9

5405. ***Φοίνιξ Phoinix***
ACTS 27:12

5406. ***φονεύς phoneus***
MATT. 22:7; **ACTS** 3:14; 7:52; 28:4; **1 PET.** 4:15; **REV.** 21:8; 22:15

5407. ***φονεύω phoneuō***
MATT. 5:21; 19:18; 23:31,35; **MARK** 10:19; **LUKE** 18:20; **ROM.** 13:9; **JAMES** 2:11; 4:2; 5:6

5408. ***φόνος phonos***
MATT. 15:19; **MARK** 7:21; 15:7; **LUKE** 23:19,25; **ACTS** 9:1; **ROM.** 1:29; **GAL.** 5:21; **HEB.** 11:37; **REV.** 9:21

5409. ***φορέω phoreō***
MATT. 11:8; **JOHN** 19:5; **ROM.** 13:4; **1 COR.** 15:49; **JAMES** 2:3

5410. ***Φόρον Phoron***
(Only in Appii Forum)
ACTS 28:15

5411. ***φόρος phoros***
LUKE 20:22; 23:2; **ROM.** 13:6,7

5412. ***φορτίζω phortizō***
MATT. 11:28; **LUKE** 11:46

5413. ***φορτίον phortion***
MATT. 11:30; 23:4; **LUKE** 11:46; **GAL.** 6:5

5414. ***φόρτος phortos***
ACTS 27:10

5415. ***Φορτουνάτος Phortounatos***
1 COR. 16:17

5416. ***φραγέλλιον phragellion***
JOHN 2:15

5417. ***φραγελλόω phragelloō***
MATT. 27:26; **MARK** 15:15

5418. ***φραγμός phragmos***
MATT. 21:33; **MARK** 12:1; **LUKE** 14:23; **EPH.** 2:14

5419. ***φράζω phrazō***
MATT. 13:36; 15:15

5420. ***φράσσω, φράττω phrassō, phrattō***
ROM. 3:19; **2 COR.** 11:10; **HEB.** 11:33

5421. ***φρέαρ phrear***
LUKE 14:5; **JOHN** 4:11,12; **REV.** 9:1,2

5422. ***φρεναπατάω phrenapataō***
GAL. 6:3

5423. ***φρεναπάτης phrenapatēs***
TITUS 1:10

5424. ***φρήν phrēn***
1 COR. 14:20

5425. ***φρίσσω, φρίττω phrissō, phrittō***
JAMES 2:19

5426. ***φρονέω phroneō***
MATT. 16:23; **MARK** 8:33; **ACTS** 28:22; **ROM.** 8:5; 12:3,16; 14:6; 15:5; **1 COR.** 4:6; 13:11; **2 COR.** 13:11; **GAL.** 5:10; **PHIL.** 1:7; 2:2,5; 3:15,16,19; 4:2,10; **COL.** 3:2

5427. ***φρόνημα phronēma***
ROM. 8:6,7,27

5428. ***φρόνησις phronēsis***
LUKE 1:17; **EPH.** 1:8

5429. ***φρόνιμος phronimos***
MATT. 7:24; 10:16; 24:45; 25:2,4,8,9; **LUKE** 12:42; 16:8; **ROM.** 11:25; 12:16; **1 COR.** 4:10; 10:15; **2 COR.** 11:19

5430. ***φρονίμως phronimōs***
LUKE 16:8

5431. ***φροντίζω phrontizō***
TITUS 3:8

5432. ***φρουρέω phroureō***
2 COR. 11:32; **GAL.** 3:23; **PHIL.** 4:7; **1 PET.** 1:5

5433. ***φρυάσσω, φρυάττω phruassō, phruattō***
ACTS 4:25

5434. ***φρύγανον phruganon***
ACTS 28:3

5435. ***Φρυγία Phrugia***
ACTS 2:10; 16:6; 18:23

5436. ***Φύγελλος Phugellos***
2 TIM. 1:15

5437. ***φυγή phugē***
MATT. 24:20; **MARK** 13:18

5438. ***φυλακή phulakē***
MATT. 5:25; 14:3,10,25; 18:30; 24:43; 25:36, 39,43,44; **MARK** 6:17,27,48; **LUKE** 2:8; 3:20; 12:38,58; 21:12; 22:33; 23:19,25; **JOHN** 3:24; **ACTS** 5:19,22,25; 8:3; 12:4-6,10,17; 16:23, 24,27,37,40; 22:4; 26:10; **2 COR.** 6:5; 11:23; **HEB.** 11:36; **1 PET.** 3:19; **REV.** 2:10; 18:2; 20:7

5439. ***φυλακίζω phulakizō***
ACTS 22:19

5440. ***φυλακτήριον phulaktērion***
MATT. 23:5

5441. ***φύλαξ phulax***
ACTS 5:23; 12:6,19

5442. ***φυλάσσω, φυλάττω phulassō, phulattō***
MATT. 19:20; **MARK** 10:20; **LUKE** 2:8; 8:29; 11:21,28; 12:15; 18:21; **JOHN** 12:25; 17:12; **ACTS** 7:53; 12:4; 16:4; 21:24,25; 22:20; 23:35; 28:16; **ROM.** 2:26; **GAL.** 6:13; **2 THESS.** 3:3; **1 TIM.** 5:21; 6:20; **2 TIM.** 1:12,14; 4:15; **2 PET.** 2:5; 3:17; **1 JOHN** 5:21; **JUDE** 1:24

5443. ***φυλή phulē***
MATT. 19:28; 24:30; **LUKE** 2:36; 22:30; **ACTS** 13:21; **ROM.** 11:1; **PHIL.** 3:5; **HEB.** 7:13,14; **JAMES** 1:1; **REV.** 1:7; 5:5,9; 7:4-9; 11:9; 13:7; 14:6; 21:12

5444. ***φύλλον phullon***
MATT. 21:19; 24:32; **MARK** 11:13; 13:28; **REV.** 22:2

5445. ***φύραμα phurama***
ROM. 9:21; 11:16; **1 COR.** 5:6,7; **GAL.** 5:9

5446. ***φυσικός phusikos***
ROM. 1:26,27; **2 PET.** 2:12

5447. ***φυσικῶς phusikōs***
JUDE 1:10

5448. ***φυσιόω phusioō***
1 COR. 4:6,18,19; 5:2; 8:1; 13:4; **COL.** 2:18

5449. ***φύσις phusis***
ROM. 1:26; 2:14,27; 11:21,24; **1 COR.** 11:14; **GAL.** 2:15; 4:8; **EPH.** 2:3; **JAMES** 3:7; **2 PET.** 1:4

5450. ***φυσίωσις phusiōsis***
2 COR. 12:20

5451. ***φυτεία phuteia***
MATT. 15:13

5452. ***φυτεύω phuteuō***
MATT. 15:13; 21:33; **MARK** 12:1; **LUKE** 13:6; 17:6,28; 20:9; **1 COR.** 3:6-8; 9:7

5453. ***φύω phuō***
LUKE 8:6,8; **HEB.** 12:15

5454. ***φωλεός phōleos***
MATT. 8:20; **LUKE** 9:58

5455. ***φωνέω phōneō***
MATT. 20:32; 26:34,74,75; 27:47; **MARK** 3:31; 9:35; 10:49; 14:30,68,72; 15:35; **LUKE** 8:8,54; 14:12; 16:2,24; 19:15; 22:34,60,61; 23:46; **JOHN** 1:48; 2:9; 4:16; 9:18,24; 11:28; 12:17; 13:13,38; 18:27,33; **ACTS** 9:41; 10:7,18; 16:28; **REV.** 14:18

5456. ***φωνή phōnē***
MATT. 2:18; 3:3,17; 12:19; 17:5; 24:31; 27:46,50; **MARK** 1:3,11,26; 5:7; 9:7; 15:34,37; **LUKE** 1:42,44; 3:4,22; 4:33; 8:28; 9:35,36; 11:27; 17:13,15; 19:37; 23:23,46; **JOHN** 1:23; 3:8,29; 5:25,28,37; 10:3-5,16,27; 11:43; 12:28, 30; 18:37; **ACTS** 2:6,14; 4:24; 7:31,57,60; 8:7; 9:4,7; 10:13,15; 11:7,9; 12:14,22; 13:27; 14:10,11; 16:28; 19:34; 22:7,9,14,22; 24:21; 26:14,24; **1 COR.** 14:7,8,10,11; **GAL.** 4:20; **1 THESS.** 4:16; **HEB.** 3:7,15; 4:7; 12:19,26; **2 PET.** 1:17,18; 2:16; **REV.** 1:10,12,15; 3:20; 4:1,5; 5:2,11,12; 6:1,6,7,10; 7:2,10; 8:5,13; 9:9,13; 10:3,4,7,8; 11:12,15,19; 12.10; 14:2,7,9,13,15; 16:1,17,18; 18:2,4,22,23; 19:1,5,6,17; 21:3

5457. ***φῶς phōs***
MATT. 4:16; 5:14,16; 6:23; 10:27; 17:2; **MARK** 14:54; **LUKE** 2:32; 8:16; 11:35; 12:3; 16:8; 22:56; **JOHN** 1:4,5,7-9; 3:19-21; 5:35; 8:12; 9:5; 11:9,10; 12:35,36,46; **ACTS** 9:3; 12:7; 13:47; 16:29; 22:6,9,11; 26:13,18,23; **ROM.** 2:19; 13:12; **2 COR.** 4:6; 6:14; 11:14; **EPH.** 5:8,13; **COL.** 1:12; **1 THESS.** 5:5; **1 TIM.** 6:16; **JAMES** 1:17; **1 PET.** 2:9; **1 JOHN** 1:5,7; 2:8-10; **REV.** 18:23; 21:24; 22:5

5458. ***φωστήρ phōstēr***
PHIL. 2:15; **REV.** 21:11

5459. ***φωσφόρος phōsphoros***
2 PET. 1:19

5460. ***φωτεινός phōteinos***
MATT. 6:22; 17:5; **LUKE** 11:34,36

5461. ***φωτίζω phōtizō***
LUKE 11:36; **JOHN** 1:9; **1 COR.** 4:5; **EPH.** 1:18; 3:9; **2 TIM.** 1:10; **HEB.** 6:4; 10:32; **REV.** 18:1; 21:23; 22:5

5462. ***φωτισμός phōtismos***
2 COR. 4:4,6

X

5463. ***χαίρω chairō***
MATT. 2:10; 5:12; 18:13; 26:49; 27:29; 28:9; **MARK** 14:11; 15:18; **LUKE** 1:14,28; 6:23; 10:20; 13:17; 15:5,32; 19:6,37; 22:5; 23:8; **JOHN** 3:29; 4:36; 8:56; 11:15; 14:28; 16:20,22; 19:3; 20:20; **ACTS** 5:41; 8:39; 11:23; 13:48; 15:23,31; 23:26; **ROM.** 12:12,15; 16:19; **1 COR.** 7:30; 13:6; 16:17; **2 COR.** 2:3; 6:10; 7:7,9,13,16; 13:9,11; **PHIL.** 1:18; 2:17,18,28; 3:1; 4:4,10; **COL.** 1:24; 2:5; **1 THESS.** 3:9; 5:16; **JAMES** 1:1; **1 PET.** 4:13; **2 JOHN** 1:4,10,11; **3 JOHN** 1:3; **REV.** 11:10; 19:7

5464. ***χάλαζα chalaza***
REV. 8:7; 11:19; 16:21

5465. *χαλάω chalaō*
MARK 2:4; **LUKE** 5:4,5; **ACTS** 9:25; 27:17,30; **2 COR.** 11:33

5466. *Χαλδαῖος Chaldaios*
ACTS 7:4

5467. *χαλεπός chalepos*
MATT. 8:28; **2 TIM.** 3:1

5468. *χαλιναγωγέω chalinagōgeō*
JAMES 1:26; 3:2

5469. *χαλινός chalinos*
JAMES 3:3; **REV.** 14:20

5470. *χάλκεος chalkeos*
REV. 9:20

5471. *χαλκεύς chalkeus*
2 TIM. 4:14

5472. *χαλκηδών chalkēdōn*
REV. 21:19

5473. *χαλκίον chalkion*
MARK 7:4

5474. *χαλκολίβανον chalkolibanon*
REV. 1:15; 2:18

5475. *χαλκός chalkos*
MATT. 10:9; **MARK** 6:8; 12:41; **1 COR.** 13:1; **REV.** 18:12

5476. *χαμαί chamai*
JOHN 9:6; 18:6

5477. *Χαναάν Chanaan*
ACTS 7:11; 13:19

5478. *Χαναναῖος Chananaios*
MATT. 15:22

5479. *χαρά chara*
MATT. 2:10; 13:20,44; 25:21,23; 28:8; **MARK** 4:16; **LUKE** 1:14; 2:10; 8:13; 10:17; 15:7,10; 24:41,52; **JOHN** 3:29; 15:11; 16:20-22,24; 17:13; **ACTS** 8:8; 12:14; 13:52; 15:3; 20:24; **ROM.** 14:17; 15:13,32; **2 COR.** 1:24; 2:3; 7:4,13; 8:2; **GAL.** 5:22; **PHIL.** 1:4,25; 2:2,29; 4:1; **COL.** 1:11; **1 THESS.** 1:6; 2:19,20; 3:9; **2 TIM.** 1:4; **HEB.** 10:34; 12:2,11; 13:17; **JAMES** 1:2; 4:9; **1 PET.** 1:8; **1 JOHN** 1:4; **2 JOHN** 1:12; **3 JOHN** 1:4

5480. *χάραγμα charagma*
ACTS 17:29; **REV.** 13:16,17; 14:9,11; 15:2; 16:2; 19:20; 20:4

5481. *χαρακτήρ charaktēr*
HEB. 1:3

5482. *χάραξ charax*
LUKE 19:43

5483. *χαρίζομαι charizomai*
LUKE 7:21,42,43; **ACTS** 3:14; 25:11,16; 27:24; **ROM.** 8:32; **1 COR.** 2:12; **2 COR.** 2:7,10; 12:13; **GAL.** 3:18; **EPH.** 4:32; **PHIL.** 1:29; 2:9; **COL.** 2:13; 3:13; **PHILE.** 1:22

5484. *χάριν charin*
LUKE 7:47; **GAL.** 3:19; **EPH.** 3:1,14; **1 TIM.** 5:14; **TITUS** 1:5,11; **1 JOHN** 3:12; **JUDE** 1:16

5485. *χάρις charis*
LUKE 1:30; 2:40,52; 4:22; 6:32-34; 17:9; **JOHN** 1:14,16,17; **ACTS** 2:47; 4:33; 7:10,46; 11:23; 13:43; 14:3,26; 15:11,40; 18:27; 20:24,32; 24:27; 25:3,9; **ROM.** 1:5,7; 3:24; 4:4,16; 5:2, 15,17,20,21; 6:1,14,15,17; 11:5,6; 12:3,6; 15:15; 16:20,24; **1 COR.** 1:3,4; 3:10; 10:30; 15:10,57; 16:3,23; **2 COR.** 1:2,12,15; 2:14; 4:15; 6:1; 8:1,4,6,7,9,16,19; 9:8,14,15; 12:9; 13:4; **GAL.** 1:3,6,15; 2:9,21; 5:4; 6:18; **EPH.** 1:2,6,7; 2:5, 7,8; 3:2,7,8; 4:7,29; 6:24; **PHIL.** 1:2,7; 4:23; **COL.** 1:2,6; 3:16; 4:6,18; **1 THESS.** 1:1; 5:28; **2 THESS.** 1:2,12; 2:16; 3:18; **1 TIM.** 1:2,12,14; 6:21; **2 TIM.** 1:2,3,9; 2:1; 4:22; **TITUS** 1:4; 2:11; 3:7,15; **PHILE.** 1:3,7,25; **HEB.** 2:9; 4:16; 10:29; 12:15,28; 13:9,25; **JAMES** 4:6; **1 PET.** 1:2,10,13; 2:19,20; 3:7; 4:10; 5:5,10,12; **2 PET.** 1:2; 3:18; **2 JOHN** 1:3; **JUDE** 1:4; **REV.** 1:4; 22:21

5486. ***χάρισμα charisma***
ROM. 1:11; 5:15,16; 6:23; 11:29; 12:6; **1 COR.** 1:7; 7:7; 12:4,9,28,30,31; **2 COR.** 1:11; **1 TIM.** 4:14; **2 TIM.** 1:6; **1 PET.** 4:10

5487. ***χαριτόω charitoō***
LUKE 1:28; **EPH.** 1:6

5488. ***Χαρράν Charran***
ACTS 7:2,4

5489. ***χάρτης chartēs***
2 JOHN 1:12

5490. ***χάσμα chasma***
LUKE 16:26

5491. ***χεῖλος cheilos***
MATT. 15:8; **MARK** 7:6; **ROM.** 3:13; **1 COR.** 14:21; **HEB.** 11:12; 13:15; **1 PET.** 3:10

5492. ***χειμάζω cheimazō***
ACTS 27:18

5493. ***χείμαρρος cheimarros***
JOHN 18:1

5494. ***χειμών cheimōn***
MATT. 16:3; 24:20; **MARK** 13:18; **JOHN** 10:22; **ACTS** 27:20; **2 TIM.** 4:21

5495. ***χείρ cheir***
MATT. 3:12; 4:6; 5:30; 8:3,15; 9:18,25; 12:10,13,49; 14:31; 51:2,20; 17:22; 18:8; 19:13,15; 22:13; 26:23,45,50,51; 27:24; **MARK** 1:31,41; 3:1,3,5; 5:23,41; 6:2,5; 7:2,3,5,32; 8:23,25; 9:27,31,43; 10:16; 14:41,46; 16:18; **LUKE** 1:66,71,74; 3:17; 4:11,40; 5:13; 6:1,6,8,10; 8:54; 9:44,62; 13:13; 15:22; 20:19; 21:12; 22:21,53; 23:46; 24:7,39,40,50; **JOHN** 3:35; 7:30,44; 10:28,29,39; 11:44; 13:3,9; 20:20,25,27; 21:18; **ACTS** 2:23; 3:7; 4:3,28,30; 5:12,18; 6:6; 7:25,35,41,50; 8:17-19; 9:12,17,41; 11:21,30; 12:1,7,11,17; 13:3,11,16; 14:3; 15:23; 17:25; 19:6,11,26,33; 20:34; 21:11,27,40; 23:19; 24:7; 26:1; 28:3,4,8,17; **ROM.** 10:21; **1 COR.** 4:12; 12:15,21; 16:21; **2 COR.** 11:33; **GAL.** 3:19; 6:11; **EPH.** 4:28; **COL.** 4:18; **1 THESS.** 4:11; **2 THESS.** 3:17; **1 TIM.** 2:8; 4:14; 5:22; **2 TIM.** 1:6; **PHILE.** 1:19; **HEB.** 1:10; 2:7; 6:2; 8:9; 10:31; 12:12; **JAMES** 4:8; **1 PET.** 5:6; **1 JOHN** 1:1; **REV.** 1:16,17; 6:5; 7:9; 8:4; 9:20; 10:2,5,8,10; 13:16; 14:9,14; 17:4; 19:2; 20:1,4

5496. ***χειραγωγέω cheiragōgeō***
ACTS 9:8; 22:11

5497. ***χειραγωγός cheiragōgos***
ACTS 13:11

5498. ***χειρόγραφον cheirographon***
COL. 2:14

5499. ***χειροποίητος cheiropoiētos***
MARK 14:58; **ACTS** 7:48; 17:24; **EPH.** 2:11; **HEB.** 9:11,24

5500. ***χειροτονέω cheirotoneō***
ACTS 14:23; **2 COR.** 8:19

5501. ***χείρων cheirōn***
MATT. 9:16; 12:45; 27:64; **MARK** 2:21; 5:26; **LUKE** 11:26; **JOHN** 5:14; **1 TIM.** 5:8; **2 TIM.** 3:13; **HEB.** 10:29; **2 PET.** 2:20

5502. ***Χερουβίμ Cheroubim***
HEB. 9:5

5503. ***χήρα chēra***
MATT. 23:14; **MARK** 12:40,42,43; **LUKE** 2:37; 4:25,26; 7:12; 18:3,5; 20:47; 21:2,3; **ACTS** 6:1; 9:39,41; **1 COR.** 7:8; **1 TIM.** 5:3-5,9,11,16; **JAMES** 1:27; **REV.** 18:7

5504. ***χθές chthes***
JOHN 4:52; **ACTS** 7:28; **HEB.** 13:8

5505. ***χιλιάς chilias***
LUKE 14:31; **ACTS** 4:4; **1 COR.** 10:8; **REV.** 5:11; 7:4-8; 11:13; 14:1,3; 21:16

5506. ***χιλίαρχος chiliarchos***
MARK 6:21; **JOHN** 18:12; **ACTS** 21:31-33,37; 22:24,26-29; 23:10,15,17-19,22; 24:7,22; 25:23; **REV.** 6:15; 19:18

5507. ***χίλιοι chilioi***
2 PET. 3:8; **REV.** 11:3; 12:6; 14:20; 20:2-7

5508. ***Χίος Chios***
ACTS 20:15

5509. ***χιτών chitōn***
MATT. 5:40; 10:10; **MARK** 6:9; 14:63; **LUKE** 3:11; 6:29; 9:3; **JOHN** 19:23; **ACTS** 9:39; **JUDE** 1:23

5510. ***χιών chiōn***
MATT. 28:3; **MARK** 9:3; **REV.** 1:14

5511. ***χλαμύς chlamus***
MATT. 27:28,31

5512. ***χλευάζω chleuazō***
ACTS 2:13; 17:32

5513. ***χλιαρός chliaros***
REV. 3:16

5514. ***Χλόη Chloē***
1 COR. 1:11

5515. ***χλωρός chlōros***
MARK 6:39; **REV.** 6:8; 8:7; 9:4

5516. ***χξς chi xi sigma***
(The number 666)
REV. 13:18

5517. ***χοϊκός choikos***
1 COR. 15:47-49

5518. ***χοῖνιξ choinix***
REV. 6:6

5519. ***χοῖρος choiros***
MATT. 7:6; 8:30-32; **MARK** 5:11-14,16; **LUKE** 8:32,33; 15:15,16

5520. ***χολάω cholaō***
JOHN 7:23

5521. ***χολή cholē***
MATT. 27:34; **ACTS** 8:23

5522. ***χόος choos***
MARK 6:11; **REV.** 18:19

5523. ***Χοραζίν Chorazin***
MATT. 11:21; **LUKE** 10:13

5524. ***χορηγέω chorēgeō***
2 COR. 9:10; **1 PET.** 4:11

5525. ***χορός choros***
LUKE 15:25

5526. ***χορτάζω chortazō***
MATT. 5:6; 14:20; 15:33,37; **MARK** 6:42; 7:27; 8:4,8; **LUKE** 6:21; 9:17; 16:21; **JOHN** 6:26; **PHIL.** 4:12; **JAMES** 2:16; **REV.** 19:21

5527. ***χόρτασμα chortasma***
ACTS 7:11

5528. ***χόρτος chortos***
MATT. 6:30; 13:26; 14:19; **MARK** 4:28; 6:39; **LUKE** 12:28; **JOHN** 6:10; **1 COR.** 3:12; **JAMES** 1:10,11; **1 PET.** 1:24; **REV.** 8:7; 9:4

5529. ***Χουζᾶς Chouzas***
LUKE 8:3

5530. ***χράομαι chraomai***
ACTS 27:3,17; **1 COR.** 7:21,31; 9:12,15; **2 COR.** 1:17; 3:12; 13:10; **1 TIM.** 1:8; 5:23

5531. ***χράω chraō***
LUKE 11:5

5532. ***χρεία chreia***
MATT. 3:14; 6:8; 9:12; 14:16; 21:3; 26:65; **MARK** 2:17,25; 11:3; 14:63; **LUKE** 5:31; 9:11; 10:42; 15:7; 19:31,34; 22:71; **JOHN** 2:25; 13:10,29; 16:30; **ACTS** 2:45; 4:35; 6:3; 20:34; 28:10; **ROM.** 12:13; **1 COR.** 12:21,24; **EPH.** 4:28,29; **PHIL.** 2:25; 4:16,19; **1 THESS.** 1:8; 4:9,12; 5:1; **TITUS** 3:14; **HEB.** 5:12; 7:11; 10:36; **1 JOHN** 2:27; 3:17; **REV.** 3:17; 21:23; 22:5

5533. ***χρεωφειλέτης chreōpheiletēs***
LUKE 7:41; 16:5

5534. ***χρή chrē***
JAMES 3:10

5535. ***χρήζω chrēzō***
MATT. 6:32; **LUKE** 11:8; 12:30; **ROM.** 16:2; **2 COR.** 3:1

5536. ***χρῆμα chrēma***
MARK 10:23,24; **LUKE** 18:24; **ACTS** 4:37; 8:18,20; 24:26

5537. ***χρηματίζω chrēmatizō***
MATT. 2:12,22; **LUKE** 2:26; **ACTS** 10:22; 11:26; **ROM.** 7:3; **HEB.** 8:5; 11:7; 12:25

5538. ***χρηματισμός chrēmatismos***
ROM. 11:4

5539. ***χρήσιμος chrēsimos***
2 TIM. 2:14

5540. ***χρῆσις chrēsis***
ROM. 1:26,27

5541. ***χρηστεύομαι chrēsteuomai***
1 COR. 13:4

5542. ***χρηστολογία chrēstologia***
ROM. 16:18

5543. ***χρηστός chrēstos***
MATT. 11:30; **LUKE** 5:39; 6:35; **ROM.** 2:4; **1 COR.** 15:33; **EPH.** 4:32; **1 PET.** 2:3

5544. ***χρηστότης chrēstotēs***
ROM. 2:4; 3:12; 11:22; **2 COR.** 6:6; **GAL.** 5:22; **EPH.** 2:7; **COL.** 3:12; **TITUS** 3:4

5545. ***χρίσμα chrisma***
1 JOHN 2:20,27

5546. ***Χριστιανός Christianos***
ACTS 11:26; 26:28; **1 PET.** 4:16

5547. ***Χριστός Christos***
MATT. 1:1,16-18; 2:4; 11:2; 16:16,20; 22:42; 23:8,10; 24:5,23; 26:63,68; 27:17,22; **MARK** 1:1; 8:29; 9:41; 12:35; 13:21; 14:61; 15:32; **LUKE** 2:11,26; 3:15; 4:41; 9:20; 20:41; 22:67; 23:2,35,39; 24:26,46; **JOHN** 1:17,20,25,41; 3:28; 4:25,29,42; 6:69; 7:26,27,31,41,42; 9:22; 10:24; 11:27; 12:34; 17:3; 20:31; **ACTS** 2:30, 31,36,38; 3:6,18,20; 4:10,26; 5:42; 8:5,12,37; 9:20,22,34; 10:36; 11:17; 15:11,26; 16:18,31; 17:3; 18:5,28; 19:4; 20:21; 24:24; 26:23; 28:31; **ROM.** 1:1,3,6-8,16; 2:16; 3:22,24; 5:1,6,8,11, 15,17,21; 6:3,4,8,9,11,23; 7:4,25; 8:1,2,9-11,17,34,35,39; 9:1,3,5; 10:4,6,7; 12:5; 13:14; 14:9,10,15,18; 15:3,5-8,16-20,29,30; 16:3,5, 7,9,10,16,18,20,24,25,27; **1 COR.** 1:1-4,6-10,12,13,17,23,24,30; 2:2,16; 3:1,11,23; 4:1,10,15,17; 5:4,7; 6:15; 7:22; 8:6,11,12; 9:1,12,18,21; 10:4,9,16; 11:1,3; 12:12,27; 15:3,12-20,22,23,31,57; 16:22-24; **2 COR.** 1:1-3,5,19,21; 2:10,12,14,15,17; 3:3,4,14; 4:4-6; 5:10,14,16-20; 6:15; 8:9,23; 9:13; 10:1,5,7,14; 11:2,3,10,13,23,31; 12:2,9,10,19; 13:3,5,14; **GAL.** 1:1,3,6,7,10,12,22; 2:4,16,17,20,21; 3:1,13,14,16,17,22,24,26-29; 4:7,14,19; 5:1, 2,4,6,24; 6:2,12,14,15,18; **EPH.** 1:1-3,5,10, 12,17,20; 2:5-7,10,12,13,20; 3:1,4,6,8,9,11,14, 17,19,21; 4:7,12,13,15,20,32; 5:2,5,14,20,23-25,32; 6:5,6,23,24; **PHIL.** 1:1,2,6,8,10,11, 13,15,16,18-21,23,26,27,29; 2:1,5,11,16,21,30; 3:3,7-9,12,14,18,20; 4:7,13,19,21,23; **COL.** 1:1-4,7,24,27,28; 2:2,5,6,8,11,17,20; 3:1,3,4, 11,13,16,24; 4:3,12; **1 THESS.** 1:1,3; 2:6,14,19; 3:2,11,13; 4:16; 5:9,18,23,28; **2 THESS.** 1:1,2,8,12; 2:1,2,14,16; 3:5,6,12,18; **1 TIM.** 1:1,2,12,14-16; 2:5,7; 3:13; 4:6; 5:11,21; 6:3,13,14; **2 TIM.** 1:1,2,9,10,13; 2:1,3,8,10,19; 3:12,15; 4:1,22; **TITUS** 1:1,4; 2:13; 3:6; **PHILE.** 1:1,3,6,8,9,23,25; **HEB.** 3:1,6,14; 5:5; 6:1; 9:11,14,24,28; 10:10; 11:26; 13:8,21; **JAMES** 1:1; 2:1; **1 PET.** 1:1-3,7,11,13,19; 2:5,21; 3:16,18,21; 4:1,11,13,14; 5:1,10,14; **2 PET.** 1:1,8,11,14,16; 2:20; 3:18; **1 JOHN** 1:3,7; 2:1,22; 3:23; 4:2,3; 5:1,6,20; **2 JOHN** 1:3,7,9; **JUDE** 1:1,4,17,21; **REV.** 1:1,2,5,9; 11:15; 12:10,17; 20:4,6; 22:21

5548. ***χρίω chriō***
LUKE 4:18; **ACTS** 4:27; 10:38; **2 COR.** 1:21; **HEB.** 1:9

5549. ***χρονίζω chronizō***
MATT. 24:48; 25:5; **LUKE** 1:21; 12:45; **HEB.** 10:37

5550. ***χρόνος chronos***
MATT. 2:7,16; 25:19; **MARK** 2:19; 9:21; **LUKE** 1:57; 4:5; 8:27,29; 18:4; 20:9; **JOHN** 5:6; 7:33; 12:35; 14:9; **ACTS** 1:6,7,21; 3:21; 7:17,23; 8:11; 13:18; 14:3,28; 15:33; 17:30; 18:20,23; 19:22; 20:18; 27:9; **ROM.** 7:1; 16:25; **1 COR.** 7:39; 16:7; **GAL.** 4:1,4; **1 THESS.** 5:1; **2 TIM.** 1:9; **TITUS** 1:2; **HEB.** 4:7; 5:12; 11:32; **1 PET.** 1:17,20; 4:2,3; **JUDE** 1:18; **REV.** 2:21; 6:11; 10:6; 20:3

5551. ***χρονοτριβέω chronotribeō***
ACTS 20:16

5552. ***χρύσεος chruseos***
2 TIM. 2:20; **HEB.** 9:4; **REV.** 1:12,13,20; 2:1; 4:4; 5:8; 8:3; 9:13,20; 14:14; 15:6,7; 17:4; 21:15

5553. ***χρυσίον chrusion***
ACTS 3:6; 20:33; **HEB.** 9:4; **1 PET.** 1:7,18; 3:3; **REV.** 3:18; 21:18,21

5554. ***χρυσοδακτύλιος chrusodaktulios***
JAMES 2:2

5555. ***χρυσόλιθος chrusolithos***
REV. 21:20

5556. ***χρυσόπρασος chrusoprasos***
REV. 21:20

5557. ***χρυσός chrusos***
MATT. 2:11; 10:9; 23:16,17; **ACTS** 17:29; **1 COR.** 3:12; **1 TIM.** 2:9; **JAMES** 5:3; **REV.** 9:7; 17:4; 18:12,16

5558. ***χρυσόω chrusoō***
REV. 17:4; 18:16

5559. ***χρώς chrōs***
ACTS 19:12

5560. ***χωλός chōlos***
MATT. 11:5; 15:30,31; 18:8; 21:14; **MARK** 9:45; **LUKE** 7:22; 14:13,21; **JOHN** 5:3; **ACTS** 3:2,11; 8:7; 14:8; **HEB.** 12:13

5561. ***χώρα chōra***
MATT. 2:12; 4:16; 8:28; **MARK** 1:5; 5:1,10; **LUKE** 2:8; 3:1; 8:26; 12:16; 15:13-15; 19:12; 21:21; **JOHN** 4:35; 11:54,55; **ACTS** 8:1; 10:39; 12:20; 13:49; 16:6; 18:23; 26:20; 27:27; **JAMES** 5:4

5562. ***χωρέω chōreō***
MATT. 15:17; 19:11,12; **MARK** 2:2; **JOHN** 2:6; 8:37; 21:25; **2 COR.** 7:2; **2 PET.** 3:9

5563. ***χωρίζω chōrizo***
MATT. 19:6; **MARK** 10:9; **ACTS** 1:4; 18:1,2; **ROM.** 8:35,39; **1 COR.** 7:10,11,15; **PHILE.** 1:15; **HEB.** 7:26

5564. ***χωρίον chōrion***
MATT. 26:36; **MARK** 14:32; **JOHN** 4:5; **ACTS** 1:18,19; 4:34; 5:3,8; 28:7

5565. ***χωρίς chōris***
MATT. 13:34; 14:21; 15:38; **MARK** 4:34; **LUKE** 6:49; **JOHN** 1:3; 15:5; 20:7; **ROM.** 3:21,28; 4:6; 7:8,9; 10:14; **1 COR.** 4:8; 11:11; **2 COR.** 11:28; **EPH.** 2:12; **PHIL.** 2:14; **1 TIM.** 2:8; 5:21; **PHILE.** 1:14; **HEB.** 4:15; 7:7,20,21; 9:7,18,22,28; 10:28; 11:6,40; 12:8,14; **JAMES** 2:20,26

5566. ***χῶρος chōros***
ACTS 27:12

Ψ

5567. ***ψάλλω psallō***
ROM. 15:9; **1 COR.** 14:15; **EPH.** 5:19; **JAMES** 5:13

5568. ***ψαλμός psalmos***
LUKE 20:42; 24:44; **ACTS** 1:20; 13:33; **1 COR.** 14:26; **EPH.** 5:19; **COL.** 3:16

5569. ***ψευδάδελφος pseudadelphos***
2 COR. 11:26; **GAL.** 2:4

5570. ***ψευδαπόστολος pseudapostolos***
2 COR. 11:13

5571. *ψευδής pseudēs*
ACTS 6:13; **REV.** 2:2; 21:8

5572. *ψευδοδιδάσκαλος pseudodidaskalos*
2 PET. 2:1

5573. *ψευδολόγος pseudologos*
1 TIM. 4:2

5574. *ψεύδομαι pseudomai*
MATT. 5:11; **ACTS** 5:3,4; **ROM.** 9:1; **2 COR.** 11:31; **GAL.** 1:20; **COL.** 3:9; **1 TIM.** 2:7; **HEB.** 6:18; **JAMES** 3:14; **1 JOHN** 1:6; **REV.** 3:9

5575. *ψευδομάρτυρ pseudomartur*
MATT. 26:60; **1 COR.** 15:15

5576. *ψευδομαρτυρέω pseudomartureō*
MATT. 19:18; **MARK** 10:19; 14:56,57; **LUKE** 18:20; **ROM.** 13:9

5577. *ψευδομαρτυρία pseudomarturia*
MATT. 15:19; 26:59

5578. *ψευδοπροφήτης pseudoprophētēs*
MATT. 7:15; 24:11,24; **MARK** 13:22; **LUKE** 6:26; **ACTS** 13:6; **2 PET.** 2:1; **1 JOHN** 4:1; **REV.** 16:13; 19:20; 20:10

5579. *ψεῦδος pseudos*
JOHN 8:44; **ROM.** 1:25; **EPH.** 4:25; **2 THESS.** 2:9,11; **1 JOHN** 2:21,27; **REV.** 21:27; 22:15

5580. *ψευδόχριστος pseudochristos*
MATT. 24:24; **MARK** 13:22

5581. *ψευδώνυμος pseudōnumos*
1 TIM. 6:20

5582. *ψεῦσμα pseusma*
ROM. 3:7

5583. *ψεύστης pseustēs*
JOHN 8:44,55; **ROM.** 3:4; **1 TIM.** 1:10; **TITUS** 1:12; **1 JOHN** 1:10; 2:4,22; 4:20; 5:10

5584. *ψηλαφάω psēlaphaō*
LUKE 24:39; **ACTS** 17:27; **HEB.** 12:18; **1 JOHN** 1:1

5585. *ψηφίζω psēphizō*
LUKE 14:28; **REV.** 13:18

5586. *ψῆφος psēphos*
ACTS 26:10; **REV.** 2:17

5587. *ψιθυρισμός psithurismos*
2 COR. 12:20

5588. *ψιθυριστής psithuristēs*
ROM. 1:29

5589. *ψιχίον psichion*
MATT. 15:27; **MARK** 7:28; **LUKE** 16:21

5590. *ψυχή psuchē*
MATT. 2:20; 6:25; 10:28,39; 11:29; 12:18; 16:25,26; 20:28; 22:37; 26:38; **MARK** 3:4; 8:35-37; 10:45; 12:30,33; 14:34; **LUKE** 1:46; 2:35; 6:9; 9:24,56; 10:27; 12:19,20,22,23; 14:26; 17:33; 21:19; **JOHN** 10:11,15,17,24; 12:25,27; 13:37,38; 15:13; **ACTS** 2:27,31,41,43; 3:23; 4:32; 7:14; 14:2,22; 15:24,26; 20:10,24; 27:10, 22,37; **ROM.** 2:9; 11:3; 13:1; 16:4; **1 COR.** 15:45; **2 COR.** 1:23; 12:15; **EPH.** 6:6; **PHIL.** 1:27; 2:30; **COL.** 3:23; **1 THESS.** 2:8; 5:23; **HEB.** 4:12; 6:19; 10:38,39; 12:3; 13:17; **JAMES** 1:21; 5:20; **1 PET.** 1:9,22; 2:11,25; 3:20; 4:19; **2 PET.** 2:8,14; **1 JOHN** 3:16; **3 JOHN** 1:2; **REV.** 6:9; 8:9; 12:11; 16:3; 18:13,14; 20:4

5591. *ψυχικός psuchikos*
1 COR. 2:14; 15:44,46; **JAMES** 3:15; **JUDE** 1:19

5592. *ψύχος psuchos*
JOHN 18:18; **ACTS** 28:2; **2 COR.** 11:27

5593. *ψυχρός psuchros*
MATT. 10:42; **REV.** 3:15,16

5594. ***ψύχω psuchō***
MATT. 24:12

5595. ***ψωμίζω psōmizō***
ROM. 12:20; **1 COR.** 13:3

5596. ***ψωμίον psōmion***
JOHN 13:26,27,30

5597. ***ψώχω psōchō***
LUKE 6:1

Ω

5598. ***Ω Omega***
REV. 1:8,11; 21:6; 22:13

5599. ***ὦ ō***
MATT. 15:28; 17:17; **MARK** 9:19; **LUKE** 9:41; 24:25; **ACTS** 1:1; 13:10; 18:14; 27:21; **ROM.** 2:1,3; 9:20; 11:33; **GAL.** 3:1; **1 TIM.** 6:20; **JAMES** 2:20

5600. ***ὦ ō***
(All subj. forms of εἰμί)
MATT. 6:4,22,23; 10:13; 20:4,7; 24:28; **MARK** 3:14; 5:18; **LUKE** 10:6; 11:34; 14:8; **JOHN** 3:2,27; 6:65; 9:5,31; 14:3; 16:24; 17:11,19,21-24,26; **ACTS** 5:38; **ROM.** 2:25; 9:27; 11:25; **1 COR.** 1:10; 2:5; 5:7; 7:29,34,36; 12:25; 14:28; 15:28; 16:4; **2 COR.** 1:9,17; 4:7; 9:3; 13:7,9; **GAL.** 5:10; **EPH.** 4:14; 5:27; **PHIL.** 1:10; 2:28; **1 TIM.** 4:15; 5:7; **2 TIM.** 3:17; **TITUS** 1:9; 3:14; **PHILE.** 1:14; **JAMES** 1:4; 2:15; 5:15; **1 JOHN** 1:4; **2 JOHN** 1:12

5601. ***Ὼβήδ Obēd***
MATT. 1:5; **LUKE** 3:32

5602. ***ὧδε hōde***
MATT. 8:29; 12:6,41,42; 14:8,17,18; 16:28; 17:4,17; 20:6; 22:12; 24:2,23; 26:38; 28:6; **MARK** 6:3; 8:4; 9:1,5; 11:3; 13:21; 14:32,34; 16:6; **LUKE** 4:23; 9:12,27,33,41; 11:31,32; 14:21; 17:21,23; 19:27; 22:38; 23:5; 24:6; **JOHN** 6:9,25; 11:21,32; 20:27; **ACTS** 9:14,21; **COL.** 4:9; **HEB.** 7:8; 13:14; **JAMES** 2:3; **REV.** 4:1; 11:12; 13:10,18; 14:12; 17:9

5603. ***ᾠδή ōdē***
EPH. 5:19; **COL.** 3:16; **REV.** 5:9; 14:3; 15:3

5604. ***ὠδίν ōdin***
MATT. 24:8; **MARK** 13:8; **ACTS** 2:24; **1 THESS.** 5:3

5605. ***ὠδίνω ōdinō***
GAL. 4:19,27; **REV.** 12:2

5606. ***ὦμος ōmos***
MATT. 23:4; **LUKE** 15:5

5608. ***ὠνέομαι ōneomai***
ACTS 7:16

5609. ***ὠόν ōon***
LUKE 11:12

5610. ***ὥρα hōra***
MATT. 8:13; 9:22; 10:19; 14:15; 15:28; 17:18; 18:1; 20:3,5,6,9,12; 24:36,42,44,50; 25:13; 26:40,45,55; 27:45,46; **MARK** 6:35; 11:11; 13:11,32; 14:35,37,41; 15:25,33,34; **LUKE** 1:10; 2:38; 7:21; 10:21; 12:12,39,40,46; 14:17; 20:19; 22:14,53,59; 23:44; 24:33; **JOHN** 1:39; 2:4; 4:6,21,23,52,53; 5:25,28,35; 7:30; 8:20; 11:9; 12:23,27; 13:1; 16:2,4,21,25,32; 17:1; 19:14,27; **ACTS** 2:15; 3:1; 5:7; 10:3,9,30; 16:18,33; 19:34; 22:13; 23:23; **ROM.** 13:11; **1 COR.** 4:11; 15:30; **2 COR.** 7:8; **GAL.** 2:5; **1 THESS.** 2:17; **PHILE.** 1:15; **1 JOHN** 2:18; **REV.** 3:3,10; 9:15; 11:13; 14:7,15; 17:12; 18:10,17,19

5611. ***ὡραῖος hōraios***
MATT. 23:27; **ACTS** 3:2,10; **ROM.** 10:15

5612. ***ὠρύομαι ōruomai***
1 PET. 5:8

5614. ***ὡσαννά hōsanna***
MATT. 21:9,15; **MARK** 11:9,10; **JOHN** 12:13

5615. ***ὡσαύτως hōsautōs***
MATT. 20:5; 21:30,36; 25:17; **MARK** 12:21; 14:31; **LUKE** 13:3; 20:31; 22:20; **ROM.** 8:26; **1 COR.** 11:25; **1 TIM.** 2:9; 3:8,11; 5:25; **TITUS** 2:3,6

5616. ***ὡσεί hōsei***
MATT. 3:16; 9:36; 14:21; 28:3,4; **MARK** 1:10; 6:44; 9:26; **LUKE** 1:56; 3:22,23; 9:14,28; 22:41,44,59; 23:44; 24:11; **JOHN** 1:32; 4:6; 6:10; 19:14,39; **ACTS** 2:3,41; 4:4; 5:36; 6:15; 9:18; 10:3; 19:7; **HEB.** 1:12; 11:12; **REV.** 1:14

5617. ***Ὡσηέ Hosēe***
ROM. 9:25

5618. ***ὥσπερ hōsper***
MATT. 5:48; 6:2,5,7,16; 12:40; 13:40; 18:17; 20:28; 24:27,37,38; 25:14,32; **LUKE** 17:24; 18:11; **JOHN** 5:21,26; **ACTS** 2:2; 3:17; 11:15; **ROM.** 5:12,19,21; 6:4,19; 11:30; **1 COR.** 8:5; 11:12; 15:22; 16:1; **2 COR.** 1:7; 8:7; 9:5; **GAL.** 4:29; **EPH.** 5:24; **1 THESS.** 5:3; **HEB.** 4:10; 7:27; 9:25; **JAMES** 2:26; **REV.** 10:3

5619. ***ὡσπερεί hōsperei***
1 COR. 15:8

5620. ***ὥστε hōste***
MATT. 8:24,28; 10:1; 12:12,22; 13:2,32,54; 15:31,33; 19:6; 23:31; 24:24; 27:1,14; **MARK** 1:27,45; 2:2,12,28; 3:10,20; 4:1,32,37; 9:26; 10:8; 15:5; **LUKE** 5:7; 9:52; 12:1; **JOHN** 3:16; **ACTS** 1:19; 5:15; 14:1; 15:39; 16:26; 19:10,12, 16; **ROM.** 7:4,6,12; 13:2; 15:19; **1 COR.** 1:7; 3:7,21; 4:5; 5:1,8; 7:38; 10:12; 11:27,33; 13:2; 14:22,39; 15:58; **2 COR.** 1:8; 2:7; 3:7; 4:12; 5:16,17; 7:7; **GAL.** 2:13; 3:9,24; 4:7,16; **PHIL.** 1:13; 2:12; 4:1; **1 THESS.** 1:7,8; 4:18; **2 THESS.** 1:4; 2:4; **HEB.** 13:6; **JAMES** 1:19; **1 PET.** 1:21; 4:19

5621. ***ὠτίον ōtion***
MATT. 26:51; **MARK** 14:47; **LUKE** 22:51; **JOHN** 18:10,26

5622. ***ὠφέλεια ōpheleia***
ROM. 3:1; **JUDE** 1:16

5623. ***ὠφελέω ōpheleō***
MATT. 15:5; 16:26; 27:24; **MARK** 5:26; 7:11; 8:36; **LUKE** 9:25; **JOHN** 6:63; 12:19; **ROM.** 2:25; **1 COR.** 13:3; 14:6; **GAL.** 5:2; **HEB.** 4:2; 13:9

5624. ***ὠφέλιμος ōphelimos***
1 TIM. 4:8; **2 TIM.** 3:16; **TITUS** 3:8

TRANSLATIONAL REFERENCE INDEX

This index lists certain of the English words used in the King James Version of the New Testament, along with their various forms and endings. Following the English word in each entry are the Strong's numbers for all the Greek words which that English word represents in this translation. Finally, sample scripture references are given in which the English word is used. Italicized references indicate that every reference in which the word appears has been included.

A

a; an — *1520, 3391:* John 1:6; Rev. 9:13
Aaron — *2:* Luke 1:5; Acts 7:40
Abaddon — *3: Rev. 9:11*
abased; abasing (see **humble**; **humiliation**) — *5013:* Luke 14:11; Phil. 4:12
Abba — *5: Mark 14:36; Rom. 8:15; Gal. 4:6*
Abel — *6:* Matt. 23:35; Heb. 11:4
abhor -rest (see **hate**) — *655, 948: Rom. 2:22; 12:9*
Abia; Abijah — *7: Matt. 1:7; Luke 1:5*
Abiathar — *8: Mark 2:26*
abide -eth -ing; abode — *63, 1304, 1961, 3306, 3887, 4357:* Luke 2:8; John 12:46
Abilene — *9: Luke 3:1*
ability; able — *1410, 1411, 1415, 1840, 2141, 2192, 2425, 2427, 2479, 2480:* Luke 14:31; Titus 1:9
Abiud — *10: Matt. 1:13*
aboard — *1910: Acts 21:2*
abolished — *2673: 2 Cor. 3:13; Eph. 2:15; 2 Tim. 1:10*
abominable; abomination -s — *111, 946, 947, 948:* Luke 16:15; Rev. 17:4
abound -ed -eth -ing (see **abundant**) — *4052, 4121, 4129, 5248:* Rom. 5:20; 2 Cor. 1:5
about — *1330, 1722, 1909, 1994, 2021, 2212, 2596, 2943, 2944, 2945, 3163, 3195, 4012, 4013, 4015, 4016, 4017, 4019, 4022, 4024, 4034, 4037, 4043, 4060, 4064, 4066, 4225, 4314, 4762, 5148, 5613, 5616:* Acts 9:3; Eph. 4:14
above — *507, 509, 511, 1883, 1909, 3844, 4012, 4117, 4253, 5228, 5231:* Matt. 10:24; Col. 3:1, 2
Abraham — *11:* Luke 1:55; Heb. 2:16
abroad — *864, 1096/5456, 1232, 1255, 1287, 1289, 1290, 1310, 1330, 1519/5318, 1632, 1831, 4496, 4650:* Matt. 9:26; 1 Thess. 1:8
absence; absent — *548, 553, 666, 817:* 2 Cor. 5:6; Phil. 2:12
abstain; abstinence — *567, 776:* Acts 27:21; 1 Pet. 2:11
abundant -ly; abundance (see **abound**) — *100, 1411, 4050, 4051, 4052, 4053, 4054, 4055, 4056, 4121, 4146, 4183, 5236, 5250:* John 10:10; 2 Cor. 8:2
abusers; abusing — *733, 2710: 1 Cor. 6:9; 7:31*
accept -able -ably -ation -ed — *587, 588, 594, 1184, 1209, 2101, 2102, 2144, 2983, 4327, 5487:* Luke 4:19; Rom. 12:1
access — *4318: Rom. 5:2; Eph. 2:18; 3:12*
accompany -ied — *2192, 4311, 4862, 4902, 4905:* Acts 10:23; Heb. 6:9
accomplish -ed -ing -ment — *1604, 1822, 2005, 4130, 4137, 5055:* Luke 2:61; Pet. 5:9
accord (see **agree; unite**) — *830, 844, 3661, 4861:* Acts 1:14; 2 Cor. 8:17
according — *2526, 2530, 2531, 2596, 4314, 5613:* John 7:24; Phil. 3:21
account -ed -ing — *1380, 1677, 2233, 2661, 3049, 3056:* 1 Cor. 4:1; Heb. 11:19
accursed — *331: Rom. 9:3; 1 Cor. 12:3; Gal. 1:8, 9*
accuse -ation -ed -er(s) — *156, 1225, 1228, 1458, 1722/2724, 1908, 2723, 2920, 4811:* 2 Pet. 2:11; Rev. 12:10
Aceldama — *184: Acts 1:19*
Achaia (see **Greece**) — *882:* Acts 18:12; 1 Cor. 16:15
Achaz — *881: Matt. 1:9*
Achim — *885: Matt. 1:14*
acknowledge -ed -eth -ing -ment — *1921, 1922:* 2 Cor. 1:14; Phile. 1:6
acquaintance — *1110, 2398: Luke 2:44; 23:49; Acts 24:23*
act — *1888: John 8:4*
Adam — *76:* Luke 3:38; Jude 1:14
add -ed -eth — *1928, 2007, 2018, 2023, 4323, 4369:* Matt. 6:27; Gal. 2:6
Addi — *78: Luke 3:28*
addicted — *5201: 1 Cor. 16:15*
administered; administration -s — *1247, 1248: 1 Cor. 8:19, 20; 12:5; 2 Cor. 9:12*
admired; admiration — *2295, 2296: 2 Thess. 1:10; Jude 1:16; Rev. 17:6*
admonish -ed -ing; admonition — *3559, 3560, 3867, 5537:* Rom. 15:14; 2 Thess. 3:15
ado — *2350: Mark 5:39*

adoption — *5206:* Rom. 8:23; Gal. 4:5
adorn -ed -ing — *2885, 2889:* 1 Tim. 2:9; Rev. 21:2
Adramyttium — *98: Acts 27:2*
Adria — *99: Acts 27:27*
adultery -ers -ess(es) -ies -ous (see **chaste; fornication**) — *3428, 3429, 3430, 3431:* John 8:3,4; Rom. 7:3
advantage -ed -eth — *3786, 4053, 4122, 5622, 5623:* Luke 9:25; 2 Cor. 2:11
adventure — *1325: Acts 19:31*
adversary -ies (see **enemy; foe**) — *476, 480, 5227:* Luke 13:17; 1 Tim. 5:14
adversity -ies — *2558:* Heb. 13:3
advice; advised — *1012/5087, 1106: Acts 27:12; 2 Cor. 8:10*
advocate — *3875: 1 John 2:1*
Aeneas — *132: Acts 9:33, 34*
Aenon — *137: John 3:23*
afar (see **far**) — *3112, 3113, 3467, 4207:* Mark 5:6; Heb. 11:13
affair -s — *2596, 4012, 4230:* Eph. 6:21; 2 Tim. 2:4
affect -ed — *2206, 2559: Acts 14:2; Gal. 4:17, 18*
affection -ately -ed -s — *794, 2442, 3804, 3806, 4698, 5387, 5426:* Rom. 1:26; Col. 3:2
affirm -ed — *1226, 1340, 5335, 5346:* Acts 12:15; Rom. 3:8; Titus 3:8
afflicted -est; affliction -s — *2346, 2347, 2552, 2553, 2561, 3804, 4777, 4797, 5003:* Matt. 24:9; 1 Pet. 5:9
affrighted (see **afraid**) — *1568, 1719: Mark 16:5, 6; Luke 24:37; Rev. 11:13*
afoot — *3978, 3979: Mark 6:33; Acts 20:13*
afore -hand -time (see **before**) — *4218, 4270, 4279, 4282, 4301:* John 9:13; Rom. 15:4
afraid (see **affright; fear**) — *1168, 1630, 1719, 5141, 5399:* Matt. 2:22; Mark 9:6
afresh — *388: Heb. 6:6*
after -ward -wards — *516, 1207, 1223, 1230, 1377, 1519/3195, 1534, 1567, 1722, 1836, 1887, 1894, 1899, 1909, 1934, 1938, 1971, 2089, 2517, 2596, 2614, 2628, 3195, 3326, 3326/5023, 3693, 3694, 3753, 3765, 3779, 4023, 4137, 4329, 4459, 5225, 5613, 5615:* Mark 4:17; 2 Thess. 2:9
Agabus — *13: Acts 11:28; 21:10*
again — *313, 321, 326, 330, 344, 364, 375, 386, 450, 467, 470, 479, 483, 488, 509, 518, 523, 560, 591, 600, 618, 654, 1208, 1364, 1453, 1515, 1537/1208, 1880, 1994, 3326, 3825, 3825/509, 4388, 4762, 5290:* Matt. 2:8; Rom. 4:25
against — *210, 368, 470, 471, 483, 495, 497, 561, 1519, 1537/1727, 1693, 1715, 1722, 1909, 2018, 2019, 2596, 2620, 2649, 2691, 2702, 2713, 2729, 3326, 3844, 4012, 4314, 4366, 4814, 5396:* Luke 12:52; Rev. 2:4
age -ed -s — *165, 1074, 2244, 2250, 4246, 4247, 5046, 5230:* Luke 2:36; Col. 1:26
ago — *575, 3819, 4253:* Acts 10:30; 2 Cor. 8:10
agony — *74: Luke 22:44*
agree -ed -eth -ment (see **accord; unite**) — *800, 1106, 1526, 2470, 3662, 3982, 4783, 4856, 4934:* 2 Cor. 6:16; 1 John 5:8
Agrippa — *67:* Acts 25:13; 26:27
aground — *2027: Acts 27:41*
ah — *3758: Mark 15:29*
air — *109, 3722:* Eph. 2:2; Rev. 9:2
alabaster — *211: Matt. 26:7; Mark 14:3; Luke 7:37*
alas — *3759: Rev. 18:10, 16, 19*
albeit — *2443: Phile. 1:9*
Alexander — *223:* Mark 15:21; 1 Tim. 1:20
Alexandria -ns — *221: Acts 6:9; 18:24; 27:6; 28:11*
aliens — *245, 526: Eph. 2:12; Heb. 11:34*
alienated — *526: Eph. 4:18; Col. 1:21*
alike — *259: Rom. 14:5*
alive (see **quick**) — *326, 2198, 2227:* Mark 16:11; Acts 1:3
all — *537, 1273, 2178, 2527, 3122, 3364, 3367, 3650, 3654, 3745, 3762, 3779, 3829, 3832, 3837, 3843, 3908, 3956, 4219, 5033, 5613:* Luke 1:3; 1 Tim. 1:15
alleging — *3908: Acts 17:3*
allegory — *238: Gal. 4:24*
alleluia — *239: Rev. 19:1, 3, 4, 6*
allow -ed -eth — *1097, 1381, 4327, 4909:* Luke 11:48; Rom. 7:15
allure (see **tempt**) — *1185: 2 Pet. 2:18*
almighty — *3841:* 2 Cor. 6:18; Rev. 1:8
almost — *1722/3641, 3195, 4975:* Acts 26:28; Heb. 9:22
alms; almsdeeds — *1654:* Matt. 6:1; Luke 11:41
aloes — *250: John 19:39*
alone — *863, 1439, 2596/1438, 2596/2398, 2651, 3440, 3441:* Matt. 4:4; James 2:17
aloud — *310: Mark 15:8*
Alpha — *1: Rev. 1:8, 11; 21:6; 22:13*
Alpheus — *256:* Matt. 10:3; Mark 2:14
already — *2235, 4258, 5348:* John 3:18; 2 Cor. 12:21
also (see **too**) — *260, 260/1161/2532, 1161, 1211, 2504, 2528, 2532, 2546, 2547, 2548, 4828, 4879, 4901, 5037:* Luke 1:3; Phile. 1:21
altar -s — *1041, 2379:* Matt. 5:23; Rom. 11:3
altered — *1096/2087: Luke 9:29*
although (see **nevertheless; though**) — *2532/1487, 2543: Mark 14:29; Heb. 4:3*
altogether (see **together**) — *1722/4183, 3650, 3843:* John 9:34; 1 Cor. 5:10

always — *104, 1223/3956, 1275, 1722/3956/2540, 3842, 3956/2250:* Matt. 28:20; 2 Thess. 1:3
am; art; be; been; being; is; was; wast; were — *1096, 1304, 1488, 1498, 1510, 1511, 1909, 2070, 2075, 2076, 2192, 2258, 3918, 4160, 4357, 5225, 5078, 5607:* Matt. 3:11; Rev. 11:17
amazed; amazement — *1096/2285, 1568, 1605, 1611, 1611/2983, 1839, 2284, 4423:* Luke 2:48; 1 Pet. 3:6
ambassador -s — *4242, 4243: Luke 14:32; 2 Cor. 5:20; Eph. 6:20*
Amen — *281:* Matt. 6:13; Gal. 1:5
amend — *2192/2866: John 4:52*
amethyst — *271: Rev. 21:20*
Aminadab — *284: Matt. 1:4; Luke 3:33*
amiss — *824, 2560: Luke 23:41; James 4:3*
Amon — *300: Matt. 1:10*
among — *303/3319, 1223, 1519, 1537, 1722, 1722/3319, 1909, 2596, 3319, 3326, 3844, 4045, 4314, 5216, 5259:* John 1:14; Acts 1:21
Amos — *301: Luke 3:25*
Amphipolis — *295: Acts 17:1*
Amplias — *291: Rom. 16:8*
Ananias — *367:* Acts 5:1; 23:2
anathema — *331:1 Cor. 16:22*
anchor -s — *45: Acts 27:29, 30, 40; Heb. 6:19*
Andrew — *406:* Mark 1:16; John 12:22
Andronicus — *408: Rom. 16:7*
angel -s (see **archangel**) — *32, 2465:* John 12:29; Rev. 1:1
anger; angry — *3709, 3710, 3711, 3949, 5520:* Eph. 4:31; Titus 1:7
anguish — *2347, 4730, 4928:* John 16:21; 2 Cor. 2:4
anise — *432: Matt. 23:23*
ankle — *4974: Acts 3:7*
Anna — *451: Luke 2:36*
Annas — *452: Luke 3:2; John 18:13, 24; Acts 4:6*
anoint -ed -ing — *218, 1472, 2025, 2025/1909, 3462, 5545, 5548:* Luke 4:18; 1 John 2:27
anon — (see **forthwith; immediately; straightway**) *2112, 2117: Matt. 13:20; Mark 1:30*
another (see **other**) — *240, 243, 245, 246, 1438, 1520, 2087, 3588, 3739, 4299, 4835:* Acts 1:20; Eph. 4:2
answer -ed -est -eth -ing — *38, 470, 611, 612, 626, 627, 1906, 2036, 4960, 5274, 5538:* Matt. 4:4; Gal. 4:25
antichrist -s — *500: 1 John 2:18, 22; 4:3; 2 John 1:7*
Antioch — *490, 491:* Acts 6:5; 11:19
Antipas — *493: Rev. 2:13*
Antipatris — *494: Acts 23:31*
any — *1520, 1536, 2089, 3361, 3364, 3367, 3379, 3387, 3588, 3762, 3763, 3765, 3956, 4218, 4455, 4458, 5100:* Acts 4:12; 1 Cor. 1:15
apart — *659, 2596/2398:* Matt. 14:13; James 1:21
Apelles — *559: Rom. 16:10*
apiece (see **each**) — *303: Luke 9:3; John 2:6*
Appolonia — *624: Acts 17:1*
Apollos — *625:* Acts 18:24; 1 Cor. 1:12
Apollyon — *623: Rev. 9:11*
apostle -s -ship — *651, 652, 5570:* Matt. 10:2; 2 Tim. 1:11
apparel -ed — *2066, 2440, 2441, 2689:* Luke 7:25; James 2:2
appeal -ed — *1941:Acts 25:11, 12, 21, 25; 26:32; 28:19*
appear -ance -ed -eth -ing — *82, 398, 602, 1718, 2014, 2015, 2064, 3700, 5316, 5318, 5319 :* Matt. 6:16; Titus 2:11
appeased — *2687: Acts 19:35*
Apphia — *682: Phile.2*
Appii — *675: Acts 28:15*
appoint -ed — *322, 606, 1299, 1303, 1935, 2476, 2525, 2749, 4160, 4287, 4384, 4929, 5021, 5087:* Matt. 26:19; Heb. 9:27
apprehend -ed — *2638, 4084: Acts 12:4; 2 Cor. 11:32; Phil 3:12, 13*
approach -eth -ing — *676, 1448:* Luke 12:33; 1 Tim. 6:6
approve -ed -est — *584, 1381, 1384, 4921:* Phil. 1:10; 2 Tim. 2:15
apron -s — *4612: Acts 19:12*
apt — *1317: 1 Tim. 3:2; 2 Tim. 2:24*
Aquila — *207:* Acts 18:2; Rom. 16:3
Arabia -ns — *688, 690: Acts 2:11; Gal. 1:17; 4:25*
Aram — *689: Matt. 1:3, 4; Luke 3:33*
archangel (see **angel**) — *743: 1 Thess. 4:16; Jude 1:9*
Archelaus — *745: Mt. 2:22*
Archippus — *751: Col. 4:17; Phile. 1:2*
Areopagite — *698: Acts 17:34*
Areopagus — *697: Acts 17:19*
Aretas — *702: 2 Cor. 11:32*
Arimathea — *707:* Matt. 27:57; Mark 15:43
arise; arose; arouse; raise; rise; rouse — *305, 393, 450, 906, 1096, 1326, 1453:* Luke 1:39; 2 Pet. 1:19
ark — *2787:* Heb. 9:4; Rev. 11:19
arm -ed -s — *43, 1023, 1723, 3695:* Luke 2:28; Acts 13:17
Armageddon — *717: Rev. 16:16*
armor — *3696, 3833:* Luke 11:22; Eph. 6:11, 13

army -ies — *3925, 4753, 4760:* Matt. 22:7; Rev. 19:14
Arphaxad — *742: Luke 3:36*
array -ed — *1746, 2441, 4016:* 1 Tim. 2:9; Rev. 7:13
arrived — *2668, 3846: Luke 8:26; Acts 20:15*
arts — *4021: Acts 19:19*
Artemas — *734: Titus 3:12*
as — *5613:* Mark 1:2; 1 Pet. 1:14
Asa — *760: Matt. 1:7, 8*
ascend -ed -eth -ing — *305:* John 1:51; Rev. 17:8
ashamed (see **shame**) — *149, 152, 153, 422, 808, 819, 1788, 1791, 1870, 2617, 3856:* Mark 8:38; Titus 2:8
Asher — *768: Luke 2:36; Rev. 7:6*
Asia — *773, 775:* Acts 2:9; Rev. 1:4
aside — *402, 565, 659, 863, 1824, 2596/2398, 5087, 5298:* John 13:4; 1 Pet. 2:1
ask -ed -est -eth -ing (see **request**) — *154, 350, 523, 1905, 2065, 3004, 4441:* Mark 6:22; Rom. 10:20
asleep; sleep — *879, 1852, 1853, 2518, 2837, 5259:* Luke 8:23; 1 Thess. 4:13, 15
asps — *785: Rom. 3:13*
ass — *3678, 3688, 5268:* John 12:15; 2 Pet. 2:16
assault -ed — *2186, 3730: Acts 14:5; 17:5*
assembled; assembling; assemblies — *1096, 1997, 4863, 4871, 4905:* Acts 1:4; James 2:2
assented — *4934: Acts 24:9*
assist — *3936: Rom. 16:12*
Assos — *789: Acts 20:13,14*
assure -ance -ed -edly — *806, 3982, 4102, 4104, 4136, 4822:* 2 Tim. 3:14; Heb. 6:11
astonished; astonishment — *1605, 1611, 1839, 2284, 4023/2285:* Mark 5:42; Acts 9:6
astray — *4105:* Matt. 18:12; 2 Pet. 2:15
asunder — *673, 1288, 1371, 2997, 4249, 5562:* Acts 1:18; Heb. 4:12
Asyncritus — *799: Rom. 16:14*
at — *345, 575, 630, 1065, 1223, 1368, 1369, 1448, 1451, 1519, 1531, 1537, 1657, 1722, 1764, 1847, 1848, 1909, 2527, 2596, 2621, 2625. 2827, 2919, 3195, 3317, 3367, 3379, 3626, 3654, 3762, 3763, 3826, 3844, 4012, 4218, 4314, 4363, 4412, 4873:* Gal. 4:12; 1 John 1:5
Athens; Athenians — *116, 117:* Acts 17:21, 22; 1 Thess. 3:1
athirst (see **thirst**) — *1372: Matt. 25:44; Rev. 21:6; 22:17*
atonement (see **propitiation**) — *2643: Rom. 5:11*
attain -ed — *2638, 2658, 2983, 3877, 5348:* Acts 27:12; Phil. 3:11, 12
Attalia — *825: Acts 14:25*
attempted; attempting — *3984/2983, 3985; 3987: Acts 9:26; 16:7; Heb. 11:29*
attend -ance -ed -ing — *2145, 4337, 4342, 4612:* Rom. 13:6; 1 Cor. 7:35
attentive — *1582: Luke 19:48*
audience — *189, 191:* Luke 7:1; Acts 13:16
Augustus — *828: Luke 2:1; Acts 25:21, 25; 27:1*
austere — *840: Luke 19:21, 22*
author — *159, 747: 1 Cor. 14:33; Heb. 5:9; 12:2*
authority -ies — *831, 1413, 1849, 1850, 2003, 2715, 5247:* Matt. 7:29; Acts 8:27
availeth — *2480: Gal. 5:6; 6:15; James 5:16*
avenge -ed -er -eth -ing (see **revenge; vengeance**) — *1556, 1558, 2917, 2919,/3588/2917, 4160/1557, 4160/3588/1557:* Acts 7:24; 1 Thess. 4:6
avoid -ing — *1223, 1578, 1624, 3868, 4026, 4724:* 2 Cor. 8:20; 2 Tim. 2:23
await — *1917: Acts 9:24*
awake -ing; awoke — *1235, 1326, 1453, 1594, 1852, 1853:* Acts 16:27; Eph. 5:14
aware (see **ware**) — *1097, 1492: Matt. 24:50; Luke 11:44; 12:46*
away — *115, 142, 337, 343, 520, 565, 577, 580, 595, 617, 630, 646, 649, 657, 659, 665, 667, 683, 726, 803, 851, 863, 868, 1544, 1593, 1601, 1808, 1813, 1821, 1854, 2210, 2673, 3334, 3350, 3351, 3895, 3911, 3928, 4014, 4879, 5217:* Col. 1:23; 1 John 2:17
axe — *513: Matt. 3:10; Luke 3:9*
Azor — *107: Matt. 1:13, 14*
Azotus — *108: Acts 8:40*

B

Baal — *896: Rom. 11:4*
babbler; babblings — *2757, 4691: Acts 17:18; 1 Tim. 6:20; 2 Tim. 2:16*
babe -s (see **infants**) — *1025, 3516:* Luke 1:41; 1 Pet. 2:2
Babylon (see **Chaldeans**) — *897:* Matt. 1:11; Rev. 14:8
back — *617, 650, 3557, 3694, 4762, 5288, 5289, 5290:* John 18:6; Rom. 11:10
backbiters; backbitings — *2636, 2637: Rom. 1:30; 2 Cor. 12:20*
bag -s — *905, 1101:* Luke 12:33; John 12:6; 13:29
Balaam — *903: 2 Pet. 2:15; Jude 1:11; Rev. 2:14*
Balak — *904: Rev. 2:14*
band -ed -s — *1199, 2202, 4160/4963, 4886:* Acts 10:1; Col. 2:19
banquetings — *4224:* 1 *Pet. 4:3*
baptize -ed; baptism; Baptist — *907, 908, 909, 910:* Matt. 3:1; Gal. 3:27
Barabbas — *912:* Mark 15:7; John 18:40
Barachias — *914: Matt. 23:35*

Barak — *913: Heb. 11:32*
barbarian; barbarous — *915: Acts 28:2, 4; Rom. 1:14; 1 Cor. 14:11; Col. 3:11*
Bar-jesus — *919: Acts 13:6*
Bar-jona (see **Jona**) — *920: Matt. 16:17*
barley — *2915, 2916: John 6:9, 13; Rev. 6:6*
barn -s — *596: Matt. 6:26; 13:30; Luke 12:18, 24*
Barnabas — *921:* Acts 4:36; Gal. 2:1
barren — *692, 4723: Luke 1:7, 36; 23:29; Gal. 4:27; 2 Pet. 1:8*
Barsabas — *923: Acts 1:23; 15:22*
Bartholomew (see **Nathanael**) — *918:* Matt. 10:3; Acts 1:13
Bartimaeus (see **Timaeus**) — *924: Mark 10:46*
base -er (see **vile**) — *36, 60, 5011: Acts 17:5; 1 Cor. 1:28; 2 Cor. 10:1*
basin — *3537: John 13:5*
basket -s — *2894, 4553, 4711:* Matt. 14:20; 2 Cor. 11:33
bastards — *3541: Heb. 12:8*
battle — *4171: 1 Cor. 14:8; Rev. 9:7, 9; 16:14; 20:8*
beam — *1385: Matt. 7:3-5; Luke 6:41, 42*
bear -est -eth -ing; bare -est — *142, 399, 430, 503, 715, 941, 1080, 1131, 3114, 3140, 4160, 5041, 5297, 5342, 5409, 5576:* 2 Cor. 11:1; Gal. 4:27
beast -s — *2226, 2341, 2342, 2934, 4968, 5074:* Luke 10:34; Jude 1:10
beat -en -eth -ing — *1194, 1911, 4350, 4363, 4366, 4463, 5180:* Acts 5:40; 1 Cor. 9:26
beautiful — *5611:* Matt. 23:27; Rom. 10:15
became; become — *516, 889, 1096, 1402, 1519, 1986, 2289, 2412, 2673, 4241:* Phil. 1:27; Heb. 5:9
because — *473/3739, 575, 1063, 1223, 1360, 1537, 1722, 1893, 1894, 1909, 2443, 2530, 3704, 3739/1752, 3754, 3759, 4314, 5484:* Matt. 2:18; Eph. 4:18
beckoned; beckoning — *1269, 2656, 2678, 3506:* Luke 1:22; Acts 13:16
bed -s — *2825, 2845, 2895:* Mark 6:55; Rev. 2:22
Beelzebub — *954:* Matt. 10:25; Luke 11:15
befall -en; befell — *1096, 4819, 4876: Matt. 8:33; Mark 5:16; Acts 20:19, 22*
before -hand -time (see **afore; ere**) — *561, 575, 1519/4383, 1715, 1725, 1726, 1773, 1799, 1909, 2596, 2713, 2714, 3319, 3362/4386, 3764, 3844, 3908, 3936, 4250, 4250/2228, 4253, 4253/4383, 4254, 4256, 4257, 4264, 4267, 4270, 4271, 4275, 4277, 4278, 4280, 4281, 4282, 4283, 4293, 4294, 4295, 4296, 4299, 4300, 4301, 4302, 4303, 4305, 4308, 4309, 4310, 4313, 4314, 4315, 4363, 4384, 4391, 4401, 4412, 4413:* 1 Tim. 5:24; James 1:27
beg -gar -garly -ged -ging — *154, 1871, 4319, 4434:* Luke 16:20; Gal. 4:9
begat; begotten — *313, 616, 1080, 3439, 4416:* Matt. 1:2; 1 John 4:9
begin -ner -ning(s); began; begun — *746/2983, 756, 1728, 2020, 2691, 3195, 4278, 4413:* Phil. 1:6; Rev. 1:8
beguile -ed -ing (see **guile**) — *1185, 1818, 2603, 3884: 2 Cor. 11:3; Col. 2:4, 18; 2 Pet. 2:14*
behalf — *1909, 3313, 4012, 5228:* Rom. 16:19; 1 Cor. 1:4
behave -ed -eth -ior — *390, 807, 812, 1096:* 1 Thess. 2:10; Titus 2:3
behead -ed — *607, 3990: Matt. 14:10; Mark 6:16, 27; Luke 9:9; Rev. 20:4*
behind — *2641, 3693, 3694, 5278, 5302:* 1 Cor. 1:7; Col. 1:24
behold -est -eth -ing; beheld — *333, 816, 991, 1492, 1689, 1896, 2029, 2300, 2334, 2396, 2400, 2657, 2734, 3708:* Luke 6:41; Jude 1:14
behoove -ed (see **necessary; ought**) — *1163, 3784: Luke 24:46; Heb. 2:17*
Belial — *955: 2 Cor. 6:15*
believe -ing -rs; belief — *544, 569, 571, 1537, 1722, 1909, 3982, 4100, 4102, 4103, 4135:* Acts 5:14; James 2:19
belly -ies — *1064, 2836:* Phil. 3:19; Titus 1:12
belong -ed -eth -ing — *1510:* Luke 9:10; Heb. 5:14
beloved — *25, 27:* Rom. 1:7; 2 Pet. 2:17
beneath (see **under**) — *2736:* Mark 14:66; John 8:23; Acts 2:19
benefit; benefactors — *18, 210, 2108, 5485: Luke 22:25; 2 Cor. 1:15; 1 Tim. 6:2; Phile. 1:14*
benevolence — *2133: 1 Cor. 7:3*
Benjamin — *958:* Acts 13:21; Rom. 11:1
Bernice — *959: Acts 25:13, 23; 26:30*
berries — *1636: James 3:12*
beryl — *969: Rev. 21:20*
beseech -ing; besought — *1189, 2065, 3870:* Luke 8:28; 1 Tim. 1:3
beset — *2139: Heb. 12:1*
beside -s — *846, 1839, 1909, 3063, 3105, 4359, 4862, 5565:* Matt. 25:20; 2 Pet. 1:5
best (see **better -ed**) — *2909: Luke 15:22; 1 Cor. 12:31*
bestow -ed — *1325, 2872:* Luke 12:17; 1 John 3:1
Bethabara — *962: John 1:28*
Bethany — *963:* Matt. 21:17; John 11:1
Bethesda — *964: John 5:2*
Bethlehem — *965:* Luke 2:4; John 7:42

Bethphage — *967: Matt. 21:1; Mark 11:1; Luke 19:29*
Bethsaida — *966:* Matt. 11:21; John 1:44
betray -ed -eth -s -er — *1212/4160, 3860, 4273:* Mark 3:19; 1 Cor. 11:23
better -ed (see **best**) — *1308, 2570, 2573, 3081, 3123, 4851, 5242, 5543, 5623:* Mark 5:26; Heb. 1:4
between — *303/3319, 1537, 1537/3326, 1722, 3307, 3326, 3342, 4314:* Eph. 2:14; Phil. 1:23
bewail -ed — *2799, 2875, 3396:* Luke 8:52; Rev. 18:9
beware (see **ware**) — *991, 4337, 5442:* Mark 8:15; Col. 2:8
bewitched — *940, 1839: Acts 8:9, 11; Gal. 3:1*
beyond — *1900, 2596, 4008, 4058, 5228, 5233, 5236, 5239, 5249:* John 1:28; 1 Thess. 4:6
bid -den -deth; bade — *479, 657, 2036, 2564, 2753, 3004, 4367:* Matt. 16:12; 2 John 1:11
bier — *4673: Luke 7:14*
bill — *975, 1121: Mark 10:4; Luke 16:6*
bind -ing; bound (see **wound**) — *195, 332, 1196, 1210, 2611, 3734, 3784, 4019, 4029, 4385, 4887, 5265:* Acts 12:8; 2 Thess. 1:3
bird -s — *3732, 4071, 4421*; Rom. 1:23; James 3:7
birth — *1079, 1083, 5605:* John 9:1; Gal. 4:19
birthday — *1077: Matt. 14:6; Mark 6:21*
birthright — *4415: Heb. 12:16*
bishop -ric -s — *1984, 1985:* Phil. 1:1; 1 Tim. 3:1
bits — *5469: James 3:3*
bite — *1143: Gal. 5:15*
bitter -ly -ness — *4087, 4088, 4089, 4090:* Luke 26:62; Eph. 4:31
black -er -ish -ness — *3189:* Heb. 12:18; Rev. 6:5
blade — *5528: Matt. 13:26; Mark 4:28*
blame -ed -less — *273, 274, 298, 299, 338, 410, 483, 2607, 3469:* 2 Cor. 6:3; Eph. 1:4
blaspheme -ed -er -ing -ous -y — *987, 988, 989:* Rom. 2:24; Rev. 2:9
Blastus — *986: Acts 12:20*
blaze — *1310: Mark 1:45*
blemish -es — *299, 3470: Eph. 5:27; 1 Pet. 1:19; 2 Pet. 2:13*
bless -ed -edness -ing(s) (see **happy**) — *1757, 2127, 2128, 2129, 3106, 3107, 3108:* Matt. 5:3; Rom. 4:6
blind -ed -ness — *4456, 4457, 5185, 5186:* John 12:40; 1 John 2:11
blindfolded — *4028: Luke 22:64*
blood -y — *129, 131, 1420:* Matt. 9:20; Acts 28:8
blot -ted -ting — *1813: Acts 3:19; Col. 2:14; Rev. 3:5*
blow -eth; blew — *1920, 4154, 5285:* Luke 12:55; John 3:8
Boanerges — *993: Mark 3:17*
boards — *4548: Acts 27:44*
boast -ed -er(s) -eth -ful -ing(s) — *212, 213, 1431, 2620, 2744, 2745, 2746, 3004, 3166:* Rom. 1:30; 2 Tim. 3:2
boat -s — *4142, 4627: John 6:22, 23; Acts 27:16, 30, 32*
Boaz — *1003: Matt. 1:5; Luke 3:32*
body -ies -ily — *4430, 4954, 4983, 4984, 4985, 5559:* Col. 2:9; 1 Tim. 4:8
boisterous — *2478: Matt. 14:30*
bold -ly -ness (see **courage**; **embolden**) — *662, 2292, 3954, 3955, 5111, 5112:* Acts 4:31; Eph. 6:19
bond -age -s (see **bondman; slave**) — *254, 1198, 1199, 1210, 1397, 1398, 1401, 1402, 2615, 4886:* Acts 20:23; Gal. 2:4
bondman; bondmaid; bondwoman (see **bond**) — *1401, 3814: Gal. 4:22, 23, 30, 31; Rev. 6:15*
bone -s — *3747, 4974:* Matt. 23:27; Eph. 5:30
book -s — *974, 975, 976:* Luke 4:17; 2 Tim. 4:13
border -s — *2899, 3181, 3725:* Matt. 4:13; Mark 7:24
born — *313, 1080, 1084, 1085, 1626, 5088:* Acts 2:8; 1 John 2:29
borne — *142, 941, 1418, 5409:* John 5:37; 3 John 1:6
borrow — *1155: Matt. 5:42*
bosom — *2859:* Luke 6:38; John 1:18
Bosor — *1007: 2 Pet 2:15*
both — *297, 1417, 1538, 2532, 5037:* Phil. 4:12; Titus 1:9
bottle -s — *779: Matt. 5:17; Mark 2:22; Luke 5:37*
bottom -less — *12, 2736:* Mark 15:38; Rev. 9:1, 2
bounds — *3734: Acts 17:26*
bounty -ifully -ifulness — *572, 2129: 2 Cor. 9:5, 6, 11*
bow -ed -ing — *1120, 2578, 2827, 4781, 4794, 5087, 5115:* Matt. 27:29; Rom. 11:10
bowels — *4698:* Acts 1:18; Phile. 1:7
box — *211: Matt. 26:7; Mark 14:3; Luke 7:37*
braided — *4117: 1 Tim. 2:9*
bramble — *942: Luke 6:44*
branch -es — *902, 2798, 2814, 4746:* Matt. 24:32; John 12:13
brass; brazen — *5470, 5473, 5474, 5475:* Mark 7:4; 1 Cor. 13:1
brawler -s — *269: 1 Tim. 3:3; Titus 3:2*

bread (see **loaf**)- *740:* Matt. 4:3; 2 Thess. 3:8, 12
breadth (see **broad**) — *4114: Eph. 3:18; Rev. 20:9; 21:16*
break -er -ing; broke -en — *827, 1284, 1358, 1575, 1846, 2608, 2622, 2800, 2801, 2806, 3089, 3847, 3848, 4486, 4917, 4919, 4937, 4977:* Matt. 15:37; Acts 2:42
breast -s — *4738:* Luke 18:13; John 13:25
breastplate -s — *2382: Eph. 6:14; 1 Thess. 5:8; Rev. 9:9, 17*
breath -ed -ing — *1709, 1720, 4157: John 20:22; Acts 9:1; 17:25*
bride — *3565:* John 3:29; Rev. 18:23
bridechamber — *3567: Matt. 9:15; Mark 2:19; Luke 5:34*
bridegroom — *3566:* Matt. 9:15; Rev. 18:23
bridle -eth -s — *5468, 5469: James 1:26; 3:2; Rev. 14:20*
briefly — *346, 1223/3641: Rom. 13:9; 1 Pet. 5:12*
briers — *5146: Heb. 6:8*
bright -ness — *541, 796, 2015, 2986, 2987:* Luke 11:36; 2 Thess. 2:8
brim — *507: John 2:7*
brimstone — *2303, 2306:* Luke 17:29; Rev. 9:17
bring -est -eth -ing; brought — *71, 114, 163, 321, 363, 397, 399, 518, 520, 539, 616, 654, 667, 985, 1080, 1096, 1295, 1325, 1396, 1402, 1521, 1533, 1544, 1625, 1627, 1806, 1863, 1898, 2018, 2036, 2049, 2064, 2097, 2164, 2592, 2601, 2609, 2615, 2673, 2865, 2989, 3350, 3860, 3920, 3930, 3936, 4160, 4254, 4311, 4317, 4374, 4393, 4851, 4939, 4992, 5013, 5044, 5062, 5088, 5142, 5179, 5342, 5461:* Col. 1:6; Heb. 7:19
broad (see **breadth**) — *2149, 4115: Matt. 7:13; 23:5*
broiled — *3702: Luke 24:42*
brokenhearted — *4937/2588: Luke 4:18*
brood — *3555: Luke 13:34*
brook — *5493: John18:1*
brother -hood -ly -'s; brethren — *80, 81, 5360, 5361, 5569:* Matt. 1:2; 1 Pet. 2:17
brow — *3790: Luke 4:29*
bruise -ed -ing — *2352, 4937: Matt. 12:20; Luke 4:18; 9:39; Rom. 16:20*
brute — *249: 2 Pet. 2:12; Jude 1:10*
budded — *985: Heb. 9:4*
buffet -ed — *2852:* 2 Cor. 12:7; 1 Pet. 2:20
build -ed -er(s) -eth -ing; built (see **rear**) — *456, 2026, 2680, 2937, 3618, 3619, 4925, 5079:* 1 Cor. 3:10; Eph. 2:22
bulls — *5022: Heb. 9:13; 10:4*
bundle -s — *1197, 4128: Matt. 13:30; Acts 28:3*
burden -ed -s -some — *4, 916, 922, 1117, 2347, 2599, 2655, 5413:* 1 Thess. 2:6; Rev. 2:24
burn -ed -eth -ing -t — *1572, 1714, 2370, 2545, 2618, 2740, 2742, 4448, 4451:* Matt. 3:12; John 5:35
burst — *2997, 4486: Mark 2:22; Luke 5:37; Acts 1:18*
bury -ial -ied -ing — *1779, 1780, 2990, 4916, 5027:* John 19:40; Rom. 6:4
bush — *942:* Mark 12:26; Acts 7:30, 35
bushel — *3426: Matt. 5:15; Mark 4:21; Luke 11:33*
business — *2398, 4229, 4710, 5532:* Rom. 12:11; 1 Thess. 4:11
busybody -ies — *244, 4020, 4021: 2 Thess 3:11; 1 Tim. 5:13; 1 Pet. 1:15*
but (see **nevertheless**) — *235, 1161, 3305, 4133:* Phile. 1:11; 2 John 1:12
buy -eth — *59, 5608:* Matt. 13:46; James 4:13
by — *1223, 1537:* Phil. 1:11; Heb. 10:38

C

Caesar — *2541:* Matt. 22:17; Phil. 4:22
Caesarea — *2542:* Mark 8:27; Acts 8:40
cage — *5438: Rev. 18:2*
Caiaphas — *2533:* Matt. 26:57; Acts 4:6
Cain — *2503: Heb. 11:4; 1 John 3:12; Jude 1:11*
Cainan — *2536: Luke 3:36, 37*
calf; calves — *3447, 3448:* Luke 15:23; Heb. 9:12, 19
call -ed -est -eth -ing — *154, 363, 1458, 1528, 1941, 1951, 2028, 2036, 2046, 2564, 2821, 2822, 2840, 2919, 2983, 3004, 3106, 3333, 3343, 3686, 3687, 3739/2076, 3870, 4316, 4341, 4377, 4779, 4867, 5455, 5537, 5581:* Acts 10:7; Rom. 1:1
calm — *1055: Matt. 8:26; Mark 4:39; Luke 8:24*
Calvary — *2898: Luke 23:33*
camel — *2574: Matt. 19:24; 23:24; Mark 10:25; Luke 18:25*
camp — *3925: Heb. 13:11, 13; Rev. 20:9*
can -est; could -est (see **cannot**) — *102, 176, 180, 215, 368, 551, 761, 893, 1097, 1410, 1415, 1492, 1735, 2192, 2480, 2489, 3467, 5342:* Matt. 5:36; Phil. 4:13
Cana — *2580: John 2:1, 11; 4:46; 21:2*
Canaan; Canaanite — *2581, 5478: Matt. 10:4; 15:22; Mark 3:18; Acts 7:11*
Candace — *2582: Acts 8:27*
candle — *3088:* Matt. 5:15; Luke 8:16
candlestick -s — *3087:* Heb. 9:2; Rev. 1:12
canker -ed — *1044, 2728: 2 Tim. 2:17; James 5:3*
cannot (see **can -st**) — *3361, 3361/1410, 3756/1410, 3756/1492, 3756/1735, 3756/*

2076, 3756/2192, 3756/2480: Gal. 3:17; 2 Pet. 1:9
Capernaum — *2584:* Matt. 4:13; Luke 10:15
Cappadocia — *2587: Acts 2:9; 1 Pet. 1:1*
captain -s — *747, 4755, 4759, 5506:* John 18:12; Heb. 2:10
captive -ity -s — *161, 162, 163, 164, 2221:* Luke 4:18; Rev. 13:10
carcass -es — *2966, 4430: Matt. 24:28; Heb. 3:17*
care -ed -est -eth -s (see **careful; careless**) — *1959, 3199, 3308, 3309, 4710, 5426:* Luke 8:14; 1 Pet. 5:7
careful -ly -ness (see **care; careless**) — *275, 1567, 3309, 4708, 4710, 5426, 5431:* 1 Cor. 7:32; Phil. 4:6
carnal -ly — *4559, 4561:* Rom. 7:14; Heb. 7:16
carpenter -'s — *5045: Matt. 13:55; Mark 6:3*
Carpus — *2591: 2 Tim. 4:13*
carriages — *643: Acts 21:15*
carry -ed -eth -ing — *71, 142, 399, 520, 667, 941, 1308, 1580, 1627, 1643, 3346, 3350, 3351, 4046, 4064, 4216, 4792, 4879, 5342:* John 5:10; Jude 1:12
cases — *156: Matt. 5:20; 19:10; John 5:6; 1 Cor. 7:15*
cast -eth -ing — *114, 577, 641, 656, 683, 906, 1000, 1260, 1544, 1601, 1614, 1620, 1685, 1911, 1977, 2210, 2598, 2630, 2975, 3036, 3679, 3860, 4016, 4406, 4496, 5011, 5020:* Luke 1:29; 3 John 1:10
castaway — *96: 1 Cor. 9:27*
castle — *3925: Acts 21:34, 37; 22:24; 23:10, 16, 32*
Castor — *1359: Acts 28:11*
catch -eth; caught — *64, 726, 1949, 2221, 2340, 2983, 4084, 4815, 4884, 2983, 4084, 4815, 4884:* Matt. 13:19; Mark 12:3
cattle — *2353, 4165: Luke 17:7; John 4:12*
cause -ed -eth -s — *156, 158, 846, 873, 1223/5124, 1352, 1423, 1432, 1500, 1752, 2289, 2358, 2716, 3056, 3076, 3588/2596, 4160, 5484:* Matt. 5:22; 2 Cor. 2:14
cave -s — *3692, 4693: John 11:38; Heb. 11:38*
cease -ed -eth -ing — *83, 89, 180, 1257, 1618, 2270, 2308, 2664, 2673, 2869, 3973:* Rom. 1:9; 2 Tim. 1:3
Cedron — *2748: John 18:1*
Cenchrea — *2747:* Acts 18:18; Rom. 16:1
censer — *2369, 3031: Heb. 9:4; Rev. 8:3, 5*
centurion -s — *1543, 2760:* Matt. 8:5; Luke 7:2
Cephas (see **Peter; Simon**) — *2786:* John 1:42; Gal. 2:9
certain -ly -ty; certify (see **sure**) — *444, 790, 804, 1107, 1212, 1520, 3689, 4225, 5100:* Acts 3:2; Gal. 1:11
chaff — *892: Matt. 3:12; Luke 3:17*
chain -s — *254, 1199, 4577:* Mark 5:3; 2 Pet. 2:4
chalcedony — *5472: Rev. 21:19*
Chaldeans — *5466: Acts 7:4*
chamber -ing — *525, 2845, 5253: Acts 9:37, 39; 20:8; Rom. 13:13*
chamberlain -s — *3623: Acts 12:20; Rom. 16:23*
chance — *4795, 5177: Luke 10:31; 1 Cor. 15:37*
change -ed — *236, 3328, 3331, 3337, 3339, 3345, 3346:* Acts 6:14; 2 Cor. 3:18
changers (see **money**) — *2773, 2855: John 2:14, 15*
charge -able -ed -ing -s — *77, 916, 1159, 1263, 1291, 1462, 1690, 1781, 1909, 1912, 2004, 2008, 2476, 2655, 3049, 3146, 3726, 3800, 3852, 3853:* Acts 21:24; 1 Thess. 2:9
charger — *4094: Matt. 14:8, 11; Mark 6:25, 28*
chariot -s — *716, 4480: Acts 8:28, 29, 38; Rev. 9:9; 18:13*
charity; charitably (see **love**) — *26, 2596/26:* Rom. 14:15; 3 John 1:6
chaste — *53: 2 Cor. 11:2; Titus 2:5; 1 Pet. 3:2*
chasten -ed -eth -ing; chastise -ment (see **discipline**) — *53, 3809, 3811:* Luke 23:16; Heb. 12:8
cheek — *4600: Matt. 5:39; Luke 6:29*
cheer -ful -fully -fulness — *2114, 2115, 2293, 2431, 2432:* Rom. 12:8; 2 Cor. 9:7
cherished; cherisheth — *2282: Eph. 5:29; 1 Thess. 2:7*
cherubims — *5502: Heb. 9:5*
chicken -s — *3556: Matt. 23:37*
chief -est -ly — *204, 749, 750, 752, 754, 758, 775, 2233, 3122, 3390, 4410, 4411, 4412, 4413, 5228/3029, 5506:* Rom. 3:2; Rev. 6:15
child -ish -less; children; child-bearing — *815, 1025, 1471, 1722/1064/2192, 3439, 3515, 3516, 3808, 3812, 3813, 3816, 5040, 5041, 5042, 5043, 5044, 5207:* 1 Cor. 13:11; 1 Tim. 2:15
Chios — *5508: Acts 20:15*
Chloe — *5514: 1 Cor. 1:11*
choice; choose -ing; chose -en — *138, 140, 1586, 1588, 1589, 1951, 4400, 4401, , 4758, 5500:* Phil. 1:22; James 2:5
choke -ed — *638, 4155, 4846:* Matt. 13:7; Mark 5:13
Chorazin — *5523: Matt. 11:21; Luke 10:13*
Christ (see **God; Jesus**) — *5547:* Luke 20:41; Acts 8:37
Christian -s — *5546 : Acts 11:26; 26:28; 1 Pet 4:16*
chrysolite — *5555: Rev. 21:20*

chrysoprasus — *5556: Rev. 21:20*
church -es — *1577, 2417:* Acts 9:31; Phile. 1:2
Chuza — *5529: Luke 8:3*
Cilicia — *2791:* Acts 6:9; Gal. 1:21
cinnamon — *2792: Rev. 18:13*
circumcise -ed -ing -ion (see **concision**) — *203, 4059, 4061:* Rom. 4:11; Col. 2:11
circumspectly — *199: Eph. 5:15*
city -ies — *4172:* Matt. 9:35; Titus 1:5
citizen -s — *4177: Luke 15:15; 19:14; Acts 21:39*
clamor — *2906: Eph. 4:31*
Clauda — *2802: Acts 27:16*
Claudia — *2803: 2 Tim. 4:21*
Claudius — *2804: Acts 11:28; 18:2; 23:26*
clay — *4081: John 9:6, 11, 14, 15; Rom. 9:21*
clean; cleanse -ed -eth -ing — *2511, 2512, 2513, 3689:* Luke 5:14; 1 John 1:7
clear -ing -ly — *53, 627, 1227, 2513, 2529, 2929, 2986, 5081:* Rom. 1:20; 2 Cor. 7:11
cleave -ed -eth — *2853, 4347:* Luke 10:11; Acts 17:34
clemency — *1932: Acts 24:4*
Clement — *2815: Phil. 4:3*
Cleopas — *2810: Luke 24:18*
Cleophas — *2832: John 19:25*
climbed; climbeth — *305: Luke 19:4; John 10:1*
cloak — *1942, 2440, 4392, 5341:* Matt. 5:40; 1 Pet. 2:16
close -ed (see **inclose**) — *788, 2576, 4428, 4601:* Luke 4:20; Acts 27:13
closet -s — *5009: Matt. 6:6; Luke 12:3*
cloth — *4470, 4616: Matt. 9:16; 27:59; Mark 2:21; 14:51, 52*
clothe -ed -ing -s (see **raiment**) — *294, 1463, 1737, 1742, 1746, 1902, 2066, 2439, 2440, 3608, 4016, 4683, 4749, 5509:* Acts 7:58; 1 Pet. 5:5
cloud -s — *2385, 3507, 3509:* Matt. 24:30; Jude 1:12
cloven — *1266: Acts 2:3*
clusters — *1009: Rev. 14:18*
Cnidus — *2834: Acts 27:7*
coals — *439, 440: John 18:18; 21:9; Rom. 12:20*
coast -s — *3313, 3725, 3864, 3882, 5117, 5561:* Matt. 4:13; Acts 13:50
coat -s — *1903, 5509:* Luke 6:29; John 19:23
cock (see **crow**) — *220:* Matt. 26:34; Luke 22:34
cockcrowing — *219: Mark 13:35*
cold — *5592, 5593, 5594:* 2 Cor. 11:27; Rev. 3:15, 16
collection — *3048: 1 Cor. 16:1*
colony — *2862: Acts 16:12*
Colosse — *2857: Col. 1:2*
color -ed — *4392: Acts 27:30; Rev. 17:3, 4*
colt — *4454:* Matt. 21:2; John 12:15
come -ers -est -eth -ing; came — *191, 305, 565, 575, 576, 602, 864, 1096, 1204, 1205, 1224, 1237, 1330, 1448, 1511, 1525, 1529, 1531, 1607, 1660, 1684, 1764, 1831, 1834, 1880, 1904, 1910, 1975, 1998, 1999, 2049, 2064, 2113, 2186, 2240, 2597, 2638, 2658, 2673, 2718, 2983, 3195, 3415, 3719, 3854, 3918, 3928, 3936, 3952, 4130, 4301, 4137, 4331, 4334, 4365, 4370, 4845, 4863, 4872, 4905, 4940, 5302, 5342, 5348, 5562:* Mark 1:9; Heb. 10:1
comely -iness — *2157, 2158, 4241: 1 Cor. 7:35; 11:13; 12:23, 24*
comfort -ed -er -eth — *2174, 2293, 3870, 3874, 3875, 3888, 3889, 3890, 3931, 4837:* Matt. 9:22; 2 Cor. 1:4
comfortless — *3737: John 14:18*
command -ed -est -eth -ing -ment(s) — *1291, 1297, 1299, 1778, 1781, 1785, 2003, 2004, 2036, 2750, 2753, 3852, 3853, 4367, 4483:* Mark 10:3; Acts 17:30
commend -ation -ed -eth -ing — *1867, 3908, 3936, 4921, 4956:* Luke 23:46; 2 Cor. 3:1
commit -ted; commission — *764, 1325 1439, 2011, 2038, 2416, 3429, 3431, 3860, 3866, 3872, 3908, 4100, 4160, 4203, 4238, 5087:* Acts 26:12; Rom. 5:8
commodious — *428: Acts 27:12*
common -ly — *442, 1219, 1310, 2839, 2840, 3654, 4183, 4232:* Matt. 28:15; Jude 1:3
commonwealth — *4174: Eph. 2:12*
commotions — *181: Luke 21:9*
communed; communion — *1255, 2842, 3656, 4814:* Acts 24:26; 1 Cor. 10:16
communicate -ed -ion(s) — *148, 394, 1697, 2841, 2842, 2843, 3056, 3657, 4790, 7879:* Gal. 6:6; Phil. 4:14
compacted — *4822: Eph. 4:16*
companion -s — *2844, 4791, 4898, 4904: Acts 19:29; Phil. 2:25; Heb. 10:33; Rev. 1:9*
company -ies — *2398, 2828, 2853, 3461, 3658, 3792, 3793, 4128, 4849, 4874, 4923:* John 6:5; 2 Thess. 3:14
compare -ed -ing -ison — *3846, 3850, 4793:* Mark 4:30; Rom. 8:18
compass -ed — *2944, 4013, 4029, 4033:* Luke 21:20; Heb. 5:2
compassion — *1653, 3356, 3627, 4697, 4834, 4835:* Matt. 9:36; 1 John 3:17
compel -led -lest — *29, 315:* Mark 15:21; Gal. 2:14
complainers; complaints — *157, 3202: Acts 25:7; Jude 1:16*
complete — *4137: Col. 2:10; 4.12*

comprehend -ed — *346, 2638: John 1:5; Rom. 13:9: Eph. 3:18*
conceits — *1438, 3844: Rom. 11:25; 12:16*
conceive -d — *1080, 2602, 2845/2192, 4815, 5087:* Matt. 1:20; Heb. 11:11
concern -ing — *1519/3056, 2596, 3754, 4012, 4314, 5228:* Acts 28:31; 2 Pet. 3:9
concision (see **circumcise**) — *2699: Phil. 3:2*
conclude -ed — *2919, 3049, 4788:* Acts 21:25; Rom. 11:32
concord — *4857: 2 Cor. 6:15*
concourse — *4963: Acts 19:40*
concupiscence — *1939: Rom. 7:8; Col. 3:5; 1 Thess. 4:5*
condemn -ation -ed -est -eth -ing (see **contemn**) — *176, 843, 1519/2917, 2613, 2631, 2632, 2633, 2919, 2920, 5272 :* Matt. 12:41; James 5:6, 9
condescend — *4879: Rom. 12:16*
conditions — *4314: Luke 14:32*
conduct -ed — *2525, 4311: Acts 17:15; 1 Cor. 16:11*
conferred; conference — *4323, 4814, 4820: Acts 4:15; 25:12; Gal. 1:16; 2:6*
confess -ed -eth -ing -ion — *1843, 3670, 3671:* John 1:20; 1 Tim. 6:13
confidence; confident -ly — *1340, 2292, 3954, 3982, 4006, 5287:* Acts 28:31; Phil. 1:6, 14
confirm -ation -ing — *950, 951, 1991, 2964, 3315, 4300:* Mark 16:20; Heb. 6:16
conflict — *73: Phil. 1:30; Col. 2:1*
conformed; conformable — *4832, 4964: Rom. 8:29; 12:2; Phil. 3:10*
confound -ed; confused; confusion — *181, 2617, 4797, 4799:* 1 Cor. 14:33; 1 Pet. 2:6
congregation — *4864: Acts 13:43*
conquer -ing -ors — *3528, 5245: Rom. 8:37; Rev. 6:2*
conscience -s — *4893:* John 8:9; 2 Cor. 5:11
consecrated — *1457, 5048: Heb. 7:28; 10:20*
consent -ed -eth -ing — *1962, 4334, 4787, 4852, 4859, 4909:* Acts 8:1; Rom. 7:16
consider -ed -est -eth -ing — *333, 357, 1260, 1492, 2334, 2648, 2657, 3539, 4648, 4894, 4920:* Mark 6:52; Rom. 4:19
consist -eth — *2076, 4921: Luke 12:15; Col. 1:17*
consolation — *3874:* Rom. 15:5; Phile. 1:7
consorted — *4345: Acts 17:4*
conspiracy — *4945: Acts 23:13*
constantly — *1226, 1340: Acts 12:15; Titus 3:8*
constrain -ed -eth -t — *315, 317, 3849, 4912:* Matt. 14:22; 2 Cor. 5:14
consultation; consulted; consulteth — *1011, 4823, 4824:* Mark 15:1; John 12:10
consume -ed -ing — *355, 1159, 2654:* Luke 9:54; James 4:3
contain -ed -ing — *1467, 4023, 5562:* John 2:6; 1 Cor. 7:9
contemptible — *1848: 2 Cor. 10:10*
contend -ed -ing (see **contention**) — *1252, 1864: Acts 11:2; Jude 1:3, 9*
content -ment — *714, 842, 2425/3588/4160:* Mark 15:15; 3 John 1:10
contentment — *841:* 1 Tim. 6:6
contention -s; contentious (see **contend**) — *73, 2052, 3948, 5380:* Rom. 2:8; 1 Thess. 2:2
continual -ly (see **continue**) — *88, 1275, 1519/5056, 1725, 4842:* Luke 18:5; Heb. 7:3
continue -ance -ed -eth -ing (see **continual**) — *1096, 1265, 1273, 1300, 1304, 1696, 1961, 2476, 2523, 3306, 3887, 3905, 4160, 4342, 4357, 4839, 5281:* Rom. 2:7; James 1:25
contradicting; contradiction — *483, 485: Acts 13:45; Heb. 7:7; 12:3*
contrariwise — *5121: 2 Cor. 2:7; Gal. 2:7; 1 Pet. 3:9*
contrary — *480, 561, 1727, 3844, 3891, 5227:* Mark 6:48; Titus 2:8
contribution — *2842: Rom. 15:26*
controversy — *3672: 1 Tim. 3:16*
convenient -ly — *433, 2119, 2121, 2122, 2520, 2540, 3477:* Mark 14:11; Phile. 1:8
conversation — *390, 391, 4175, 4176, 5158:* Eph. 2:3; 2 Pet. 3:11
convert -ed -eth; conversion — *1994, 1995, 4762:* Matt. 13:15; Acts 15:3
convey -ed — *1593: John 5:13*
convicted — *1651: John 8:9*
convince -ed -eth — *1246, 1651, 1827:* Acts 18:28; Jude 1:15
cool — *2711: Luke 16:24*
Coos — *2972: Acts 21:1*
coppersmith — *5471: 1 Tim. 4:14*
corban — *2878: Mark 7:11*
cords — *4979: John 2:15*
Corinth -ians — *2881, 2882:* Acts 18:8; 2 Tim. 4:20
corn — *2848, 4621, 4702, 4719:* Matt. 12:1; 1 Tim. 5:18
Cornelius — *2883:* Acts 10:1, 22
corner -s — *204, 746, 1137:* Matt. 21:42; Rev. 7:1
corpse — *4430: Mark 6:29*
corrected; correction — *1882, 3810: Heb. 12:9; 2 Tim. 3:16*
corrupt -eth -ible -ion — *853, 862, 1311, 1312, 2585, 2704, 4550, 4595, 5349, 5351, 5356:* Rom. 8:21; 1 Pet. 3:4
Cosam — *2973: Luke 3:28*

cost -liness -ly — *1160, 4185, 4186, 5094: Luke 14:28; John 12:3; 1 Tim. 2:9; Rev. 18:19*
couch -es — *2826, 2895: Luke 5:19, 24; Acts 5:15*
council -s — *4824, 4892, 4894:* Matt. 5:22; Mark 15:1
counsel -or -s — *1010, 1011, 1012, 4823, 4824, 4825:* Rom. 11:34; Eph. 1:11
count -ed -eth — *515, 1075, 2192, 2233, 2661, 3049, 3106, 4860, 5585:* Luke 14:28; 2 Pet. 2:13
countenance (see **face**; **visage**) — *2397, 3799, 4383, 4659:* 2 Cor. 3:7; Rev. 1:16
country -ies — *68, 589, 1085, 1093, 3968, 4066, 5561:* Luke 21:21; Acts 4:36
countrymen — *1085, 4853: 2 Cor. 11:26; 1 Thess. 2:14*
courage (see **bold; embolden**) — *2294: Acts 28:15*
course — *165, 1408, 2113, 2183, 3313, 4144, 5143, 5164:* Eph. 2:2; James 3:6
court -s — *833: Luke 7:25; Rev. 11:2*
cousin -s — *4773: Luke 1:36, 58*
covenant -ed -s — *1242:* Eph. 2:12; Heb. 8:6
covenant breakers — *802: Rom. 1:31*
cover -ed -ing — *1943, 2572, 2596, 2619, 4018, 4028, 4780:* Matt. 8:24; 1 Cor. 11:15
covet -ed -ous -ousness — *866, 1937, 2206, 3713, 4123, 4124, 5366:* Rom. 7:7; 1 Cor. 12:31
craft — *1388, 2039, 3313, 3673, 5078:* Acts 18:3; Rev. 18:22
craftsman; craftsmen — *5079:* Acts 19:24; Rev. 18:22
crafty -iness — *3834, 3835: Luke 20:23; 1 Cor. 3:19; 2 Cor. 4:2; 12:16; Eph. 4:14*
craved — *1254: Mark 15:43*
created; creation; Creator; creature -s — *2936, 2937, 2938, 2939:* Col. 1:16; 1 Pet. 4:19
creditor — *1157: Luke 7:41*
creek — *2859: Acts 27:39*
creep -ing; crept — *1744, 2062, 3921:* 2 Tim. 3:6; Jude 1:4
Crescens — *2913: 2 Tim. 4:10*
Crete -ians -s — *2912, 2914:* Acts 27:7; Tit. 1:12
crime -s — *156, 1462: Acts 25:16, 27*
cripple — *5560: Acts 14:8*
Crispus — *2921: Acts 18:8; 1 Cor. 1:14*
crooked — *4646: Luke 3:5; Phil. 2:15*
cross — *4716:* Mark 8:34; Col. 1:20
crow; crew (see **cock**) — *5455:* Matt. 26:34; John 13:38
crown -ed -edst -s — *1238, 4735, 4737:* Phil. 4:1; Heb. 2:7, 9
crucify -ied — *388, 4362, 4717, 4957:* Mark 15:13; Gal. 2:20
crumbs — *5589: Matt. 15:27; Mark 7:28; Luke 16:21*
cry -eth -ied -ies -ing — *310, 349, 863, 994, 995, 1916, 2019, 2896, 2905, 2906, 5455:* Rom. 9:27; James 5:4
crystal — *2929, 2930: Rev. 4:6; 21:11; 22:1*
cubit -s — *4083:* Matt. 6:27; John 21:8
cumbered; cumbereth — *2673, 4049: Luke 10:40; 13:7*
cumi — *2891: Mark 5:41*
cummin — *2951: Matt. 23:23*
cunning -ly — *4221: Eph. 4:14; 2 Pet. 1:16*
cup -s — *4221:* Matt. 10:42; 1 Cor. 10:16
cure -ed -s — *2323, 2392: Luke 9:1; 13:32; John 5:10*
curious — *4021: Acts 19:19*
curse -ed -edst -eth -ing(s) — *332, 685, 1944, 2551, 2652, 2653, 2671, 2672:* Matt. 25:41; John 7:49
custom -s (see **accustomed**) — *1480, 1485, 3588/1486, 4914, 5056, 5058:* Luke 1:9; Acts 6:14
cut -ting, — *609, 851, 1282, 1371, 1581, 2629, 2875, 4932:* Mark 5:5; Gal. 5:12
cymbal — *2950: 1 Cor. 13:1*
Cyprus — *2954:* Acts 4:36; 27:4
Cyrene -ian(s) — *2956, 2957:* Matt. 27:32; Luke 23:26
Cyrenius — *2958: Luke 2:2*

D

daily (see **day**) — *1967, 2184, 2522, 2596/2250, 2596/1538/2250, 2596/3956/2250:* Matt. 6:11; Luke 9:23
dainty — *3045: Rev. 18:14*
Dalmanutha — *1148: Mark 8:10*
Dalmatia — *1149: 2 Tim. 4:10*
damage (see **endamage**) — *2209, 2210: Acts 27:10; 2 Cor. 7:9*
Damaris — *1152: Acts 17:34*
Damascus; Damascenes — *1151, 1153:* 2 Cor. 11:32; Gal. 1:17
damnation; damnable; damned — *684, 2917, 2919, 2920, 2632:* Mark 3:20; 2 Pet. 2:1
damsel — *2877, 3813, 3814:* Matt. 14:11; Acts 12:13
danced; dancing — *3738, 5525:* Mark 6:22; Luke 15:25
danger -ous — *1777, 2000, 2793: Matt. 5:21, 22; Mark 3:29; Acts 19:27, 40; 27:9*
Daniel — *1158: Matt. 24:15; Mark 13:14*
dare; durst — *5111:* Rom. 5:7; 2 Cor. 10:12
dark -ened -ly -ness — *135, 850, 1722, 2217,*

4652, 4653, 4654, 4655: Matt. 24:29; 2 Pet. 2:4

dart -s — *956, 1002: Eph. 6:16; Heb. 12:20*

dash — *4350: Matt. 4:6; Luke 4:11*

daughter -s — *2364, 2365, 5043:* Mark 5:23; 1 Pet. 3:6

daughter-in-law — *3565:* Matt. 10:35; Luke 12:53

David -'s — *1138:* Luke 20:41; 2 Tim. 2:8

dawn — *1306, 2020: Matt. 28:1; 2 Pet. 1:19*

day -s (see **daily; midday; today**) — *737, 827, 839, 1773, 1887, 2250, 4594:* Luke 1:5; Jude 1:6

dayspring — *395: Luke 1:78*

daystar — *5459: 2 Pet. 1:19*

deacon -s — *1247, 1249: Phil. 1:1; 1 Tim. 3:8, 10, 12, 13*

dead -ly -ness (see **death; die**) — *349, 581, 599, 2258, 2286, 2287, 2288, 2289, 2348, 2837, 3498, 3499, 3500, 4194, 4430, 4880, 5053, 5315:* Rom. 4:19; James 3:8

deaf — *2974: Matt. 11:5; Mark 7:32, 37; 9:25; Luke 7:22*

deal -eth -ings -t — *1793, 2686, 3307, 4054, 4160, 4374, 4798:* John 4:9; Rom. 12:3

dear -ly — *26, 27, 1784, 5093:* Luke 7:2; Phil. 4:1

dearth — *3042: Acts 7:11, 28*

death -s (see **dead; die**) — *336, 337, 520, 599, 615, 1935, 2079, 2288, 2289:* Col. 1:22; 2 Tim. 1:10

debate -s — *2054: Rom. 1:29; 2 Cor. 12:20*

debt -or(s) -s — *1156, 3781, 3782, 3783, 3784, 5533:* Luke 7:41; Gal. 5:3

Decapolis — *1179: Matt. 4:25; Mark 5:20; 7:31*

decayeth — *3822: Heb. 8:13*

decease -ed — *1841, 5053: Matt. 22:25; Luke 9:31; 2 Pet. 1:15*

deceive -ableness -er(s) -eth -ing; deceit -ful -fully -fulness (see **lie -ed -ers**) — *538, 539, 1386, 1387, 1388, 1389, 1818, 3884, 4105, 4106, 4108, 5423:* 2 Thess. 2:10; 2 John 1:7

decently — *2156: 1 Cor. 14:40*

decked — *5558: Rev. 17:4; 18:16*

declare -ation -ed -ing — *312, 394, 518, 1107, 1213, 1229, 1334, 1335, 1555, 1732, 1834, 2097, 2605, 3724, 3853, 5319, 5419:* Acts 15:3; Col. 1:8

decreased — *1642: John 3:30*

decree -ed -s — *1378, 2919:* Acts 16:4; 1 Cor. 7:37

dedicated; dedication — *1456, 1457: John 10:22; Heb. 9:18*

deed -s — *1411, 2041, 2108, 2735, 4162, 4234, 4238, 4334:* Luke 23:51; Jude 1:15

deemed — *5282: Acts 27:27*

deep -ly -ness — *12, 389, 899, 900, 901, 1037:* Matt. 13:5; Mark 8:12

defame -ed -ing — *987: 1 Cor. 4:13*

defended; defense — *292, 626, 627: Acts 7:24; 19:33; 22:1; Phil. 1:7, 17*

deferred — *306: Acts 24:22*

defile -ed -eth — *733, 2839, 2840, 3392, 3435, 4695, 5351:* Titus 1:15; James 3:6

defraud -ed — *650, 4122: 1 Cor. 6:7, 8; 7:5; 2 Cor. 7:2; 1 Thess. 4:6*

degree — *898, 5011: Luke 1:52; 1 Tim. 3:13; James 1:9*

delay -eth — *311, 3635, 5549: Matt. 24:48; Luke 12:45; Acts 9:38; 25:17*

delicacies — *4764: Rev. 18:3*

delicate — *5172: Luke 7:25*

deliciously — *4763: Rev. 18:7, 9*

delight — *4913: Rom. 7:22*

deliver -ance -ed -edst -er -ing — *325, 525, 591, 629, 859, 1080, 1325, 1560, 1659, 1807, 1929, 2673, 3086, 3860, 4506, 5088, 5483:* Matt. 11:27; Acts 7:35

delusion — *4106: 2 Thess. 2:11*

demanded — *1905, 4441: Matt. 2:4; Luke 3:14; 17:20; Acts 21:33*

Demas — *1214: Col. 4:14; 1 Tim. 4:10; Phile. 1:24*

Demetrius — *1216: Acts 19:24, 28; 3 John 1:12*

demonstration — *585: 1 Cor. 2:4*

den -s — *4693:* Matt. 21:13; Heb. 11:38

deny -ied -ing — *483, 533, 720:* Titus 1:16; Jude 1:4

depart -ed -eth -ing -ure — *321, 359, 360, 402, 565, 630, 672, 673, 867, 868, 1316, 1330, 1607, 1633, 1826, 1831, 1841, 2718, 3327, 3332, 3855, 4198, 5217, 5562:* Mark 6:33; 2 Tim. 4:6

depth -s — *899, 3989:* Matt. 18:6; Eph. 3:18

deputy -ies — *446: Acts 13:7, 8, 12; 18:12; 19:38*

Derbe — *1191: Acts 14:6, 20; 16:1; 20:4*

derided — *1592: Luke 16:14; 23:35*

descend -ed -eth -ing; descent — *35, 1075, 2597, 2600, 2718:* Heb. 7:3; James 3:15

describeth — *1125, 3004: Rom. 4:6; 10:5*

desert -s — *2047, 2048:* Luke 1:80; Heb. 11:38

desire -able -ed -edst -est -eth -ing -ous -s — *154, 515, 1809, 1905, 1934, 1937, 1939, 1971, 1972, 1974, 2065, 2107, 2206, 2212, 2307, 2309, 2442, 2755, 3713, 3870:* Acts 9:38; Gal. 5:26

desolate -ion — *2048, 2049, 2050, 3443:* Luke 11:17; 1 Tim. 5:5

despair -ed — *1820: 2 Cor. 1:8; 4:8*

despise -ed -er(s) -est -eth -ing (see **hate**) —

114, 818, 820, 865, 1848, 2706, 2707, 3643, 4065: Luke 18:9; Heb. 12:2
despite -ful -fully — *1796, 1908, 5195, 5197:* Matt. 5:44; Rom. 1:30
destitute — *650, 3007, 5302: 1 Tim. 6:5; Heb. 11:37; James 2:15*
destroy -er -est; destruction — *622, 684, 1311, 1842, 2506, 2507, 2647, 2673, 3089, 3639, 3644, 3645, 4199, 4938, 5351, 5356:* Matt. 7:13; 1 Cor. 10:10
determinate; determined — *1011, 1956, 2919, 3724, 4309, 5021:* Acts 2:23; Titus 3:12
device -s (see **devised**) — *1761, 3540: Acts 17:29; 2 Cor. 2:11*
devil -ish -s (see **Satan**) — *1139, 1140, 1142, 1228:* Matt. 4:1; James 3:15
devised (see **device**) — *4679: 2 Pet. 1:16*
devotions — *4574: Acts 17:23*
devour -ed -eth — *2068, 2666, 2719:* Mark 4:4; Rev. 11:5
devout — *2126, 2152, 4576:* Luke 2:25; Acts 10:2
Diana — *735: Acts 19:24, 27, 28, 34, 35*
Didymus (see **Thomas**) — *1324: John 11:16; 20:24; 21:2*
die -ed -eth; dying (see **dead; death**) — *599, 622, 684, 3500, 4880, 5053:* Mark 9:44; Acts 7:15
differ -ence(s) -ing — *914, 1243, 1252, 1293, 1308, 1313, 3307:* 1 Cor. 12:5; Gal. 4:1
dig -ged — *2679, 3736, 4626:* Luke 13:8; Rom. 11:3
dignities — *1391: 2 Pet. 2:10; Jude 1:8*
diligent -ly; diligence — *199, 1567, 1960, 2039, 4704, 4705, 4706, 4708, 4710:* Titus 3:12; Heb. 6:11
diminishing — *2275: Rom. 11:12*
dine -ed; dinner — *709, 712: Matt. 22:4; Luke 11:37, 38; 14:12; John 21:12, 15*
Dionysius — *1354: Acts 17:34*
Diotrephes — *1361: 3 John 1:9*
dip -ped -peth — *911, 1686:* Mark 14:20; Rev. 19:13
direct — *2720: 1 Thess. 3:11; 2 Thess. 3:5*
disallowed — *593: 1 Pet. 2:4, 7*
disannul -leth -ling — *114, 115, 208, 3722: Gal. 3:15, 17; Heb. 7:18*
discern -ed -er -ing — *350, 1252, 1253, 1381, 2924:* Matt. 16:3; 1 Cor. 2:14
disciple -s — *3100, 3101, 3102:* John 4:2; Acts 1:15
discouraged — *120: Col. 3:21*
discovered — *98, 2657: Acts 21:3; 27:39*
discreet -ly — *3562, 4998: Mark 12:34; Titus 2:5*
disease -ed -s — *769, 770, 2560/2192, 3119, 3553, 3554:* Mark 1:32; Acts 28:9
disfigure — *853: Matt. 6:16*
dish — *5165, 5602, 6747: Matt. 26:23; Mark 14:20*
dishonesty — *152: 2 Cor. 4:2*
dishonor -est -eth — *818, 819, 2617:* John 8:49; Rom. 2:23
dismissed — *630: Acts 15:30; 19:41*
disobedience; disobedient; disobeyed — *506, 543, 544, 545, 3876:* Rom. 5:19; 1 Tim. 1:9
disorderly — *812, 814: 2 Thess. 3:6, 7, 11*
dispensation — *3622: 1 Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25*
dispersed — *1287, 1290, 4650: John 7:35; Acts 5:37; 2 Cor. 9:9*
displeased — *23, 2371: Matt. 21:15; Mark 10:14, 41; Acts 12:20*
disposed; disposition — *1014, 1296, 2309: Acts 7:53; 18:27; 1 Cor. 1:27*
disputed; disputer; disputing -s; disputation -s — *1253, 1256, 1260, 1261, 3198, 3859, 4802, 4803, 4804:* Rom. 14:1; 1 Cor. 1:20
dissembled — *4942: Gal. 2:13*
dissension — *4714: Acts 15:2; 23:7, 10*
dissimulation — *505, 5272: Rom. 12:9; Gal. 2:13*
dissolved — *2647, 3089: 2 Cor. 5:1; 2 Pet. 3:11, 12*
distinction — *1293: 1 Cor. 14:7*
distraction — *563: 1 Cor. 7:35*
distress -ed -es — *318, 4729, 4730, 4928:* Luke 21:23; 1 Thess. 3:7
distribute -ed -ing -ion — *1239, 2130, 2841, 2842, 3307:* Acts 4:35; 1 Tim. 6:18
ditch — *999: Matt. 15:14; Luke 6:39*
divers (see **diversities**) — *1313, 4164, 4187, 5100:* Mark 1:34; Acts 19:9
diversities (see **divers**) — *1243: 1 Cor. 12:4, 6, 28*
divide -ed -er -eth -ing (see **division**) — *873, 1096, 1239, 1244, 1266, 2624, 3307, 3311, 3312, 3718, 4977:* Matt. 12:25; Luke 12:14
divine -ation — *2304, 2999, 4436, 4440:* Acts 16:16; Heb. 9:1
division -s (see **divide**) — *1267, 1370, 4978:* John 7:43; Rom. 16:17
divorced; divorcement — *630, 647: Matt. 5:31, 32; 19:7; Mark 10:4*
do -er(s) -es -est -eth -ing -ne -st -th; did -est (see **make; wrought**) — *14, 15, 16, 17, 91, 1096, 1107, 1286, 1398, 1731, 1754, 2005, 2038, 2041, 2109, 2192, 2480, 2554, 2557, 2569, 2673, 2698, 2716, 3000, 3056, 3930, 4160, 4163, 4233, 4374, 4704, 4982:* Rom. 2:13; Phile. 1:14

doctor -s — *1320, 3547: Luke 2:46; 5:17; Acts 5:34*
doctrine -s — *1319, 1322, 1819, 3056:* Matt. 15:9; Eph. 4:14
dog -s — *2952, 2965:* Luke 16:21; 2 Pet. 2:22
dominion -s — *2634, 2904, 2961, 2963:* Col. 1:16; Jude 1:8
door -s — *2374, 2377:* Matt. 6:6; James 5:9
Dorcas (see **Tabitha**) — *1393: Acts 9:36, 39*
doting — *3552: 1 Tim. 6:4*
double — *1362, 1363, 1374: 1 Tim. 5:17; James 1:8; 4:8; Rev. 18:6*
double-minded — *1374: James 1:8; 4:8*
double-tongued — *1351: 1 Tim. 3:8*
doubt -ed -eth -ful -ing — *142/5590, 639, 686, 1063, 1252, 1261, 1280, 1365, 3349, 3843:* Matt. 28:17; Rom. 14:1
doubtless — *1065, 1211, 3304: 1 Cor. 9:2; 2 Cor. 12:1; Phil. 3:8*
dove -s — *567, 4058, 5167:* Matt. 10:16; John 2:14
down — *345, 347, 377, 387, 1308, 1581, 1931, 2504, 2506, 2507, 2521, 2523, 2524, 2596, 2597, 2598, 2601, 2609, 2621, 2625, 2630, 2647, 2662, 2667, 2673, 2679, 2701, 2718, 2736, 2778, 2875, 3879, 3935, 4098, 4496, 4776, 4781, 4782, 4952, 5011, 5294, 5465:* Mark 2:4; 1 John 3:16
dragging — *4951: John 21:8*
dragon — *1404:* Rev. 12:3; 20:2
draught — *61, 856: Matt. 15:17; Mark 7:19; Luke 5:4, 9*
draw -eth -ing -n; drew — *385, 501, 502, 645, 1096, 1670, 1828, 4334, 5288, 5289:* John 2:8; James 1:14
dream -ers -s — *1797, 1798, 3677:* Acts 2:17; Jude 1:8
dressed; dresser — *289, 1090: Luke 13:7; Heb. 6:7*
drink -eth -ing -s; drank; drunk (see **drunken**) — *3182, 3184, 4095, 4188, 4213, 4222, 4608, 4844, 5202:* Matt. 11:18; Eph. 5:18
drive -en -eth; drove — *416, 556, 1308, 1643, 1856, 1929, 5342:* John 2:15; Acts 7:45
drops — *2361: Luke 22:44*
dropsy — *5203: Luke 14:2*
drown -ed — *1036, 2666, 2670: Matt. 18:6; 1 Tim. 6:9; Heb. 11:29*
drunken -ness; drunkard -s (see **drink**) — *3178, 3182, 3183, 3184, 4095, 5435:* Gal. 5:21; 1 Thess. 5:7
Drusilla — *1409: Acts 24:24*
dry -ied — *504, 3583, 3584:* Luke 11:24; Rev. 16:12
due -s — *514, 2398, 3782, 3784:* Rom. 13:7; Gal. 6:9
dull — *917, 3576:* Matt. 13:15; Acts 28:27; Heb. 5:11
dumb — *216, 880, 2974, 4623:* Matt. 9:32; 2 Pet. 2:16
dung (see **dunghill**)- *906/2874, 4657: Luke 13:8; Phil. 3:8*
dunghill (see **dung**) — *2874: Luke 14:35*
dureth (see **endure**) — *2076: Matt. 13:21*
dust — *2868, 5522, 6083:* Acts 13:51; Rev. 18:19
duty — *3784: Luke 17:10; Rom. 15:27*
dwell -ers -est -eth -ing -t — *790, 1460, 1774, 2521, 2730, 2731, 3306, 3611, 3940, 4039, 4637, 4924:* Mark 5:3; Acts 1:9
dwellingplace — *790: 1 Cor. 4:11*

E

each (see **every**) — *240, 303, 1538:* Luke 13:15; 2 Thess. 1:3
eagle -s — *105: Matt. 24:28; Luke 17:37; Rev. 4:7; 12:14*
ear -s — *189, 191, 3775, 4719, 5621:* Mark 4:28; 1 Cor. 2:9
early — *260/4404, 3719, 3722, 4404, 4405, 4406:* Matt. 20:1; James 5:7
earnest -ly — *603, 728, 816, 922, 1617, 1864, 1971, 2206, 4056, 4335, 4710:* Acts 3:12; Eph. 1:14
earth -en -ly -y — *1093, 1919, 2709, 3749, 5517:* John 3:12; Phil. 3:19
earthquake -s (see **quake**) — *4578, 5517: Matt. 24:7; Mark 13:8; Luke 21:11*
ease -ed (see **easy; easier**) — *373, 425: Luke 12:19; 2 Cor. 8:13*
east — *395:* Matt. 2:1; Rev. 7:2
Easter (see **Passover**) — *3957: Acts 12:4*
easy; easier (see **ease**) — *2123, 2138, 2154, 5543:* Matt. 9:5; 1 Cor. 14:9
eat -en -ing; ate — *977, 1035, 1089, 2068, 2192, 2719, 2880, 3335, 4662, 4906, 5176, 5315:* 1 Cor. 8:4; 2 Tim. 2:17
edge -s — *1366, 4750: Luke 21:24; Heb. 11:34; Rev. 2:12*
edify -ication -ied -ieth -ing — *3618, 3619:* Acts 9:31; Eph. 4:29
effect -ual -ually — *208, 1601, 1753, 1754, 1756, 2673, 2758:* 1 Cor. 16:9; Gal. 2:8
egg — *5609: Luke 11:12*
Egypt; Egyptian -s — *124, 125:* Matt. 2:13; Acts 7:22
eight; eighth — *3590, 3637, 3638:* Phil. 3:5; 1 Pet. 3:20
eighteen — *1176/2532/3638: Luke 13:4, 11, 16*
either — *1782/2532, 2228:* Matt. 6:24; James 3:12
Elamites — *1639: Acts 2:9*

elder -s; eldest (see **old**) — *3187, 4244, 4245, 4850:* Luke 15:25; 3 John 1:1
Eleazar — *1648: Matt. 1:15*
elect -ed -ion — *1588, 1589, 4899:* Rom. 11:7; 2 Tim. 2:10
elements — *4747: Gal. 4:3, 9; 2 Pet. 3:10, 12*
eleven -th — *1733, 1734:* Luke 24:9; Rev. 21:20
Eli (see **Eloi**) — *2241: Matt. 27:46*
Eliakim — *1662: Matt. 1:13*
Eliezer — *1663: Luke 3:29*
Elijah — *2243:* Matt. 17:3; Rom. 11:2
Elisabeth — *1665: Luke 1:5, 7, 13, 24, 36, 40, 41*
Elisha — *1666: Luke 4:27*
Eliud — *1664: Matt. 1:14, 15*
Elmodam — *1678: Luke 3:28*
Eloi (see **Eli**) — *1682: Mark 15:34*
eloquent — *3052: Acts 18:24*
else — *1490, 1893/686, 2087, 2532:* Matt. 9:17; Phil. 1:27
Elymas — *1681: Acts 13:8*
embolden (see **bold**)- *3618: 1 Cor. 8:10*
embraced; embracing — *782, 4843: Acts 20:1, 10; Heb. 11:13*
emerald — *4664, 4665: Rev. 4:3; 21:19*
Emmaus — *1695: Luke 24:13*
empty — *2756, 4980: Matt. 12:44; Mark 12:3; Luke 1:53; 20:10, 11*
emulation -s — *2205, 3863: Rom. 11:14; Gal. 5:20*
enabled — *1743: 1 Tim. 1:12*
enclosed — *4788: Luke 5:6*
encountered — *4820: Acts 17:18*
end -ed -ing -less — *165, 179, 206, 562, 1096, 1519, 1545, 2078, 2308, 3796, 4009, 4137, 4930, 4931, 5049, 5055, 5056:* Matt. 11:1; Heb. 7:16
endeavor -ed -ing — *2212, 4704: Acts 16:10; Eph. 4:4; 1 Thess. 2:17; 2 Pet. 1:15*
endued — *1746, 1990: Luke 24:49; James 3:13*
endure -ed -eth -ing — *430, 2076, 2553, 2594, 3114, 3306, 5278, 5281, 5297, 5342:* 2 Thess. 1:4; Heb. 6:15
enemy -ies; enmity (see **adversary; foe**) — *2189, 2190:* Matt. 5:43; James 4:4
engrafted (see **graft**) — *1721: James 1:21*
engraven; graven — *1795, 5480: Acts 17:29; 2 Cor. 3:7*
enjoin -ed — *1781, 2004: Phile. 1:8; Heb. 9:20*
enjoy — *619, 5177: Acts 24:2; 1 Tim. 6:17; Heb. 11:25*
enlarge -ed (see **large**) — *3170, 4115: Matt. 23:5; 2 Cor. 6:11, 13; 10:15*
enlightened (see **light**) — *5461: Eph. 1:18; Heb. 6:4*
Enoch — *1802: Luke 3:37*
Enos — *1800: Luke 3:38*
enough — *566, 713, 714, 2425, 2880, 4052:* Matt. 10:25; Acts 27:38
enriched (see **rich**) — *4148: 1 Cor. 1:5; 2 Cor. 9:11*
ensue (see **follow; pursue**) — *1377: 1 Pet. 3:11*
entangle -ed — *1707, 1758: Matt. 22:15; Gal. 5:1; 2 Tim. 2:4*
enter -ed -eth -ing; entrance — *305, 1524, 1525, 1529, 1531, 1684, 1910, 2064, 3922:* Mark 8:13; 1 Thess. 1:9
entertain -ed — *3579, 5381: Heb. 13:2*
enticed; enticing — *1185, 3981, 4086: 1 Cor. 2:4; Col. 2:4; James 1:14*
entire — *3648: James 1:4*
entreat -ed -ies -y (see **exhort**) — *818, 2138, 2559, 3868, 3870, 3874, 5195, 5530:* Luke 18:32; 2 Cor. 8:4
envy -ied -ies -ieth -ing(s) -ious — *2205, 2206, 5354, 5355:* 1 Cor. 3:3; Titus 3:3
Epaenetus — *1866: Rom. 16:5*
Epaphras — *1889: Col. 1:7; 4:12; Phile. 1:23*
Epaphroditus — *1891: Phil. 2:25; 4:18*
Ephesus; Ephesian -s — *2180, 2181:* Acts 19:28; 1 Cor. 15:32
ephphata — *2188: Mark 7:34*
Epicureans — *1946: Acts 17:18*
epistle -s — *1992:* Acts 15:30; 2 Cor. 3:1
equal -ity -ly -s — *2465, 2470, 2471, 4915:* 2 Cor. 8:14; Col. 4:1
Er — *2262: Luke 3:28*
Erastus — *2037:* Acts 19:22; Rom. 16:23
ere (see **afore; before**) — *4250: John 4:49*
err -ed -or(s) — *51, 635, 795, 4105, 4106:* Mark 12:24; Heb. 9:7
Esau — *2269: Rom. 9:13; Heb. 11:20; 12:16*
escape -ed — *575, 668, 1295, 1309, 1545, 1628, 1831, 5343:* 1 Thess. 5:3; 2 Pet. 1:4
eschew — *1578: 1 Pet. 3:11*
Esli — *2069: Luke 3:25*
especially — *3122:* Gal. 6:10; Phile. 1:16
espoused — *718, 3423: Matt. 1:18; Luke 1:27; 2:5; 2 Cor. 11:2*
Esrom — *2074: Matt. 1:3; Luke 3:33*
establish -ed -eth — *950, 2476, 3549, 4732, 4741:* Rom. 3:31; Col. 2:7
estate -s (see **state**) — *3588, 4012:* Col. 4:8; Jude 1:6
esteem -ed -eth -ing — *1848, 2233, 2919, 3049:* Rom. 14:5; Heb. 11:26
eternal (see **ever**) — *126, 165, 166:* Matt. 19:16; Eph. 3:11
Ethiopia -ns — *128: Acts 8:27*
Eubulus — *2108: 2 Tim. 4:21*
Eunice — *2131: 2 Tim. 1:5*
eunuch -s — *2134, 2135: Matt. 19:12; Acts 8:27, 34, 36, 38, 39*

Euodias — *2136: Phil. 4:2*
Euphrates — *2166: Rev. 9:14; 16:12*
Euroclydon — *2148: Acts 27:14*
Eutychus — *2161: Acts 20:9*
evangelist -s — *2099: Acts 21:8; Eph. 4:11; 2 Tim. 4:5*
Eve — *2096: 2 Cor. 11:3; 1 Tim. 2:13*
even — *737, 891, 1063, 1096, 1161, 2073, 2089, 2193, 2504, 2505, 2522, 2531, 2532, 2536, 2548, 3303, 3483, 3676, 3739/5158, 3761, 3779, 5037, 5613, 5615, 5618:* Gal. 2:16; Phile. 1:19
even -ing -tide — *3796, 3798, 3798/5610:* Luke 24:29; Acts 28:23
ever -lasting -more (see **eternal**) — *104, 126, 166, 1336, 3745, 3842, 4218, 4253:* Matt. 24:21; John 4:29
every — *303, 376, 537, 1330, 1520, 1538, 2596, 3650, 3837, 3840, 3956, 5100, 5101:* Col. 1:10; Rev. 1:7
evidence; evident -ly — *1212, 1650, 1732, 2612, 4270, 4271, 5320:* Acts 10:3; Gal. 3:1
evil -doer(s) -s — *92, 987, 988, 2549, 2551, 2554, 2555, 2556, 2557, 2559, 2560, 2635, 2636, 4190, 4487, 5337:* Luke 3:19; 1 Pet. 2:12, 14
exact — *4238: Luke 3:13*
exalt -ed -eth — *1869, 5229, 5251, 5311, 5312:* Luke 14:11; 2 Thess. 2:4
examine -ation -ed -ing — *350, 426, 1350, 1381, 3985:* Acts 4:9; 2 Cor. 13:5
example -s — *1164, 3856, 5179, 5261, 5262:* 1 Cor. 10:6, 11; 1 Pet. 2:21
exceed -ing -ingly — *1519/5236, 1613, 1630, 2316, 2596/5236, 3029, 3173, 3588/2316, 4036, 4052, 4056, 4057, 4086, 4970, 4971, 5228, 5228/1537/4053, 5235, 5248, 5250, 7235:* Matt. 2:10; 1 Thess. 3:10
excel -lency -lent -leth — *1308, 1313, 2903, 3619, 4052, 4119, 5235, 5236, 5242, 5247:* Phil. 1:10; Heb. 1:4
except -ed — *1508, 1509, 1622, 2228, 3362, 3923, 4133:* Rom. 7:7; 1 Cor. 15:27
excess — *192, 401, 810, 3632: Matt. 23:25; Eph. 5:18; 1 Pet. 4:3, 4*
exchange -rs — *465, 5133: Matt. 16:26; 25:27; Mark 8:37*
exclude -ed — *1576: Rom. 3:27; Gal. 4:17*
excuse -ed -ing — *379, 626, 3868:* Luke 14:18; 2 Cor. 12:19
execute -ed -ioner — *2407, 4160, 4688:* Mark 6:27; Jude 1:15
exercise -ed -eth — *778, 1128, 1129, 1855, 2634, 2715, 2961, 4160:* Heb. 5:14; Rev. 13:12
exhort -ation -ed -eth -ing (see **entreat**) — *3867, 3870, 3874, 4389:* Acts 2:40; Rom. 12:8
exorcists — *1845: Acts 19:13*
expectation; expecting — *603, 1551, 4328, 4329: Acts 3:5; 12:11; Rom. 8:19; Phil. 1:20; Heb. 10:13*
expedient — *4851:* John 11:50; 2 Cor. 8:10
expelled — *1544: Acts 13:50*
experience; experiment — *1382: Rom. 5:4; 2 Cor. 9:13*
expert — *1109: Acts 26:3*
expired — *4137, 5055: Acts 7:30; Rev. 20:7*
expounded — *1329, 1620, 1956: Mark 4:34; Luke 24:27; Acts 11:4; 18:6; 28:23*
express -ly — *4490, 5481: 1 Tim. 4:1; Heb. 1:3*
extortion -er(s) — *724, 727: Matt. 23:25; Luke 18:11; 1 Cor. 5:10, 11; 6:10*
eye -s — *3442, 3659, 3788, 5168, 5169:* Matt. 5:29; 1 John 1:1
eye salve — *2854: Rev. 3:18*
eyeservice — *3787: Eph. 6:6; Col. 3:22*
eyewitnesses — *845, 2030: Luke 1:2; 2 Pet. 1:16*
Ezekias — *1478: Matt. 1:9, 10*

F

fables — *3454:* 1 Tim. 1:4; Titus 1:14
face -s (see **countenance; visage**) — *1799, 3799, 4383, 4750:* Matt. 6:17; 2 John 1:12
fade -eth — *262, 263, 3133: James 1:11; 1 Pet. 1:4; 5:4*
fail -eth -ing — *413, 674, 1587, 1601, 1952, 2673, 4098, 5302:* Luke 16:9; 1 Cor. 13:8
fain — *1987: Luke 15:16*
faint -ed — *1573, 1590, 2577:* Matt. 9:36; Eph. 3:13
fair — *791, 2105, 2129, 2146, 2568: Matt. 16:2; Acts 7:20; 27:8; Rom. 16:18; Gal. 6:12*
faith -ful -fully -less — *571, 1680, 3640, 4102, 4103:* Matt. 17:17; 3 John 1:5
fall -en -eth -ing; fell — *646, 679, 868, 1096, 1601, 1706, 1911, 1968, 2064, 2397, 2597, 2667, 2702, 2837, 3895, 3900, 4045, 4098, 4363, 4368, 4417, 4431, 4625, 8702:* Luke 1:12; James 1:11
false -ly — *1228, 4811, 5569, 5570, 5571, 5572, 5574, 5575, 5576, 5577, 5578, 5580, 5581:* Matt. 5:11; 1 Pet. 3:16
fame — *189, 1310, 2279, 3056, 5345:* Mark 1:28; Luke 4:14, 37
family — *3965: Eph. 3:15*
famine -s — *3042:* Rom. 8:35; Rev. 18:8
fan — *4425: Matt. 3:12; Luke 3:17*
far -ther (see **afar**) — *891, 2193, 2436, 3112, 3113, 3117, 3123, 4008, 4054, 4185, 4206, 4260, 4281, 5231, 5236:* Mark 1:19; Phil. 1:23
fare -ed -well — *657, 2165, 4517, 5468:* Luke 9:61; 2 Cor. 13:11

farm — *68: Matt. 22:5*
farthing -s — *787, 2835: Matt. 5:26; 10:29; Mark 12:42; Luke 12:6*
fashion -ed -ing — *1491, 3778, 4383, 4882, 4964, 4976, 5179:* Phil. 3:21; 1 Pet. 1:14
fast (see **steadfast**) — *472, 805, 2722:* 1 Cor. 16:13; Gal. 5:1
fast -ed -est -ing(s) — *3521, 3522:* Matt. 6:16; 2 Cor. 6:5
fastened; fastening — *816, 2510: Luke 4:20; Acts 3:4; 11:6; 28:3*
fatlings; fatness; fatted — *4096, 4618, 4619:* Matt. 22:4; Rom. 11:17
Father; father -less -s — *540, 3737, 3962, 3964, 3967, 3970, 3971, 3995:* Heb. 7:3; James 1:7
fathoms — *3712: Acts 27:28*
fault -less -s — *156, 158, 264, 273, 299, 816, 818, 1651, 2275, 3201, 3900:* Gal. 6:1; Jude 1:24
favor -ed — *5485, 5487: Luke 1:28, 30; 2:52; Acts 2:47; 7:10, 46; 25:3*
fear -ed -ful -fully -fulness -ing — *870, 1167, 1169, 1630/1510, 2124, 2125, 2192, 5398, 5399, 5400, 5401:* Matt. 8:26; 1 John 4:18
feast -s — *755, 1173, 1408, 1456, 1858, 1859, 4910:* John 2:8, 9; 2 Pet. 2:13
feeble — *772, 3886: 1 Cor. 12:22; Heb. 12:12*
feebleminded — *3642: 1 Thess. 5:14*
feed -eth -ing; fed — *1006, 4165, 4222, 5142, 5526, 5595:* Rom. 12:20; 1 Cor. 9:7
feel -ing; felt — *524, 1097, 3958, 4834, 5584:* Acts 28:5; Eph. 4:19
feign -ed — *4112, 5271: Luke 20:20; 2 Pet. 2:3*
Felix — *5344:* Acts 23:24; 24:3
fellow -s — *435, 2083, 3353:* Luke 23:2; Heb. 1:9
fellow citizens — *4847: Eph. 2:19*
fellow disciples — *4827: John 11:16*
fellow heirs — *4789: Eph. 3:6*
fellow helper -s; fellow laborer -s — *4904:* 1 Thess. 3:2; 3 John 1:8
fellow prisoner -s — *4869: Rom. 16:7; Col. 4:10; Phile. 1:23*
fellow servant -s — *4889:* Col. 1:7; Rev. 6:11
fellowship — *2842, 2844, 3852, 4790:* 2 Cor. 6:14; Eph. 5:11
fellow soldier — *4961: Phil. 2:25; Phile. 1:2*
fellow workers — *4904: Col. 4:11*
female — *2338: Matt. 19:4; Mark 10:6; Gal. 3:28*
fervent -ly — *1618, 1619, 2204, 2205:* James 5:16; 1 Pet. 1:22
Festus — *5347:* Acts 24:27; 26:24
fetch -ed — *1806: Acts 16:37; 28:13*
fetters — *3976: Mark 5:4; Luke 8:29*
fever — *4445, 4446:* Matt. 8:14; Acts 28:8
few — *1024, 3641, 4935:* Eph. 3:3; Rev. 2:14, 20
fidelity — *4102: Titus 2:10*
field -s — *68, 5561, 5564:* Matt. 6:28; Acts 1:18
fierce -ness — *434, 2001, 2372, 4642, 5467:* 2 Tim. 3:3; Rev. 16:19
fiery (see **fire**) — *4442, 4448, 4451: Eph. 6:16; Heb. 10:27; 1 Pet. 4:12*
fifteen -th — *1178, 1440, 4002, 4003:* Luke 3:1; John 11:18
fifty -ies — *4002/3461, 4004:* Mark 6:40; Acts 19:19
fig -s — *3653, 4808, 4810:* Matt. 21:19; James 3:12
fight -ings; fought — *73, 75, 119, 2313, 2314, 2163, 3164, 4170, 4171, 4438:* John 18:36; 2 Tim. 4:7
figure -s — *499, 3345, 3350, 5179:* Acts 7:43; Rom. 5:14
fill -ed -eth -ing (see **full**) — *378, 466, 1072, 1705, 2767, 4130, 4137, 4138, 4845, 5055, 5526:* Col. 1:9; 1 Thess. 2:6
filth -iness -y — *143, 147, 150, 151, 168, 766, 3436, 4037, 4507, 4509, 4510:* Eph. 5:4; 2 Pet. 2:7
finally — *3063, 5056:* Phil. 3:1; 1 Pet. 3:8
find -eth -ing; found — *75, 421, 429, 1096, 2147, 2638:* Matt. 7:8; Rom. 11:33
fine — *4585:* Mark 15:46; Rev. 1:15
finger -s — *1147:* Luke 11:20; John 8:6
finish -ed -er — *535, 658, 1096, 1274, 1615, 2005, 4931, 5047, 5048, 5055:* 2 Tim. 4:7; Heb. 12:2
fire — *4442, 4443, 4447, 4448, 5394, 5457:* Matt. 3:10; 2 Thess. 1:8
firkin -s — *3355: John 2:6*
firm — *949: Heb. 3:6*
first — *509, 746, 1207, 3391, 4276, 4295, 4386, 4412, 4413:* Matt. 5:24; Titus 3:10
first-begotten; firstborn — *4416:* Col. 1:15, 18; Heb. 1:6
firstfruit -s — *536:* Rom. 11:16; James 1:18
fish -er(s) -ermen -es -ing — *231, 232, 1903, 2485, 2486, 3795:* Luke 5:2; John 21:7
fit -ly -ted — *433, 2111, 2520, 2675, 4883:* Acts 22:22; Eph. 2:21
five; fifth — *3991, 3999, 4000, 4001, 4002:* Matt. 14:17; Rev. 6:9
fixed — *4741: Luke 16:26*
flame -ing — *5395:* 2 Thess. 1:8; Heb. 1:7
flattering — *2850: 1 Thess. 2:5*
flax — *3043: Matt. 12:20*
flee -eth; fled — *1628, 2703, 5343:* Matt. 2:13; John 10:12
flesh -ly — *2907, 4559, 4560, 4561:* 2 Cor. 1:12; 2 John 1:7

flock — *4167, 4168:* Luke 2:8; 1 Pet. 5:2, 3
flood -s — *2627, 4132, 4215, 4216:* Matt. 7:25; 2 Pet. 2:5
floor — *257: Matt. 3:12; Luke 3:17*
flour — *4585: Rev. 18:13*
flourished — *330: Phil. 4:10*
flow — *4482: John 7:38*
flower — *438, 5230: 1 Cor. 7:36; James 1:10, 11; 1 Pet. 1:24*
flux — *1420: Acts 28:8*
fly -ing; flight — *4072, 5437:* Heb. 11:34; Rev. 4:7
foal — *5207: Matt. 21:5*
foameth; foaming — *875, 876, 1890: Mark 9:18, 20; Luke 9:39; Jude 1:13*
foes (see **adversary; enemy**) — *2190: Matt. 10:36; Acts 2:35*
fold — *1667: Heb. 1:12*
fold (see **sheepfold**) — *833, 4167: John 10:16*
folk -s (see **kinsfolk**) — *3816, 5971: Mark 6:5; John 5:3; Acts 5:16*
follow -ed -ers -eth -ing — *190, 1096, 1205/3694, 1377, 1811, 1836, 1872, 1887, 1966, 2071, 2076/3326, 2192, 2517, 2614, 2628, 3326/5023, 3401, 3402, 3877, 4831, 4870:* Matt. 10:38; Eph. 5:1
food — *1035, 1304, 5160:* Acts 14:17; 1 Tim. 6:8
fool -ish -ishly -ishness -s; folly — *378, 453, 454, 781, 801, 876, 877, 878, 1722/877, 3471, 3472, 3473, 3474, 3912:* 1 Cor. 1:18; 2 Tim. 3:9
foot; feet — *939, 2662, 3979, 4158, 4228:* Mark 9:45; Eph. 1:22
footstool — *5286, 5286/3588/4228:* Luke 20:43; James 2:3
for — *1063, 5228:* 2 Cor. 13:8, 9; Jude 1:3
forasmuch (see **forsomuch; insomuch**) — *1487, 1893, 1894, 1895, 5607:* Acts 9:38; 2 Cor. 3:3
forbear -ance -ing — *430, 447, 463, 3361, 4722, 5339:* 1 Cor. 9:6; Eph. 4:2
forbid -den -deth -ding; forbade — *209, 1254, 2967, 3361/1096:* Luke 23:2; 3 John 1:10
force — *726, 949: Matt. 11:12; John 6:15; Acts 23:10; Heb. 9:17*
forehead -s — *3359:* Rev. 7:3; 17:5
foreigners — *3941: Eph. 2:19*
foreknow -ledge; foreknew — *4267, 4268: Acts 2:33; Rom. 8:29; 11:2; 1 Pet. 1:2*
foreordained — *4267: 1 Pet. 1:20*
forepart — *4408: Acts 27:41*
forerunner — *4274: Heb. 6:20*
foreship — *4408: Acts 27:30*
foretell; foretold — *4280, 4293, 4302: Matt. 13:23; Acts 3:24; 2 Cor. 13:2*
forewarn -ed — *4277, 5263: Luke 12:5; 1 Thess. 4:6*
forget -ful -teth -ting; forgotten — *1585, 1950, 1953, 2983, 3024:* Phil. 3:13; Heb. 13:2
forever -more — *165, 2250/165, 3588/165:* Rom. 1:25; Rev. 1:18
forgive -en -eth -ing -ness; forgave (see **pardon**) — *630, 859, 863, 5483:* Matt. 6:12; Col. 3:13
form -ed — *3444, 3445, 3446, 4110, 4111, 5179, 5296:* Mark 16:12; Phil. 2:6, 7
former — *4386, 4387, 4413:* Eph. 4:22; Rev. 21:4
fornication -s; fornicator — *1608, 4202, 4203, 4205:* Matt. 15:19; 1 Cor. 5:9
forsake -en -eth -ing; forsook -est — *575, 657, 863, 1459, 2641:* Luke 14:33; Heb. 10:25
forseeing; foresaw — *4275, 4308: Acts 2:25; Gal. 3:8*
forsomuch (see **forasmuch; insomuch**) — *2530: Luke 19:9*
forswear — *1964: Matt. 5:33*
forth — *321, 392, 584, 616, 649, 669, 985, 1032, 1080, 1544, 1554, 1584, 1599, 1600, 1607, 1614, 1627, 1631, 1632, 1731, 1754, 1804, 1806, 1821, 1831, 1854, 1901, 1907, 1911, 2164, 2564, 2592, 2604, 2609, 3004, 3318, 3319, 3855, 3860, 3908, 3928, 4160, 4198, 4254, 4261, 4270, 4311, 4388, 4393, 4486, 5087, 5088, 5319, 5348:* Mark 1:38; Phil. 2:16
forthwith (see **anon; immediately; straightway**) — *2112, 2117, 3916:* Matt. 13:5; Acts 9:18
Fortunatus — *5415: 1 Cor. 16:17*
forty — *5062, 5063:* Matt. 4:2; Heb. 3:9, 17
forum — *675: Acts 28:15*
forward -ness — *2309, 4261, 4281, 4288, 4311, 4704, 4707, 4710:* 2 Cor. 8:8; 3 John 1:6
foul — *169, 4833, 5494: Matt. 16:3; Mark 9:25; Rev. 18:2*
founded; foundation -s — *2310, 2311, 2602:* Acts 16:26; 1 Pet. 1:20
fountain -s — *4077: James 3:11, 12; Rev. 7:17*
four -fold -th — *5064, 5066, 5067, 5070, 5071, 5072, 5073:* Mark 2:3; Luke 2:37
four-footed — *5074: Acts 10:12; 11:6; Rom. 1:23*
fourscore — *3589: Luke 2:37; 16:7*
foursquare — *5068: Rev. 21:16*
fourteen -th — *1180, 5065: Matt. 1:17; Acts 27:27, 33; 2 Cor. 12:2; Gal. 2:1*
fox -es — *258: Matt. 8:20; Luke 9:58; 13:32*
fragments — *2801:* Mark 6:43; John 6:12
framed — *2675, 4883: Eph. 2:21; Heb. 11:3*
frankincense — *3030: Matt. 2:11; Rev. 18:13*

frankly — *5435: Luke 7:42*
free -dom -ed -ly (see **freeman; freewoman; liberty**) — *1432, 1658, 1659, 3326/3954, 3955, 4174, 5486:* 2 Cor. 11:7; Gal. 3:28
freeman (see **free; liberty**) — *558: 1 Cor. 7:22*
freewoman (see **free; liberty**) — *1658: Gal. 4:22, 23, 30*
frequent — *4056: 2 Cor. 11:23*
fresh — *1099: James 3:12*
friend -s -ship — *2083, 3588/3844, 3982, 4674, 5373, 5384:* Mark 3:21; James 4:4
fro; from — *2831:* Matt. 1:17; Eph. 4:14
frogs — *944: Rev. 16:13*
froward — *4646: 1 Pet. 2:18*
fruit -ful -s — *175, 1081, 2590, 2592, 2593, 3703, 5062, 5352:* Matt. 7:20; Luke 1:42
frustrate — *114: Gal. 2:21*
fulfill -ed -ing — *378, 1096, 1603, 4137, 4138, 4160, 4931, 5048, 5055:* Eph. 2:3; 2 Thess. 1:11
full -ness -y (see **fill**) — *1072, 1073, 1705, 2880, 3324, 3325, 3877, 4130, 4134, 4135, 4136, 4137, 4138, 4845, 5046, 5460, 5526:* John 1:16; 2 Tim. 3:10
fuller — *1102: Mark 9:3*
furlongs — *4712:* John 6:19; Rev. 14:20
furnace — *2575: Matt. 13:42, 50; Rev. 1:15; 9:2*
furnished — *1822, 4130, 4766: Matt. 22:10; Mark 14:15; Luke 22:12; 2 Tim. 3:17*
further -ance -ed -more — *1161, 1339, 1534, 2089, 3063, 4118, 4206, 4297:* Acts 4:17; Phil. 1:12

G

Gabbatha — *1042: John 19:13*
Gabriel — *1043: Luke 1:19, 26*
Gad — *1045: Rev. 7:5*
Gadarenes — *1046: Mark 5:1; Luke 8:26, 37*
gain -ed -s — *1281, 2039, 2770, 2771, 4122, 4160, 4200, 4333:* Acts 16:19; 1 Tim. 6:5, 6
gainsay -ers -ing — *369, 471, 483, 485: Luke 21:15; Acts 10:29; Rom. 10:21; Titus 1:9; Jude 1:11*
Gaius — *1050: Acts 19:29; 20:4; Rom. 16:23; 1 Cor. 1:14; 3 John 1:1*
Galatia — *1053, 1054:* Acts 16:6; 2 Tim. 4:10
Galatians — *1052: Gal. 3:1*
Galilean -s — *1057:* Mark 14:70; Acts 2:7
Galilee — *1056:* Luke 1:26; John 1:43
gall — *5521: Matt. 27:34; Acts 8:23*
Gallio — *1058: Acts 18:12, 14, 17*
Gamaliel — *1059: Acts 5:34; 22:3*
garden -er — *2779, 2780: Luke 13:19; John 18:1, 26; 19:41; 20:15*
garlands — *4725: Acts 14:13*
garment -s — *1742, 2067, 2440, 4158, 4749, 5509:* Matt. 9:16; Jude 1:23
garner — *596: Matt. 3:12; Luke 3:17*
garnish -ed — *2885: Matt. 12:44; 23:29; Luke 11:25; Rev. 21:19*
garrison — *5432: 2 Cor. 11:32*
gate -s — *2374, 4439, 4440, 4489:* Matt. 16:18; Acts 3:2
gather -ed -eth -ing — *346, 1865, 1996, 1997, 3048, 3792, 4816, 4822, 4863, 4867, 4896, 4962, 5166:* Mark 13:27; Eph. 1:10
gay — *2986: James 2:3*
Gaza — *1048: Acts 8:26*
gazing — *1689: Acts 1:11*
gazingstock — *2301: Heb. 10:33*
gender -eth — *1080: Gal. 4:24; 2 Tim. 2:23*
genealogies — *1076: 1 Tim. 1:4; Titus 3:9*
general — *3831: Heb. 12:23*
generation -s — *1074, 1078, 1081, 1085:* Col. 1:26; 1 Pet. 2:9
Gennesaret (see **Chinnereth**) — *1082: Matt. 14:34; Mark 6:53; Luke 5:1*
Gentile -s — *1484, 1672:* Rom. 2:9; 3 John 1:7
gentle -ness — *1932, 1933, 2261, 5544:* 1 Thess. 2:7; Titus 3:2
Gergesenes — *1086: Matt. 8:28*
get; gotten — *645, 1684, 1826, 1831, 2147, 2597, 4122, 5217:* Acts 21:1; 2 Cor. 2:11
Gethsemane — *1068: Matt. 26:36; Mark 14:32*
Ghost; ghost — *1606, 1634, 4151:* John 19:30; Rom. 5:5
Gideon — *1066: Heb. 11:32*
gift -s (see **give**) — *334, 1390, 1394, 1431, 1434, 1445, 3311, 5485, 5486:* Matt. 2:11; Phil. 4:17
gird -ed -edst; girt; girdle -s — *328, 1241, 2223, 2224, 4024:* Luke 12:35; John 21:7
give -en -er -eth -ing -s; gave -est (see **gift; grant -ed**) — *402, 437, 591, 632, 1096, 1239, 1291, 1325, 1377, 1394, 1395, 1402, 1433, 1502, 1547, 1781, 1788, 1825, 1907, 1929, 2010, 2014, 2227, 2468, 2702, 2753, 3004, 3140, 3330, 3548, 3844, 3860, 3923, 3930, 3936, 3943, 4160, 4222, 4272, 4337, 4342, 4369, 4823, 4980, 5087, 5461, 5483, 5524:* 2 Cor. 9:7; 1 Pet. 3:7
glad -ly -ness — *20, 21, 780, 2097, 2165, 2167, 2234, 2236, 5463, 5479:* Mark 6:20; Rom. 10:15
glass — *2072, 2734, 5193, 5194:* 1 Cor. 13:12; James 1:23
glistering — *1823: Luke 9:29*
glorify -ied -ing (see **glory**) — *1392, 1740, 2744, 4888:* Gal. 1:24; 1 Pet. 2:12
glory -ieth -ing -ious (see **glorify**) — *1223/1391, 1391, 1392, 1722/1391, 1741, 2620,*

2744, 2745, 2746, 2755, 2811: 1 Cor. 5:6; 2 Cor. 7:4
gluttonous — *5314: Matt. 11:19; Luke 7:34*
gnashed; gnasheth; gnashing — *1030, 1031, 5149:* Mark 9:18; Acts 7:54
gnat — *2971: Matt. 23:2*
gnawed — *3145: Rev. 16:10*
go -est -eth -ing; gone; went -est — *33, 71, 305, 402, 424, 549, 565, 576, 589, 630, 863, 1136, 1276, 1279, 1330, 1339, 1353, 1524, 1525, 1578, 1607, 1681, 1684, 1821, 1826, 1831, 1910, 1994, 2021, 2064, 2212, 2597, 2718, 3327, 3596, 3597, 3854, 3899, 3928, 3985, 3987, 4013, 4043, 4105, 4108, 4160, 4198, 4254, 4260, 4281, 4313, 4320, 4334, 4344, 4570, 4782, 4848, 4897, 4905, 5055, 5217, 5221, 5233, 5298, 5342, 5562:* Acts 18:22; 3 John 1:7
goats — *2055, 2056, 5131: Matt. 25:32, 33; Heb. 9:12, 13, 19; 10:4*
goatskins — *122/1192: Heb. 11:37*
God; Godward; god -s (see **Jah**; **Jehovah**; **Jesus**; **spirit**) — *2316, 2962, 4314/2316:* Matt. 1:23; Acts 19:20
goddess — *2299: Acts 19:27, 35, 37*
Godhead — *2304, 2305, 2320: Acts 17:29; Rom. 1:20; Col. 2:9*
godly -iness — *516/2316, 2150, 2152, 2153, 2316, 2317, 2596/2316:* 1 Thess. 1:8; 1 Tim. 2:2
Godspeed — *5463: 2 John 1:10, 11*
Gog — *1136: Rev. 20:8*
gold -en — *5552, 5553, 5554, 5557:* 2 Tim. 2:20; Heb. 9:4
Golgotha — *1115: Matt. 27:33; Mark 15:22; John 19:17*
Gomorrah — *1116: Rom. 9:29; 2 Pet. 2:6; Jude 1:7*
good -ly -ness — *14, 15, 18, 515, 865, 979, 2095, 2097, 2106, 2107, 2133, 2108, 2109, 2140, 2162, 2163, 2425, 2480, 2565, 2567, 2570, 2573, 2750, 2986, 3112, 4851, 5358, 5542, 5543, 5544:* Phile. 1:6; James 2:2
goodman — *3611: Matt. 20:11; Mark 14:14; Luke 12:39; 22:11*
goods — *18, 3776, 4147, 4632, 4647, 5223, 5224:* Acts 2:45; 1 Cor. 13:3
gorgeous -ly — *1741, 2986: Luke 7:25; 23:11*
gospel -'s — *2097, 2098, 4283:* Gal. 3:8; Rev. 14:6
government -s — *2941, 2963: 1 Cor. 12:28; 2 Pet. 2:10*
governor -s — *755, 1481, 2116, 2230, 2232, 2233, 3623:* John 2:8, 1 Pet. 2:14
grace -ious — *2143, 5485, 5543:* Luke 2:40; 2 John 1:3
graft -ed (see **engrafted**) — *1461: Rom. 11:17, 19, 23, 24*
grain — *2848:* Matt. 13:31; 1 Cor. 15:37
grandmother — *3125: 2 Tim. 1:5*
grant -ed (see **give**) — *1325, 2036, 5483:* Acts 3:14; Eph. 3:16
grapes — *4713: Matt. 7:16; Luke 6:44; Rev. 14:18*
grass — *5528:* John 6:10; James 1:10, 11
grave -ity (see **sober**) — *4586, 4587: 1 Tim. 3:4, 8, 11; Titus 2:2, 7*
grave -s (see **sepulchre -s**) — *86, 3418, 3419:* Luke 11:44; 1 Cor. 15:55;
great -er -est -ly -ness — *1419, 1420, 1431, 1433, 1568, 1569, 1971, 1974, 1980, 2245, 2425, 3029, 3112, 3123, 3166, 3167, 3170, 3171, 3173, 3174, 3175, 3176, 3179, 3186, 3187, 3745, 3816, 3817, 3819, 3827, 4055, 4080, 4118, 4119, 4183, 4185, 4186, 4214, 4768, 4970, 5082, 5118, 5246, 5479:* John 3:29; Eph. 1:19
Greece; Grecians; Greek -s (see **Achaia**) — *1671, 1675:* Acts 20:2; Rom. 1:14
greedy -ily -iness — *146, 866, 1632, 4124: Eph. 4:19; 1 Tim. 3:3, 8; Jude 1:11*
green — *5200, 5515:* Mark 6:39; Rev. 8:7
greet -eth -ing — *782, 783, 5463:* Matt. 23:7; James 1:1
grieve -d -ous -ously; grief -s — *926, 1171, 1278, 1418, 2560, 3076, 3077, 3636, 4190, 4360, 4818:* 2 Cor. 2:5; 1 John 5:3
grind -ing — *229, 3030: Matt. 21:41, 44; Luke 17:35; 20:18*
groan -ed -eth -ing(s) — *1690, 4726, 4727, 4959:* John 11:33; Rom. 8:22
gross — *3975: Matt. 13:15; Acts 28:27*
ground -ed — *68, 1093, 1474, 1475, 2311, 5476, 5561, 5564:* Eph. 3:17; 1 Tim. 3:15
grow -eth -n; grew — *305, 837, 1096, 3373, 4886, 5232:* Acts 5:24; 2 Thess. 1:3
grudge -ing -ingly — *1112, 1537/3077, 4727: 2 Cor. 9:7; James 5:9; 1 Pet. 4:9*
guard — *4759: Acts 28:16*
guest -s — *345, 2647: Matt. 22:10, 11; Luke 19:7*
guestchamber — *2646: Mark 14:14; Luke 22:11*
guide -s — *2720, 3594, 3595, 3616:* Matt. 23:16, 24; Luke 1:29
guile (see **beguile**) — *1388:* John 1:47; 1 Pet. 2:1
guiltless; guilty — *338, 1777, 3784, 5267:* Matt. 12:7; Rom. 3:19
gulf — *5490: Luke 16:26*
gushed — *1632: Acts 1:18*

H

habitation -s — *1886, 2732, 2733, 3613, 4633:* Acts 1:20; Jude 1:6
Hagar — *28: Gal. 4:24, 25*
hail — *5464:* Luke 1:28; Rev. 8:7
hair -s — *2359, 2863, 2864, 4117, 5155:* Matt. 10:30; John 11:2
hale -ing — *2694, 4951: Luke 12:58; Acts 8:3*
half — *2253, 2255, 2256:* Mark 6:23; Luke 19:8
hall — *833, 4232:* Matt. 27:27; Mark 15:16; Acts 23:35
hallowed (see **sanctify -ed -eth**) — *37: Matt. 6:9; Luke 11:2*
halt (see **lame**) — *5560: Matt. 18:8; Mark 9:45; Luke 14:21; John 5:3*
Hamor — *1697: Acts 7:16*
hand -s — *849, 886, 1448, 1451, 1764, 2021, 2186, 2902, 4084, 4475, 5495, 5496, 5497, 5499:* Phile. 1:19; 1 Pet. 3:22
handkerchiefs (see **kerchiefs**) — *4676: Acts 19:12*
handle -ed -ing — *821, 1389, 2345, 5584:* 2 Cor. 4:2; 1 John 1:1
handmaid -en(s) (see **maid**) — *1399: Luke 1:38, 48; Acts 2:18*
handwriting — *5498: Col. 2:14*
hang -ed -eth — *519, 2910, 3935, 4029:* Gal. 3:13; Heb. 12:12
haply — *686, 3379, 3381: Mark 11:13; Luke 14:29; Acts 5:39; 17:27; 2 Cor. 9:4*
happen -ed — *1096, 4819:* Mark 10:32; Phil. 1:12
happy -ier (see **bless -ed -edness**) — *3106, 3107:* 1 Cor. 7:40; James 5:11
Haran — *5488: Acts 7:2*
hard -en -ened -eneth -er -ly -ness — *1421, 1422, 1423, 1425, 2553, 3425, 3433, 4456, 4457, 4641, 4642, 4643, 4645, 4927:* Matt. 19:8; Heb. 3:8
harlot -s — *4204:* Luke 15:30; 1 Cor. 6:15
harm -less — *172, 185, 824, 2556, 2559, 4190, 5196:* Phil. 2:15; 1 Pet. 3:13
harp -ed -ers -ing -s — *2788, 2789, 2790:* 1 Cor. 14:7; Rev. 14:2
harvest — *2326:* Mark 4:29; John 4:35
haste -ily -ing — *4692, 4710, 5030:* John 11:31; Acts 20:16
hate -ed -ers -est -eth -ful -ing; hatred (see **despise**) — *2189, 2319, 3404, 4767:* Matt. 5:43; Rev. 2:6
have -ing; had -st; hast; hath (see **retain -ed**) — *474, 568, 846, 1096, 1099, 1526, 1699, 1722, 1746, 1751, 2071, 2076, 2192, 2258, 2701, 2722, 2983, 3335, 3844, 3918, 4510, 5224, 5225, 5607:* Eph. 6:14; Jude 1:5
haven -s — *2568, 3040: Acts 27:8, 12*
havoc — *3075: Acts 8:3*
hay — *5528: 1 Cor. 3:12*
hazarded — *3860: Acts 15:26*
he; his; him -self (see **her -s -self**) — *846, 848, 1438:* Col. 3:4; Titus 2:14
head -s — *2776:* 2 Tim. 3:4; Rev. 4:4
headlong — *2630, 4248: Luke 4:29; Acts 1:18*
heady — *4312: 2 Tim. 3:4*
heal -ed -ing(s) -th — *1295, 2322, 2323, 2386, 2390, 2392, 4982, 4991, 5198:* 1 Cor. 12:28; 3 John 1:2
heap -ed — *2002, 2343, 4987: Rom. 12:20; 2 Tim. 4:3; James 5:3*
hear -d -er(s) -est -eth -ing (see **hearken; heed; listen; noise**) — *189, 191, 201, 202, 1233, 1251, 1522, 1873, 1874, 3878, 4257:* 1 Cor. 14:21; Heb. 5:11
hearken (see **hear; heed; listen**) — *191, 1801, 3980, 5219:* Mark 4:3; Acts 27:21
heart -s — *674, 1588, 2589, 4641, 5590:* Eph. 6:6; 1 John 3:19
heartily — *1537/5590: Col. 3:23*
heat — *2329, 2738, 2741, 2742:* Matt. 20:12; James 1:11
heathen — *1482, 1484:* Acts 4:25; Gal. 1:16
heaven -ly -s — *1537/3772, 2032, 3321, 3770, 3771, 3772:* 1 Thess. 1:10; Heb. 3:1
heavy -iness — *85, 916, 926, 2726, 3076, 3077:* Mark 14:33, 40; 1 Pet. 1:6
Heber (see **Eber**) — *1443: Luke 3:35*
Hebrew -s — *1145, 1444, 1446, 1447:* Acts 6:1; Phil. 3:5
hedge -ed -s — *5418, 5418/4060: Matt. 21:33; Mark 12:1; Luke 14:23*
heed (see **hear; hearken; listen**) — *433, 991, 1907, 3708, 4337, 4648:* Acts 3:5; Col. 4:17
heel — *4418: John 13:18*
heifer — *1151: Heb. 9:13*
height — *5311, 5313: Rom. 8:39; Eph. 3:18; Rev. 21:16*
heir -s — *2816, 2818, 4789:* Matt. 21:38; Heb. 11:9
hell — *86, 1067, 5020:* Luke 10:15; 2 Pet. 2:4
helm — *4079: James 3:4*
helmet — *4030: Eph. 6:17; 1 Thess. 5:8*
help -ed -er(s) -eth -ing -s — *482, 484, 996, 997, 998, 1947, 4815, 4820, 4878, 4903, 4904, 4943:* Luke 1:54; Acts 18:27
hem — *2899: Matt. 9:20; 14:36*
hen — *3733: Matt. 23:37; Luke 13:34*
hence -forth -forward — *534, 575/3588/3568, 737, 1782, 1821, 2089, 3063, 3371, 3568, 3765, 5025, 5217:* Acts 1:5; Eph. 4:14, 17
her -s -self (see **he**) — *844, 846, 1438:* Matt. 9:21; 2 John 1:1

herbs — *1008, 3001:* Luke 11:42; Heb. 6:7
herd — *34: Matt. 8:30-32; Mark 5:11, 13; Luke 8:32, 33*
here -after -by -in -of -tofore -unto -with — *575/737, 575/3568, 848, 1519, 1537, 1722/5129, 1759, 2089, 3195, 3326/5023, 3370, 3568, 3778, 3918, 3936, 4258, 4840, 5026, 5028, 5124, 5602:* 2 Cor. 13:2; 1 John 2:3
heresy -ies; heretic — *139, 141:* Gal. 5:20; Titus 3:10
heritage — *2819: 1 Pet. 5:3*
Hermas — *2057: Rom. 16:14*
Hermes — *2060: Rom. 16:14*
Hermogenes — *2061: 2 Tim. 1:15*
Herod -'s — *2264:* Matt. 2:1; Acts 23:35
Herodians — *2265: Matt. 22:16; Mark 3:6; 12:13*
Herodias — *2266:* Mark 6:17; Luke 3:19
Herodion — *2267: Rom. 16:11*
hewn — *1581, 2991, 2998:* Matt. 3:10; Mark 15:46
hide -eth -ing; hid -den — *613, 614, 1470, 2572, 2927, 2928, 2990, 3871, 4032:* 1 Cor. 2:7; James 5:20
Hierapolis — *2404: Col. 4:13*
high -er -est -ly -ness — *507, 511, 749, 1537/4053, 2032, 2371, 2409, 3173, 4410, 4411, 5242, 5251, 5252, 5308, 5310, 5311, 5313:* Luke 1:32; Rom. 11:20
highminded — *5187, 5309: Rom. 11:20; 1 Tim. 6:7; 2 Tim. 3:4*
highway -s — *1327/3598, 3598: Matt. 22:9, 10; Mark 10:46; Luke 14:23*
hill -s — *697, 1015, 3714, 3735:* Luke 23:30; Acts 17:22
hinder (see **rearward**) — *4403: Acts 27:41*
hinder -ed — *348, 1465, 1581, 2967, 5100/1464/1325:* Luke 11:52; Gal. 5:7
hire -ed -ling — *3407, 3408, 3409, 3410, 3411:* Matt. 20:7; Luke 10:7
hither — *1759, 3333, 5602:* Mark 11:3; Rev. 4:1
hitherto — *891/1204, 2193/737, 3768: John 5:17; 16:24; Rom. 1:13; 1 Cor. 3:2*
hoisted — *1869: Acts 27:40*
hold -en -est -eth -ing; held (see **stayed**) — *472, 1907, 1949, 2192, 2270, 2476, 2722, 2902, 2983, 4160, 4601, 4623, 4912, 5083, 5084, 5392, 5438:* Rom. 14:4; Rev. 2:1
holes — *5454: Matt. 8:20; Luke 9:58*
Holy; holy -iest -ily -iness — *39, 40, 1859, 2413, 3741, 3743:* Heb. 9:3; Jude 1:20
home; homeborn — *1438, 1736, 2398, 3614, 3624, 3626:* Matt. 8:6; Titus 2:5
honest -ly -y — *2156, 2570, 2573, 4586, 4587:* Rom. 13:13; 1 Tim. 2:2
honey — *3192: Matt. 3:4 Mark 1:6; Rev. 10:9, 10*
honeycomb — *3193/2781: Luke 24:42*
honor -able -ed -eth -s — *820, 1391, 1392, 1741, 1784, 2158, 5091, 5092, 5093:* Acts 28:10; Heb. 13:4
hook — *44: Matt. 17:27*
hope -ed -eth -ing -'s — *560, 1679, 1680:* 1 Cor. 13:7; 1 John 3:3
horn -s — *2768:* Luke 1:69; Rev. 5:6
horse -s — *2462:* James 3:3; Rev. 9:7
horsemen — *2460, 2461: Acts 23:23, 32; Rev. 9:16*
hosanna — *5614: Matt. 21:9, 15; Mark 11:9, 10; John 12:13*
Hosea — *5617: Rom. 9:25*
hospitality — *5381, 5382:* Titus 1:8; 1 Pet. 4:9
host — *3581, 3830, 4756: Luke 2:13; 10:35; Acts 7:42; Rom. 16:23*
hot — *2200, 2743: 1 Tim. 4:2; Rev. 3:15, 16*
hour -s — *734, 2256, 5610:* John 11:9; 1 Cor. 8:7
house -hold -holder -s -top(s) — *2322, 3609, 3610, 3613, 3614, 3615, 3616, 3617, 3624, 3832:* Matt. 13:27; Luke 12:3
how — *2193, 2245, 2531, 3704, 3745, 3754, 4012, 4080, 4212, 4214, 4459, 5101, 5613:* Acts 2:8; 2 Pet. 2:9
howbeit — *235, 1161, 3305:* John 16:13; Gal. 4:8
howl — *3649: James 5:1*
humble -ed -eth -ness (see **humility**) — *5011, 5012, 5013:* 2 Cor. 12:21; Col. 3:12
humility; humiliation (see **humble**) — *5012, 5014:* Acts 8:33; 1 Pet. 5:5
hundred -fold -s — *1250, 1540, 1541, 1542, 1812, 3461, 4001, 5071, 5145, 5516:* Mark 6:40; Rom. 4:19
hunger -ed; hungry — *3042, 3983, 4361:* Luke 1:53; 2 Cor. 11:27
hurt -ful — *91, 983, 984, 2559, 5196:* Mark 16:18; Rev. 2:11
husband -s — *435, 5220, 5362:* John 4:18; Eph. 5:23, 33
husbandman; husbandmen; husbandry — *1091, 1092:* 1 Cor. 3:9; James 5:7
husks — *2769: Luke 15:16*
Hymenaeus — *5211: 1 Tim. 1:20; 2 Tim. 2:17*
hymn -s — *5214, 5215: Matt. 26:30; Mark 14:26; Eph. 5:19; Col. 3:16*
hypocrisy -ies; hypocrite -s — *505, 5272, 5273:* Luke 11:44; James 3:17
hyssop — *5301: John 19:29; Heb. 9:19*

I

I; me; my, self (see **our**) — *1473, 1698, 1699, 1700, 3427, 3450:* Gal. 2:20; 1 Tim. 1:12

Iconium — *2430:* Acts 13:51; 2 Tim. 3:11
idle — *692, 1494, 1497, 3026, 3029:* Matt. 20:3; 1 Tim. 5:13
idol -ater(s) -atry -atries -s — *1493, 1494, 1495, 1496, 1497, 2712:* 1 Cor. 5:10; Rev. 21:8
Idumea — *2401: Mark 3:8*
if — *1437, 1487, 1489, 1490, 1499, 1512, 1513, 1535, 2579, 3379:* Rom. 10:9; Phile. 1:17, 18
ignorant -ly; ignorance — *50, 52, 56, 2399, 2990:* Acts 17:23; 2 Pet. 3:5
ill — *2536: Rom. 13:10*
illuminated — *5461: Heb. 10:32*
Illyricum — *2437: Rom. 15:19*
image — *1504, 5481:* Mark 12:16; 1 Cor. 15:49
imagine -ation(s) — *1261, 1271, 3053, 3191:* Luke 1:51; 2 Cor. 10:5
Immanuel — *1694: Matt. 1:23*
immediately (see **anon; straightway**) — *1824, 2112, 2117, 3916:* Luke 1:64; Acts 10:33
immortal -ity — *110, 861, 862: Rom. 2:7; 1 Cor. 15:53, 54; 1 Tim. 1:17; 6:16; 2 Tim. 1:10*
immutable; immutability — *276: Heb. 6:17, 18*
impart -ed — *3330: Luke 3:11; Rom. 1:11; 1 Thess. 2:8*
impediment — *3424: Mark 7:32*
impenitent — *279: Rom. 2:5*
implacable — *786: Rom. 1:31*
implead (see **plea**) — *1458: Acts 19:38*
importunity — *335: Luke 11:8*
imposed — *1945: Heb. 9:10*
impossible — *101, 102, 418:* Matt. 17:20; Luke 17:1
impotent — *102, 770, 772: John 5:3, 7; Acts 4:9; 14:8*
imprison -ed -ment(s) (see **prison**) — *5438, 5439: Acts 22:19; 2 Cor. 6:5; Heb. 11:36*
impute -ed -eth -ing — *1677, 3049:* Rom. 4:6; 2 Cor. 5:19
in (see **into**) — *1519, 1525, 1528, 1529, 1530, 1531, 1532, 1533, 1722, 1723, 1724, 1726, 1749, 1750, 1754, 1784, 1878, 1879, 1888, 1917, 1919, 1924, 1961, 3920:* Gal. 2:4; Titus 2:7
inasmuch — *1909/3745, 2526, 2596/3745:* Matt. 25:40; 1 Pet. 4:13
incense (see **frankincense**) — *2368, 2370: Luke 1:9-11; Rev. 8:3, 4*
incontinency; incontinent — *192, 193: 1 Cor. 7:5; 2 Tim. 3:3*
incorruptible; incorruption (see **uncorruptible**) — *861, 862:* 1 Cor. 9:25; 1 Pet. 1:4
increase -ed -ing -th — *837, 838, 1743, 4052, 4121, 4147, 4298, 4369:* John 3:30; Col. 1:10
incredible — *571: Acts 26:8*
indebted — *3784: Luke 11:4*
indeed — *230, 235, 1063, 2532, 3303, 3689:* Matt. 3:11; John 1:47
indigation — *23, 24, 2205, 2372, 3709:* Rom. 2:8; Heb. 10:27
inexcusable — *379: Rom. 2:1*
infants (see **babe**) — *1025: Luke 18:15*
inferior — *2274: 2 Cor. 12:13*
infidel — *571: 2 Cor. 6:15; 1 Tim. 5:8*
infirmity -ies — *769, 771, 3554:* Luke 7:21; Heb. 4:15
informed — *1718, 2727: Acts 21:21, 24; 24:1; 25:2, 15*
inhabitants; inhabiters — *2730: Rev. 8:13; 12:12; 17:2*
inherit -ance -ed — *2816, 2817, 2819, 2820:* Matt. 5:5; Eph. 1:11
iniquity -ies (see **sin**) — *92, 93, 458, 3892:* Luke 13:27; Rom. 4:7
injured; injurious — *91, 5197: Gal. 4:12; 1 Tim. 1:13*
ink — *3188: 2 Cor 3:3; 2 John 1:12; 3 John 1:13*
inn — *2646, 3829: Luke 2:7; 10:34*
inner — *2080, 2082: Acts 16:24; Eph. 3:16*
innocent — *121: Matt. 27:4, 24*
innumerable — *382, 3461: Luke 12:1; Heb. 11:12; 12:22*
inordinate — *3806: Col. 3:5*
inquire -ed -y — *198, 1231, 1331, 1567, 1833, 1934, 2212, 4441, 4802:* John 16:19; 1 Pet. 1:10
inscription — *1924: Acts 17:23*
insomuch (see **forasmuch; forsomuch**) — *1519, 5620:* Matt. 8:24; 2 Cor. 8:6
inspiration — *2315: 2 Tim. 3:16*
instant -ly — *1616, 1722, 1945, 2186, 4342, 4705, 5610:* Luke 7:4; Rom. 12:12
instruct -ed -ion -or — *2727, 3100, 3453, 3807, 3809, 3810, 3811, 4264, 4822:* 1 Cor. 4:15; 2 Tim. 2:25
instruments — *3696: Rom. 6:13*
insurrection — *2721, 4714, 4955: Mark 15:7; Acts 18:12*
intend -ing — *1011, 1014, 2309, 3195: Luke 14:28; Acts 5:28, 35; 12:4; 20:13*
intent -s — *1771, 2443, 3056:* Eph. 3:10; Heb. 4:12
intercession -s — *1783, 5241: Rom. 8:26, 27, 34; 11:2; 1 Tim. 2:1; Heb. 7:25*
interpret -ation -ed -er — *1328, 1329, 1377, 1955, 2058, 2059, 3177:* Mark 5:41; 1 Cor. 14:5
into (see **in**) — *891, 1519, 1531, 1722, 1909,*

2080, 2596, 3350, 5259: Matt. 1:17; Luke 23:42
intruding — *1687: Col. 2:18*
inventors — *2182: Rom. 1:30*
invisible — *517:* 1 Tim. 1:17; Heb. 11:27
inward -ly — *1722/2927, 2080, 2081, 4698:* Luke 11:39; Rom. 2:29
iron — *4603, 4604:* Acts 12:10; Rev. 2:27
Isaac — *2464:* Matt. 1:2; James 2:21
Isaiah — *2268:* Mark 7:6; Acts 28:25
Iscariot — *2469:* Matt. 10:4; Luke 22:3
island; isle — *3519, 3520:* Acts 13:6; Rev. 6:14
Israel -ite(s) — *2474, 2475:* Rom. 11:1; Eph. 2:12
Issachar — *2466: Rev. 7:7*
issue -ed — *131, 1607, 4511, 4690:* Mark 5:25; Rev. 9:17, 18
it -self — *846, 1438, 5565:* Matt. 1:22; 3 John 1:12
Italy -ian —*2482, 2483:* Acts 10:1; Heb. 13:24
itching — *2833: 2 Tim. 4:3*
Ituraea — *2484: Luke 3:1*
ivory — *1661: Rev. 18:12*

J

jacinth — *5191, 5192: Rev. 9:17; 21:20*
Jacob — *2384:* Matt. 1:2; Rom. 9:13
jailer — *1200: Acts 16:23*
Jairus — *2383: Mark 5:22; Luke 8:41*
Jambres — *2387: 2 Tim. 3:8*
James — *2385:* Acts 15:13; James 1:1
jangling — *3150: 1 Tim. 1:6*
Janna — *2388: Luke 3:24*
Jannes — *2389: 2 Tim. 3:8*
Jared — *2391: Luke 3:37*
Jason — *2394: Acts 17:5-7, 9; Rom. 16:21*
jasper — *2393: Rev. 4:3; 21:11, 18, 19*
jealous -y — *2205, 2206: Rom. 10:19; 11:11; 1 Cor. 10:22; 2 Cor. 11:2*
Jechonias — *2423: Matt. 1:11, 12*
jeopardy — *2793: Luke 8:23; 1 Cor. 15:30*
Jephthah — *2422: Heb. 11:32*
Jeremiah — *2408: Matt. 2:17; 16:14; 27:9*
Jericho — *2410:* Luke 10:30; Heb. 11:30
Jerusalem — *2414, 2419:* Mark 1:5; Gal. 1:17, 18
Jesse — *2421: Matt. 1:5, 6; Luke 3:32; Acts 13:22; Rom. 15:12*
jesting — *2160: Eph. 5:4*
Jesus (see **Christ**; **God**) — *2424:* Phile. 1:1; 1 John 4:2, 3
Jew -ess -ish -s — *2451, 2453:* Col. 3:11; Titus 1:14
Jewry (see **Judea**) — *2449: Luke 23:5; John 7:1*
Jezebel — *2403 :Rev. 2:20*
Joanna — *2489: Luke 3:27; 8:3; 24:10*
Joatham — *2488: Matt. 1:9*
Job — *2492: James 5:11*
Joel — *2493: Acts 2:16*
John -'s — *2491:* John 1:6; Gal. 2:9
join -ed — *2675, 2853, 4347, 4801, 4883, 4927:* Acts 5:13; 1 Cor. 1:10
joint -s — *719, 860: Eph. 4:16; Col. 2:9; Heb. 4:12*
joint-heirs — *4789: Rom. 8:17*
Jona; Jonah (see **Bar-jona**) — *2495:* Matt. 12:39; John 1:42
Jonan — *2494: Luke 3:30*
Joppa — *2445:* Acts 9:36; 11:5
Joram — *2496: Matt. 1:8*
Jordan — *2446:* Mark 1:5, 9; John 1:28
Jorim — *2497: Luke 3:29*
Josaphat — *2498: Matt. 1:8*
Jose — *2499: Luke 3:29*
Joseph -'s — *2501:* Matt. 1:16; Heb. 11:21
Joses — *2500:* Mark 6:3; Acts 4:36
Josiah — *2502: Matt. 1:10, 11*
Joshua — *2424: Heb. 4:8*
jot — *2503: Matt. 5:18*
journey -ed -ing(s) — *589, 590, 1279, 2137, 3593, 3596, 3597, 3598, 4197/4160, 4198, 4922:* 2 Cor. 11:26; Titus 3:13
joy -ed -ing; joyful -ly -ness — *20, 21, 2167, 2744, 3326, 5463, 5479, 5485:* Col. 1:11; James 1:2
Judah; Judas; Jude — *2448, 2449, 2453, 2455:* Matt. 1:2; Jude 1:1
Judea (see **Jewry**) — *2449, 2453:* Acts 2:14; 1 Thess. 2:14
judge -ed -est -eth -ing -ment(s) -s (see **just; justify**) — *144, 350, 968, 1106, 1252, 1341, 1345, 1348, 1349, 2233, 2250, 2917, 2919, 2920, 2922, 2923, 4232:* Rom. 11:33; Phil. 1:9
Julia — *2456: Rom. 16:15*
Julius — *2457: Acts 27:1, 3*
Junia — *2458: Rom. 16:7*
Jupiter — *1356, 2203: Acts 14:12, 13; 19:35*
jurisdiction — *1849: Luke 23:7*
just -ice -ly (see **judge; justify**) — *1342, 1346, 1738:* Matt. 1:19; 1 Thess. 2:10
justify -ication -ied -ieth -ier (see **judge; just**) — *1344, 1345, 1347:* Rom. 3:26; Gal. 3:8
Justus — *2459: Acts 1:23; 18:7; Col. 4:11*

K

keep -er(s) -est -eth -ing -t — *71, 650, 1006, 1096, 1200, 1301, 1314, 1858, 2192, 2343, 2377, 2621, 2722, 2853, 2902, 2967, 3557,*

3626, 3930, 4160, 4238, 4601, 4874, 4933, 5083, 5288, 5299, 5432, 5441, 5442: Luke 2:8; Jude 1:6

key -s — *2807:* Matt. 16:19; Rev. 3:7

kick — *2979: Acts 9:5; 26:14*

kid — *2056: Luke 15:29*

kill -ed -est -eth -ing — *337, 615, 1315, 2289, 2380, 4969, 5407:* Rom. 13:9; James 5:6

kin -man -men -sfolk(s) (see **kindred**) — *4773:* Mark 6:4; Luke 14:12

kind -s — *1085, 5100, 5449, 5541:* Matt. 13:47; 1 Cor. 15:39

kind -ly -ness — *5360, 5363, 5387, 5543, 5544:* Rom. 12:10; 2 Pet. 1:7

kindled; kindleth — *381, 681: Luke 12:49; 22:55; Acts 28:2; James 3:5*

kindred -s (see **kin**) — *1085, 3965, 4772, 5443:* Luke 1:61; Rev. 7:9

king -dom(s) -s (see **royal**) — *932, 933, 935, 936, 937:* Col. 1:13; 1 Tim. 2:2

Kish — *2797: Acts 13:21*

kiss -ed — *2705, 5368, 5370:* Luke 7:38; 1 Thess. 5:26

knee -s — *1119:* Eph. 3:14; Phil. 2:10

kneeled; kneeling — *1120, 5087/1119:* Mark 1:40; Acts 21:5

knit — *1210, 4822: Acts 10:11; Col. 2:2, 19*

knock -ed -eth -ing — *2925:* Matt. 7:7,8; Rev. 3:20

know -est -eth -ing -ledge -n; knew -est (see **wist**) — *50, 56, 319, 1097, 1107, 1108, 1110, 1231, 1232, 1492, 1921, 1987, 1990, 2467, 2589, 4135, 4267, 4892, 4907, 5318:* Phile. 1:21; 2 John 1:1

Korah — *2879: Jude 1:11*

L

labor -ed -er(s) -eth -ing -s (see **work**) — *75, 2038, 2040, 2041, 2872, 2873, 4704, 4866, 4904, 5389:* Luke 10:7; 1 Thess. 2:9

lack -ed -est -eth -ing — *170, 1641, 1729, 3007, 3361/2192, 3361/3918, 5302, 5303, 5332:* 1 Cor. 16:17; 2 Pet. 1:9

lad — *3808: John 6:9*

lade -ed -en -ing — *2007, 4987, 5412: Matt. 11:28; Luke 11:46; Acts 27:10; 28:10; 2 Tim. 3:6*

lady — *2959: 2 John 1:1, 5*

lake — *3041:* Luke 8:22; Rev. 20:10

lama — *2982: Matt. 27:46; Mark 15:34*

lamb -s (see **sheep**) — *86, 704, 721:* John 1:29; 1 Pet. 1:19

lame (see **halt**) — *5560:* Acts 3:2, 11; Heb. 12:13

Lamech — *2984: Luke 3:36*

lament -ation -ed — *2354, 2355, 2870, 2875:* John 16:20; Acts 8:2

lamp -s — *2985:* Matt. 25:1; Rev. 8:10

land -s — *68, 1093, 3584, 5561, 5564:* Mark 10:29, 30; Jude 1:5

landed; landing — *2609, 2718: Acts 18:22; 21:3; 28:12*

lanes — *4505: Luke 14:21*

language — *1258: Acts 2:6*

lanterns — *5322: John 18:3*

Laodicea -ns — *2993, 2994:* Col. 2:1; Rev. 3:14

large (see **enlarge**) — *2425, 3173, 4080, 5118:* Mark 14:15; Gal. 6:11

lasciviousness — *766:* Eph. 4:19; 1 Pet. 4:3

Lasea — *2996: Acts 27:8*

last (see **late; latter**) — *2078, 4218, 5305:* John 6:39; 1 John 2:18

latchet — *2438: Mark 1:7; Luke 3:16; John 1:27*

late -ly (see **last; latter**) — *3568, 4373: John 11:8; Acts 18:2*

latter (see **last; late -ly**) — *2078, 3797, 5305: 1 Tim. 4:1; James 5:7; 2 Pet. 2:20*

Latin — *4513: Luke 23:38; John 19:20*

laud — *1867: Rom. 15:11*

laugh -ed -ter — *1070, 1071, 2606:* Matt. 9:24; James 4:9

launch -ed — *321, 1877: Luke 8:22; Acts 21:1; 27:2, 4*

law -ful -fully -giver -less -s -yer(s) — *60, 458, 459, 460, 1772, 1832, 1833, 2917, 2919, 2544, 3545, 3547, 3548, 3549, 3550, 3551, 3565, 3891, 3994, 3995:* 1 Tim. 1:8; Titus 3:13

lay -eth -ing; lie -eth; laid -st; lain — *347, 597, 606, 659, 863, 906, 991,1462, 1474, 1748, 1911, 1917, 1936, 1945, 1968, 2007, 2192, 2343, 2476, 2598, 2621, 2698, 2749, 2827, 3049, 3180, 4160, 4369, 5087, 5294, 5342:* Eph. 4:14; 1 John 5:19

Lazarus — *2976:* Luke 16:20; John 11:1

lead -er -eth; led -dest — *71, 162, 163, 321, 399, 520, 1236, 1533, 1806, 3594, 3595, 4013, 4863, 4879, 5342, 5496, 5497:* Matt. 15:14; 1 Tim. 2:2

leaves — *5444: Matt. 21:19; 24:32; Mark 11:13; 13:28; Rev. 22:2*

leaned; leaning — *345, 377: John 13:23; 21:20; Heb. 11:21*

leap -ed -ing — *242, 1814, 2177, 4640:* Luke 1:41, 44; Acts 3:8

learn -ed -ing — *1121, 1319, 3129, 3928, 3811:* John 6:45; 2 Tim. 3:7, 14

least (see **less**) — *1646, 1647, 1848, 2534, 2579, 3398:* 1 Cor. 6:4; Eph. 3:8

leather — *1193: Matt. 3:4*

leave -eth -ing; left — *447, 620, 657, 710, 782, 863, 1439, 1459, 1544, 2010, 2176, 2641, 3973, 4051, 4052, 5275, 5277:* Acts 6:2; Titus 1:5

leaven -ed -eth — *2219, 2220:* Luke 12:1; Gal. 5:9
Lebbaeus (see **Thaddeus**) — *3002: Matt. 10:3*
legs — *4628: John 19:31 —33*
legion -s — *3003: Matt. 26:53; Mark 5:9, 15; Luke 8:30*
leisure — *2119: Mark 6:31*
lend — *1155, 5531: Luke 6:34, 35; 11:5*
length — *3372, 4218: Rom. 1:10; Eph. 3:18; Rev. 21:16*
leopard — *3917: Rev. 13:2*
leper -s; leprosy — *3014, 3015:* Matt. 10:8; Luke 5:12
less (see **least**) — *253, 820, 1640, 1647, 2276, 3398:* Mark 4:31; Phil. 2:28
lest — *1519/3588/3361, 3363, 3379, 3381:* Rom. 11:25; Heb. 2:1
let -test -teth — *630, 863, 1439, 1554, 1832, 1929, 2010, 2524, 2722, 2967, 5465:* Mark 1:24; 2 Thess. 2:7
letter -s — *1121, 1989, 1992:* Rom. 2:27, 29; 1 Cor. 16:3
Levi (see **Levite; Matthew**) — *3017, 3018:* Mark 2:14; Heb. 7:5
Levite -s -ical (see **Levi; priest**) — *3019, 3020: Luke 10:32; John 1:19; Acts 4:36; Heb. 7:11*
lewd -ness — *4190, 4467: Acts 17:5; 18:14*
liberal -ity -ly — *572, 574, 5485: 1 Cor. 16:3; 2 Cor. 8:2; 9:13; James 1:5*
liberty (see **free**) — *425, 630, 859, 1657, 1658, 1849, 2010:* Luke 4:18; Gal. 2:4
Libya — *3033: Acts 2:10*
license — *2010, 5117: Acts 21:40; 25:16*
licked — *621: Luke 16:21*
lie -ed -s; liars; lying (see **leasing**) — *5571, 5573, 5574, 5579, 5582, 5583:* Eph. 4:25; 1 Tim. 1:10
life -time (see **alive; live**) — *72, 326, 390, 895, 979, 980, 981, 982, 1514, 2068, 2071, 2198, 2222, 2225, 2227, 3118, 4151, 4800, 5225, 5590:* Luke 16:25; Jude 1:21
lift -ed -ing — *142, 352, 450, 461, 1453, 1458, 1869, 5188, 5312:* Matt. 12:11; Rev. 10:5
light -ed -eth -ing -s — *272, 681, 797, 1645, 2014, 2017, 2064, 2545, 2985, 2989, 3088, 4098, 5035, 5338, 5457, 5458, 5460, 5461, 5462:* John 1:4; Phil. 2:15
lighten -ed -eth — *602, 797, 1546/4160, 2893, 5461:* Acts 27:18; Rev. 18:1
lightly; lightness — *1644, 5035: Mark 9:39; 2 Cor. 1:17*
lightning -s — *796:* Matt. 24:27; Luke 10:18
like -en -ed -ness -wise — *36, 407, 437, 499, 871, 1381, 1503, 2470, 2472, 2473, 2504, 2532, 2596/3365, 3664, 3666, 3667, 3668, 3779, 3898, 3945, 3946, 4832, 5024, 5108, 5613, 5615, 5616, 5618:* 1 Pet. 3:21; Jude 1:7
likeminded — *2473, 3588/846/5426: Rom. 15:5; Phil. 2:2, 20*
lilies — *2918: Matt. 6:28; Luke 12:27*
limiteth — *3724: Heb. 4:7*
line — *2583: 2 Cor. 10:16*
lineage — *3965: Luke 2:4*
linen — *1039, 1040, 3043, 3608, 4616:* John 19:40; Rev. 15:6
lingereth — *691: 2 Pet. 2:3*
Linus — *3044: 2 Tim. 4:21*
lion — *3023: 2 Tim. 4:17; 1 Pet. 5:8; Rev. 4:7; 5:5; 10:3; 13:2*
lips — *5491:* Rom. 3:13; 1 Cor. 14:21
listed; listeth — *1014, 2309, 3730: Matt. 17:12; Mark 9:13; John 3:8; James 3:4*
little — *974, 1024, 1646, 2365, 2485, 3397, 3398, 3640, 3641, 3813, 4142, 5040, 5177:* Heb. 2:7; 1 John 5:21
live -ed -est -eth -ing -s (see **alive; life; lively; quick**) — *326, 390, 979, 980, 1236, 1514, 2068, 2071, 2198, 2225, 3118, 4176, 4800, 5171, 5225, 5590:* Luke 2:36; Gal. 2:14
lively (see **alive; live; quick**) — *2198: Acts 7:38; 1 Pet. 1:3; 2:5*
lo — *2396, 2400:* Matt. 2:9; John 7:26
loaf; loaves (see **bread**) — *740:* Mark 8:14; Luke 11:5
locusts — *200: Matt. 3:4; Mark 1:6; Rev. 9:3, 7*
lodge -ed -eth -ing — *835, 2647, 2681, 3578, 3579, 3580:* Acts 10:6; Phile. 1:22
loins — *3751:* Luke 12:35; 1 Pet. 1:13
Lois — *3090: 2 Tim. 1:5*
long -ed (see **desire**) — *1971, 1973:* Rom. 1:11; Phil. 2:26
long -er — *1909, 1909/4119, 2089, 2118, 2193, 2425, 2863, 3117, 3370, 3752, 3756/3641, 3819, 4183, 4214, 5118, 5550:* Luke 16:2; John 5:6
longsuffering — *3114, 3115:* 2 Cor. 6:6; 2 Pet. 3:9
look -ed -eth -ing — *308, 352, 553, 816, 872, 991, 1492, 1551, 1561, 1689, 1896, 1914, 1980, 1983, 2300, 2334, 3700, 3706, 3879, 4017, 4327, 4328, 4329, 4648:* Mark 3:5; Jude 1:21
loose -ed -ing — *142, 321, 447, 630, 2673, 3080, 3089:* Matt. 16:19; Rom. 7:2
Lord -'s; lord -s -ship — *1203, 2634, 2960, 2961, 2962, 3175, 4462:* Luke 22:25; Titus 1:4
lose -eth; loss; lost — *358, 580, 622, 1096, 2209, 2210, 3471:* Matt. 10:39; 2 John 1:8
lot -s — *2624, 2819, 2975:* John 19:24; Acts 1:26

Lot -'s — *3091: Luke 17:28, 29, 32; 2 Pet. 2:7*
loud — *3173:* Matt. 27:46; Acts 26:24
love -ed -er(s) -est -eth -ly — *25, 26, 2309, 4375, 5358, 5360, 5361, 5362, 5363, 5365, 5367, 5368, 5369, 5377, 5382, 5383, 5388:* Phil. 4:8; 2 Tim. 3:2, 4
low -er -ering -est -eth -liness -ly — *1642, 2078, 2737, 4768, 5011, 5012, 5013, 5014:* Luke 1:48; Eph. 4:2
lowering — *4768 Matt. 16:3*
Lucius — *3066: Acts 13:1; Rom. 16:21*
lucre -'s — *146, 147, 866, 2771: 1 Tim. 3:3, 8; Titus 1:7, 11; 1 Pet. 5:2*
Lydia — *3070: Acts 16:14, 40*
Luke — *3065:* Col. 4:14; Phile. 1:24
lukewarm — *5513: Rev. 3:16*
lump — *5445: Rom. 9:21; 11:16; 1 Cor. 5:6, 7; Gal. 5:9*
lunatic — *4583: Matt. 4:24; 17:15*
lust -ed -eth -s — *1511, 1937, 1938, 1939, 1971, 2237, 3715, 3806:* Gal. 5:17; Jude 1:16
Lycaonia — *3071: Acts 14:6, 11*
Lydda — *3069: Acts 9:32, 35, 38*
Lysanias — *3078: Luke 3:1*
Lysias — *3079: Acts 23:26; 24:7, 22*
Lystra — *3082: Acts 14:6, 8, 21; 16:1, 2; 2 Tim. 3:11*

M

Maath — *3092: Luke 3:26*
Macedonia -n — *3109, 3110:* Acts 16:9; 1 Thess. 1:7
mad -ness — *454, 1519/3130, 1693, 3105, 3913:* John 10:20; 1 Pet. 2:16
Magdala — *3093: Matt. 15:39*
Magdalene (see **Mary**) — *3094:* Mark 16:1; John 19:25
magistrate -s — *758, 796, 3980, 4755:* Luke 12:11; Titus 3:1
magnificence — *3168: Acts 19:27*
magnify -ied — *1392, 3170:* Rom. 11:13; Phil. 1:20
Magog — *3098: Rev. 20:8*
Mahalaleel — *3121: Luke 3:37*
maid -en(s) -s (see **handmaid**) — *2877, 3814, 3816:* Matt. 9:24, 25; Mark 14:66
maimed — *376, 2948: Matt. 15:30, 31; 18:8; Mark 9:43; Luke 14:13, 21*
mainsail — *736: Acts 27:40*
maintain — *4291: Titus 3:8, 14*
majesty — *3168, 3172: Heb. 1:3; 8:1; 2 Pet. 1:16; Jude 1:25*
Malchus — *3124: John 18:10*
male (see **man -kind**) — *730: Matt. 19:4; Mark 10:6; Luke 2:23; Gal. 3:28*
malefactor -s — *2555, 2557: Luke 23:32, 33, 39; John 18:30*
malice; malicious -ness — *2549, 4190:* Eph. 4:31; 3 John 1:10
malignity — *2550: Rom. 1:29*
man -kind; men (see **male**) — *245, 407, 435, 441, 442, 444, 730, 733, 1538, 2478, 3367, 3494, 3495, 3762, 3956, 4753, 5046, 5100, 5449:* Eph. 6:7; 1 Tim. 2:1
Manaen — *3127: Acts 13:1*
Manasseh; Manasses — *3128: Matt. 1:10; Rev. 7:6*
manger — *5336: Luke 2:7, 12, 16*
manifest -ation -ed -ly — *602, 852, 1212, 1552, 1717, 1718, 4271, 5318, 5319, 5321:* Rom. 8:19; 2 Cor. 3:3
manna — *3131: John 6:31, 49, 58; Heb. 9:4; Rev. 2:17*
manner -s — *72, 195, 442, 686, 981, 1483, 1485, 1486, 2239, 3592, 3634, 3697, 3779, 4012, 4169, 4187, 4217, 4458, 5158, 5159, 5179, 5615:* Acts 13:18; 1 John 3:1
menservants (see **man**) — *3816: Luke 12:45*
mansions — *3438: John 14:2*
manslayers (see **man**) — *409: 1 Tim. 1:9*
many; manifold — *2425, 3745, 4119, 4164, 4179, 4182, 4183, 4214, 5118:* Matt. 3:7; 1 Pet. 1:6
marred — *622: Mark 2:22*
Maranatha — *3134: 1 Cor. 16:22*
marble — *3139: Rev. 18:12*
Mark — *3138:* Acts 12:12; Col. 4:10
mark -ed — *1907, 3138, 4648, 4649, 4742, 5480:* Luke 14:7; Phil. 3:14, 17
market -place(s) -s (see **meat market**) — *58:* Matt. 20:3; John 5:2
marrow — *3452: Heb. 4:12*
marry -iage -ied -ieth -ing — *1060, 1061, 1062, 1096, 1447, 1448, 1547, 1548:* Mark 6:17; 1 Tim. 4:3
Mars'—*697: Acts 17:22*
Martha — *3136:* Luke 10:38; John 11:1
martyr -s — *3144: Acts 22:20; Rev. 2:13; 17:6*
marvel -ed -ous — *2296, 2298:* Matt. 21:42; 1 Pet. 2:9
Mary — *3137:* Luke 8:2; John 19:25
master -ies -s -y — *1203, 1320, 1988, 2519, 2942, 2962, 3617, 4461:* 2 Tim. 2:5; James 3:1
masterbuilder — *753: 1 Cor. 3:10*
Mattatha — *3160: Luke 3:31*
Mattathias — *3161: Luke 3:25, 26*
matter -s — *1308, 2596, 3056, 4229, 5208:* Mark 1:45; 1 Pet. 4:15
Matthan — *3157: Matt. 1:5*
Matthat — *3158: Luke 3:24, 29*
Matthew (see **Levi**) — *3156:* Matt. 9:9; Acts 1:13

Matthias — *3159: Acts 1:23, 26*
may -est; might -est (see **must**) — *1410, 1411, 1832, 2479, 2480, 2481:* Titus 2:14; 3 John 1:2
meal — *224: Matt. 13:33; Luke 13:21*
mean — *767, 3342:* John 4:31; Rom. 2:15
mean -eth -ing -t — *767, 1411, 1498, 2076, 2309/1511, 3195, 4160:* Acts 2:12; 2 Cor. 8:13
means — *1096, 3361, 3364, 3843, 4458, 4459, 5158:* John 9:21; 2 Thess. 2:3
measure -ed -ing -s — *280, 488, 942, 943, 2884, 3354, 3358, 4053, 4057, 4568, 5234, 5236, 5249, 5518:* Matt. 7:2; Rev. 6:6
meat -s — *1033, 1034, 1035, 4371, 4620, 5132, 5160, 5315:* Mark 7:19; Col. 2:16
meat market (see **market -s**) — *3111: 1 Cor. 10:25*
Medes — *3370: Acts 2:9*
mediator — *3316:* 1 Tim. 2:5; Gal. 3:19, 30
meditate — *3191, 4304: Luke 21:14; 1 Tim. 4:15*
meek -ness — *4235, 4236, 4239, 4240:* James 1:21; 1 Pet. 3:4
meet (see **fit**) — *1163, 1342, 2111, 2173, 2425, 2427, 2570:* Phil. 1:7; Col. 1:12
meet; met — *296, 528, 529, 4820, 4876, 4877, 5221, 5222:* Acts 10:25; 1 Thess. 4:17
Melchi — *3197: Luke 3:24, 28*
Melchizedek — *3198:* Heb. 5:6; 7:1
Melea — *3190: Luke 3:31*
Melita — *3194: Acts 28:1*
melody — *5567: Eph. 5:19*
melt — *3089, 5080: 2 Pet. 3:10, 12*
member -s — *3196:* Eph. 4:25; James 3:5
memory -ial — *3422: Matt. 26:13; Mark 14:9; Acts 10:4; 1 Cor. 15:2*
Menan — *3104: Luke 3:31*
mending — *2675: Matt. 4:21; Mark 1:19*
menpleasers (see **man**) — *441: Eph. 6:6; Col. 3:22*
menstealers (see **man**) — *405: 1 Tim. 1:10*
mention — *3417, 3421:* Rom. 1:9; Phile 4
merchant -s; merchandise — *1117, 1711, 1712, 1713:* Matt. 22:5; Rev. 18:3
Mercurius — *2060: Acts 14:12*
mercy -ful -ies — *448, 1653, 1655, 1656, 2433, 2436, 3628, 3629, 3741:* Rom. 12:1; Jude 1:2, 21
mercyseat — *2435: Heb. 9:5*
merry — *2114, 2165:* Luke 12:19; James 5:13
Mesopotamia (see **Aram**) — *3318: Acts 2:9; 7:2*
message; messenger -s — *31, 32, 652, 1860, 4242:* 2 Cor. 8:23; 1 John 1:5
Messiah — *3323: John 1:41; 4:25*
mete — *3354: Matt. 7:2; Mark 4:24; Luke 6:38*
Methuselah — *3103: Luke 3:37*
Michael — *3413: Jude 1:9; Rev. 12:7*
midday (see **day**) — *2250/3319: Acts 26:13*
middle; midst — *3319, 3320, 3321, 3322:* Eph. 2:14; Heb. 2:12
midnight — *3317, 3319/3571: Matt. 25:6; Mark 13:35; Luke 11:5; Acts 16:25; 20:7; 27:27*
Midian — *3099: Acts 7:29*
might -ier -ily -y — *972, 1411, 1413, 1414, 1415, 1722/1411, 1722/2479, 1754, 2159, 2478, 2596/2904, 2900, 3168, 3173, 5082:* Mark 1:7; Col. 1:29
mile — *3400: Matt. 5:41*
Miletum, Miletus — *3399: Acts 20:15, 17; 2 Tim. 4:20*
milk — *1051: 1 Cor. 3:2; 9:7; Heb. 5:12, 13; 1 Pet. 2:2*
mill — *3459: Matt. 24:41*
millstone — *3037/3457, 3458, 3458/3684:* Matt. 18:6; Rev. 18:21
mind -ed -ful -ing -s — *363, 1011, 1014, 1106, 1271, 1374, 1771, 1878, 3195, 3403, 3421, 3540, 3563, 3661, 3675, 4288, 4290, 4993, 4995, 5012, 5279, 5426, 5427, 5590:* Acts 20:13; Phile. 1:14
mingled — *3396: Matt. 27:34; Mark 15:23; Luke 13:1; Rev. 8:7; 15:2*
minister -ed -eth -ing -s; ministration; ministry — *1247, 1248, 1249, 1325, 2023, 2038, 2418, 3008, 3009, 3010, 3011, 3930, 5256, 5257, 5524:* Luke 1:23; Gal. 3:5
minstrels — *834: Matt. 9:23*
mint — *2238: Matt. 23:23; Luke 11:42*
miracle -s — *1411, 4592:* John 2:11; Acts 2:22
mire — *1004: 2 Pet. 2:22*
mischief — *4468: Acts 13:10*
misery -able -ably -ies — *1652, 2560, 5004:* Matt. 21:41; 1 Cor. 15:19
mist — *887, 2217: Acts 13:11; 2 Pet. 2:17*
mite -s — *3016: Mark 12:42; Luke 12:59; 21:2*
Mitylene — *3412: Acts 20:14*
mixed; mixture — *194, 3395, 4786: John 19:39; Heb. 4:2; Rev. 14:10*
Mnason — *3416: Acts 21:16*
mock -ed -ers -ing(s) — *1701, 1702, 1703, 3456, 5512:* Mark 10:34; Gal. 6:7
moderation — *1933: Phil. 4:5*
modest — *2887: 1 Tim. 2:9*
moisture — *2429: Luke 8:6*
Moloch — *3434: Acts 7:43*
moment — *823, 3901, 4743: Luke 4:5; 1 Cor. 15:52; 2 Cor. 4:17*
money — *694, 2772, 3546, 4715, 5365, 5475, 5536:* 1 Tim. 6:10
moneychangers — *2773, 2885:* Matt. 21:12
month -s — *3376, 5072, 5150:* Luke 1:26; James 5:17
moon — *3561, 4582:* Acts 2:20; Col. 2:16

more (see **most**) — *197, 243, 316, 414, 1065, 1308, 1508, 1617, 1833, 2001, 2115, 3122, 3123, 3185, 3187, 3370, 3745, 3761, 3765, 3844, 4053, 4054, 4055, 4056, 4057, 4119, 4179, 4325, 4369, 4707, 5112, 5228, 5236, 5245:* 1 Thess. 2:17; 1 Pet. 1:7
moreover — *235/2532, 1161/2532, 2089, 3739/1161/3063:* Rom. 5:20; 2 Pet. 1:15
morning — *3720, 4404, 4405:* Mark 1:35; Rev. 22:16
morrow; tomorrow — *839, 1836, 1887:* Acts 4:5; James 4:14
morsel — *1035: Heb. 12:16*
mortal -ity — *2349: Rom. 6:12; 8:11; 1 Cor. 15:53, 54; 2 Cor. 4:11; 5:4*
mortify — *2289, 3499: Rom. 8:13; Col. 3:5*
Moses — *3475:* Matt. 23:2; 2 Tim. 3:8
most (see **more**) — *40, 2236, 2903, 3122, 4118, 4119, 5310:* Mark 5:7; Jude 1:20
mote — *2595: Matt. 7:3-5; Luke 6:41, 42*
moth, eaten — *4597: Matt. 6:19, 20; Luke 12:33*
motheaten — *4598: James 5:2*
mother -s — *282, 3384, 3389, 3994:* Gal. 1:15; 1 Tim. 5:2
motions — *3804: Rom. 7:5*
mount -ain(s) -s — *3735:* Heb. 12:20; 2 Pet. 1:18
mourn -ed -ing — *2354, 2875, 3602, 3996, 3997:* Matt. 2:18; Rev. 18:11
mouth -s — *1993, 3056, 4750:* Eph. 6:19; Titus 1:11
move -ed -er -ing — *23, 383, 761, 2125, 2206, 2795, 2796, 3056/4160, 3334, 4525, 4531, 4579, 4697, 5342:* John 5:3; 2 Pet. 1:21
much — *23, 1280, 2425, 2470, 2579, 3123, 3366, 3383, 3433, 3588, 3745, 3761, 4055, 4056, 4124, 4180, 4183, 4214, 5118, 5248:* Matt. 6:7; Phile. 1:8
multiply -ied -ing — *4129:* Acts 6:1; Heb. 6:14
multitude -s (see **press**) — *2793, 3461, 3793, 4128:* Mark 14:43; Luke 5:15
murder -er(s) -s — *443, 3389, 3964, 4607, 5406, 5407, 5408:* Rom. 1:29; 1 John 3:15
murmur -ed; -ers -ing(s) — *1111, 1112, 1113, 1234, 1690:* Phil. 2:14; Jude 1:16
mused — *1260: Luke 3:15*
music -ians — *3451, 4858: Luke 15:25; Rev. 18:22*
must (see **may; ought**) — *318, 1163, 2192, 2443, 3784:* 2 Cor. 5:10; 2 Pet. 1:14
mustard — *4615:* Mark 4:31; Luke 13:19
mutual — *1722/240: Rom. 1:12*
muzzle — *5392: 1 Cor. 9:9; 1 Tim. 5:18*
my -self; mine (see **I; our**) — *846, 1683, 1691, 1698, 1699, 1700, 3427, 3450:* Matt. 7:24; Gal. 2:18
Myra — *3460: Acts 27:5*
myrrh — *4666, 4669: Matt. 2:11; Mark 15:23; John 19:39*
Mysia — *3465: Acts 16:7, 8*
mystery -ies — *3466:* 1 Cor. 13:2; Rev. 1:20

N

Naaman — *3497: Luke 4:27*
Naasson; Nahsson — *3476: Matt. 1:4; Luke 3:32*
Nagge — *3477: Luke 3:25*
Nahor — *3493: Luke 3:34*
nailing; nails — *2247, 4338: John 20:25; Col. 2:14*
Nain — *3484: Luke 7:11*
naked -ness — *1130, 1131, 1132:* Matt. 25:36; 2 Cor. 11:27
name -ed -eth -s — *2564, 3004, 3686, 3687:* Rom. 13:9; 2 Tim. 2:19
namely — *1722: Mark 12:31; Acts 15:22; Rom. 13:9*
Naphtali — *3508: Matt. 4:13, 15; Rev. 7:6*
napkin — *4676: Luke 19:20; John 11:44; 20:7*
Narcissus — *3488: Rom. 16:11*
narrow — *2346: Matt. 7:14*
Nathan — *3481: Luke 3:31*
Nathanael (see **Bartholomew**) — *3482: John 1:45-49; 21:2*
nation -s — *246, 1074, 1085, 1484:* Matt. 24:9; Acts 10:28
nature; natural -ly — *1078, 1083, 1103, 2596/5449, 5446, 5447, 5449, 5591:* Rom. 1:26; Jude 1:10
naughtiness — *2549: James 1:21*
Naum — *3486:Luke 3:25*
Nazarene -s — *3480: Matt. 2:23; Acts 24:5*
Nazareth — *3478:* Luke 1:26; John 1:45, 46
Neapolis — *3496: Acts 16:11*
near -er; nigh — *316, 1448, 1451, 1452, 3844, 3897, 4139, 4314, 4317, 4334:* Rom. 13:11; Eph. 2:13, 17
necessary; necessity -ies (see **need; ought**) — *316, 318, 1876, 2192, 4314/3588/5532, 5532:* 2 Cor. 6:4; Heb. 7:12
neck -s — *5137:* Matt. 18:6; Rom. 16:4
need -ed -est -eth -ful -s (see **necessary**) — *316, 422, 1163, 2006, 2121, 2192/318, 2192/5532, 3784, 3843, 4326, 5532, 5535:* John 2:25; Phil. 4:12
needle -'s — *4476: Matt. 19:24; Mark 10:25; Luke 18:25*
neglect -ed -ing; negligent — *272, 857, 3865, 3878:* Acts 6:1; Col. 2:23
neighbor -s — *1069, 4040, 4139:* Luke 10:27; Eph. 4:25
neither — *2228, 2532/3762, 3364, 3366,*

3383, 3761, 3777: Gal. 1:1; 2 John 1:10
nephews — *1549: 1 Tim. 5:4*
Nereus — *3517: Rom. 16:15*
Neri — *3518: Luke 3:27*
nests — *2682: Matt. 8:20; Luke 9:58*
net -s — *293, 1350, 4522:* Mark 1:18, 19; John 21:6
never (see **no; not**) — *3361, 3364/1519/3588/165, 3364/4219, 3364/4455, 3368, 3756, 3756/1519/3588/165, 3761/1520, 3762, 3762/4455, 3763, 3764:* 2 Tim. 3:7; 2 Pet. 1:10
nevertheless (see **although; but**) — *235, 1161, 2544, 3305, 3676/3305, 4133:* Gal. 2:20; Eph. 5:33
new -ness — *46, 1098, 2537, 2538, 3501, 3561, 4372:* Rom. 6:4; 1 Pet. 2:2
newborn — *738: 1 Pet. 2:2*
next — *839, 1206, 1836, 1887, 1966, 2064, 2087, 2192, 3342:* Mark 1:38; Acts 4:3
Nicanor — *3527: Acts 6:5*
Nicodemus — *3530:* John 3:1; 7:50
Nicolaitanes — *3531: Rev. 2:6, 15*
Nicolas — *3532: Acts 6:5*
Nicopolis — *3533: Tit 3:12*
Niger — *3526: Acts 13:1*
night -s — *1273, 3571, 3574:* Matt. 4:2; 1 Thess. 2:9
nine; ninth — *1767, 1768:* Luke 17:17; Rev. 21:20
ninety — *1768: Matt. 18:12, 13; Luke 15:4, 7*
Nineveh; Ninevites — *3535, 3536: Matt. 12:41; Luke 11:30, 32*
no; nay (see **naught; none; nor; not; nothing**) — *209, 235, 269, 686, 790, 1063, 1487, 3304, 3361, 3364, 3365/5100, 3367, 3756, 3761, 3762, 3765, 3777, 3780:* John 1:18; James 3:12
Noah — *3575: Heb. 11:7; 1 Pet. 3:20; 2 Pet. 2:5*
noble — *2903:* 1 Cor. 1:26
nobleman — *937, 2104/444:* Luke 19:12
noise -ed (see **hear; rumor -s**) — *191, 1096/5408, 1255, 2350, 4500, 5456:* Mark 2:1; 2 Pet. 3;10
noisome — *2556: Rev. 16:2*
Non, Nun —5126: Ex. 33:11; 1 Chr. 7:27
none (see **naught; no; nothing; nought**) — *208, 677, 1601, 2673, 2758, 3361, 3367, 3387, 3756, 3762, 3777, 5100/3756/3762:* 1 Thess. 5:15; 1 Pet. 4:15
noon — *3314: Acts 22:6*
nor (see **no**) — *2228, 2532/3756, 3361, 3364, 3366, 3383, 3756, 3761, 3777:* John 1:13; Rev. 14:11
north — *1005, 5566: Luke 13:29; Acts 27:17; Rev. 21:13*
not (see **no**) — *269, 3361, 3362, 3363, 3364, 3367, 3369, 3370, 3378, 3380, 3385, 3386, 3756, 3761, 3764, 3765, 3777, 3780:* Titus 1:6; 1 John 2:1, 2
note -able — *1110, 1978, 2016, 4593: Matt. 27:16; Acts 2:20; 4:16; Rom. 16:7; 2 Thess. 3:14*
nothing (see **no; naught; none; not; nought**) — *3114, 3361/848, 3367, 3385, 3756/3739, 3756/5100, 3762, 3777, 3956/3763, 4487:* Matt. 15:32; 1 Tim. 6:7
notice — *4293: 2 Cor. 9:5*
notwithstanding (see **but; no; not**) — *235, 4133:* Luke 10:11; Rev. 2:20
nought (see **naught; no; none; nothing**) — *557, 1432, 1847, 1848, 2049, 2647, 2673, 3762:* Acts 4:11; Rom. 14:10
nourished; nourisheth; nourishment — *397, 1625, 1789, 2023, 5142:* Eph. 5:29; James 5:5
novice — *3504: 1 Tim. 3:6*
now — *737, 1160, 1161, 1211, 2235, 2236, 2532, 3063, 3568, 3570, 3765, 3767:* 2 Cor. 1:21; 1 Pet. 1:6
number -ed — *705, 706, 1469, 2639, 2674, 3049, 3793, 4785:* Luke 12:7; 1 Tim. 5:9
nurse — *5162: 1 Thess. 2:7*
nurture — *3809: Eph. 6:4*
Nymphas — *3564: Col. 4:15*

O

oath -'s — *332, 3727, 3728:* Mark 6:26; Heb. 6:16, 17
Obed — *5601: Matt. 1:5; Luke 3:32*
obey -ed -ing; obedience; obedient — *544, 1036, 3980, 3982, 5218, 5219, 5255, 5293:* Acts 5:36; Titus 2:5, 9
object — *2723: Acts 24:19*
observe -ation -ed — *3906, 3907, 4160, 4933, 5083, 5442:* Mark 10:20; Gal. 4:10
obtain -ed -ing — *1653, 2013, 2147, 2638, 2816, 2902, 2932, 2975, 2983, 3140, 4047, 5177:* Rom. 11:31; 2 Thess. 2:14
occasion — *874, 1223, 4625:* 2 Cor. 8:8; 1 John 2:10
occupy -ied -ieth — *378, 4043, 4231:* 1 Cor. 14:16; Heb. 13:9
occupation — *5078: Acts 18:3; 19:25*
odor -s — *2368, 3744: John 12:3; Phil. 4:18; Rev. 5:8; 18:13*
off — *14, 554, 568, 575, 595, 609, 631, 659, 660, 851, 1537, 1562, 1575, 1581, 1601, 1621:* Col. 2:11; 2 Pet. 1:9
offend -ed -er; offense -s — *91, 264, 266, 677, 3900, 4348, 4349, 4624, 4625:* Rom. 5:15; James 2:10
offer -ed -ing(s) — *321, 399, 1325, 1435,*

1494, 1929, 3646, 3930, 4374, 4376, 4689: Acts 21:26; Phil. 2:17
office -er(s) — *1247, 1248, 1984, 2405, 2407, 4233, 4234, 5257:* Matt. 5:25; Rom. 11:13
offscouring — *4067: 1 Cor. 4:13*
offspring — *1085: Acts 17:28, 29; Rev. 22:16*
oft -en -ener -entimes -times — *3740, 4178, 4183/5550, 4212, 4435, 4437:* Mark 7:3; Acts 24:26
oil — *1637:* James 5:14; Rev. 6:6
ointment -s — *3464:* Matt. 26:7; John 11:2
old -ness (see **elder**) — *744, 1088, 1094, 1095, 1126, 1332, 1541, 1597, 3819, 3820, 3821, 3822, 4218, 4245, 4246, 5550:* Acts 2:17; Rom. 7:6
olive -s — *65, 1636, 2565:* Matt. 21:1; Rev. 11:4
Olympas — *3652: Rom. 16:15*
Omega — *5598: Rev. 1:8, 11; 21:6; 22:13*
omitted — *863: Matt. 23:23*
omnipotent — *3841: Rev. 19:6*
once (see **one**) — *530, 2178, 3366, 3826, 4218:* Heb. 6:4; Jude 1:3, 5
one -s (see **once; only**) — *240, 243, 848, 1438, 1520, 2087, 3391, 3442, 3538, 3588/846, 3588/3303, 3661, 3675, 3739/3303, 3956, 4861, 5100:* Matt. 20:12; 1 Cor. 3:4
Onesimus — *3682:* Col. 4:9; Phile. 1:10
Onesiphorus — *3683: 2 Tim. 1:16; 4:19*
only (see **one**) — *1520, 3439, 3440, 3441:* John 1:14; 1 Tim. 1:17
open -ed -eth -ing -ly — *71, 343, 380, 455, 457, 1272, 1722/3588/5318, 1722/3954, 3856, 4271, 4977, 5136:* Acts 17:3; Rev. 3:7
operation -s — *1753,1755: 1 Cor. 12:6; Col. 2:12*
opportunity — *170, 2120, 2540:* Gal. 6:10; Phil. 4:10
oppose -ed -eth -itions — *475, 477, 480, 498: Acts 18:6; 2 Thess. 2:4; 1 Tim. 6:20; 2 Tim. 2:25*
oppress -ed — *2616, 2669: Acts 7:24; 10:38; James 2:6*
oracles — *3051: Acts 7:38; Rom. 3:2; Heb. 5:12; 1 Pet. 4:11*
oration; orator — *1215, 4489: Acts 12:21; 24:1*
ordain -ed (see **ordinance**) — *1299, 2525, 2680, 2919, 3724, 4160, 4270, 4282, 4304, 5021, 5087, 5500:* Mark 3:14; Eph. 2:10
order -ly — *1299, 1930, 2517, 4748, 5001, 5010:* Luke 1:8; Acts 21:24
ordinance -s (see **ordain**) — *1296, 1345, 1378, 1379, 3862:* Rom. 13:2; Col. 2:14
other -s (see **another**) — *237, 240, 243, 244, 245, 492, 846, 1520, 1565, 1622, 2084, 2087, 2548, 3062, 3588, 3739, 4008:* Matt. 6:1; Phil. 2:4
otherwise — *243, 247, 1490, 1893, 2085, 2088:* Gal. 5:10; 1 Tim. 5:25
ought -est (see **must; necessary**) — *1163, 3784, 5534:* Acts 10:6; James 3:10
our -s; ourself -ves; us; we (see **I; my -self**) — *846, 1438, 2240, 2249, 2251, 2257:* Mark 12:7; 1 John 1:8
out -er -side -ward -wardly — *1623, 1722/3588/5318, 1722/5318, 1854, 1855, 1857, 4383:* Luke 11:39; Rom. 2:28
outrun — *4370/5032: John 20:4*
outwent — *4281: Mark 6:33*
oven — *2823: Matt. 6:30; Luke 12:28*
over — *481, 495, 561, 1224, 1276, 1277, 1330, 1537/1727, 1608, 1722, 1883, 1909, 1924, 2596, 2634, 2713, 3346, 3860, 3928, 4008, 4012, 4121, 4291, 5055, 5228, 5231, 5240:* Eph. 1:22; 1 Pet. 3:12
overcharge -ed — *925, 1912: Luke 21:34; 2 Cor. 2:5*
overcome -eth; overcame — *2274, 2634, 3528:* Acts 19:16; 2 Pet. 2:19, 20
overflowed — *2626: 2 Pet. 3:6*
overlaid — *4028: Heb. 9:4*
overmuch — *4055: 2 Cor. 2:7*
overseers; oversight — *1983, 1985: Acts 20:28; 1 Pet. 5:2*
overshadow -ed — *1982:* Matt. 17:5; Luke 1:35
overtake -n — *2638, 4301: Gal. 6:1; 1 Thess. 5:4*
overthrow, n; overthrew — *390, 396, 2647, 2690, 2692, 2693:* Acts 5:39; 2 Tim. 2:18
owe -ed -est -eth — *3781, 3784, 4359:* Rom. 13:8; Phile. 1:18
own — *830, 848, 849, 1103, 1438, 1683, 1699, 2398, 2596, 4572:* 2 Tim. 1:9; James 1:14
owneth; owner -s — *2076, 2962, 3490: Luke 19:33; Acts 21:11; 27:11*
ox; oxen — *1016, 5022:* 1 Cor. 9:9; 1 Tim. 5:18
Ozias — *3604: Matt. 1:8, 9*

P

pain -ed -fulness -s — *928, 3449, 4192, 5604:* 2 Cor. 11:27; Rev. 16:10
pair — *2201, 2218: Luke 2:24; Rev. 6:5*
palace — *833, 4232:* Matt. 26:3; Phil. 1:13
pale — *5515: Rev. 6:8*
palm -s (see **hand**) — *4474, 4475: Matt. 26:67; Mark 14:65; John 18:22*
palm -s (see **tree**) — *5404: John 12:13; Rev. 7:9*
palsy -ies — *3885, 3886:* Luke 5:18; Acts 8:7
Pamphylia — *3828:* Acts 2:10; 14:24; 27:5
paper — *5489: 2 John 1:12*
Paphos — *3974: Acts 13:6,13*
paps — *3149: Luke 11:27; 23:29; Rev. 1:13*

parable -s — *3850, 3942:* Matt. 13:34; John 10:6
paradise — *3857: Luke 23:43; 2 Cor. 12:4; Rev. 2:7*
parcel — *5564: John 4:5*
parchments — *3200: 2 Tim. 4:13*
parents — *1118, 3962, 4269:* John 9:2; 1 Tim. 5:4
Parmenas — *3937: Acts 6:5*
part -ly -s — *1161, 2819, 2825, 3307, 3310, 3313/5100, 3348, 4119, 5124/3303:* Luke 10:42; 1 Cor. 11:18
partakest; partaker -s — *482, 1096/4791, 2841, 2844, 3310, 3335, 3348, 3353, 4777, 4790, 4791, 4829, 4830:* Rom. 11:17; 2 Pet. 1:4
parted — *1266, 1339: Matt. 27:35; Mark 15:24; Luke 23:34; 24:51; John 19:24; Acts 2:45*
Parthians — *3934: Acts 2:9*
partial -ity — *87, 1252, 4346: 1 Tim. 5:21; James 2:4; 3:17*
particular -ly — *1520/1538/2596, 2596/3313, 3588/1520:* 1 Cor. 12:27; Heb. 9:5
partition — *5418: Eph. 2:14*
partner -s — *2844, 3353: Luke 5:7, 10; 2 Cor. 8:23; Phile. 1:17*
pass -ed -eth -ing; past — *390, 421, 492, 524, 565, 1096, 1224, 1230, 1276, 1279, 1330, 1353, 2064, 3327, 3819, 3844, 3855, 3881, 3899, 3928, 3944, 4266, 4281, 4302, 5230, 5235, 5242:* 2 Tim. 2:18; 1 John 2:17
passion -s — *3663, 3958: Acts 1:3; 14:15; James 5:17*
passover — *3957:* John 19:14; 1 Cor. 5:7
pastors — *4166: Eph. 4:11*
pasture — *3542: John 10:9*
Patara — *3959: Acts 21:1*
paths — *5147, 5163: Matt. 3:3; Mark 1:3; Luke 3:4; Heb. 12:13*
patient -ly; patience — *420, 1933, 3114, 3115, 3116, 5278, 5281:* Col. 1:11; 1 Pet. 2:20
Patmos — *3963: Rev. 1:9*
patriarch -s — *3966: Acts 2:29; 7:8, 9; Heb. 7:4*
Patrobas — *3969: Rom. 16:14*
pattern -s — *5179, 5262, 5296: 1 Tim. 1:16; Titus 2:7; Heb. 8:5; 9:23*
Paul; Paulus (see **Saul**) — *3972:* Acts 13:7; 2 Pet. 3:15
pavement — *3038: John 19:13*
pay -ment; paid — *586, 591, 1183, 5055:* Matt. 18:25; Heb. 7:9
peace -able -ably -makers — *1515, 1516, 1517, 1518, 2270, 2272, 4601, 4623, 5392:* 1 Cor. 1:3; Jude 1:2
pearl -s — *3135:* 1 Tim. 2:9; Rev. 17:4
peculiar — *1519/4047, 4041: Titus 2:14; 1 Pet. 2:9*
Peleg — *5317: Luke 3:35*
pen — *2563: 3 John 1:13*
pence; penny -worth — *1220:* Mark 6:37; John 12:5
Pentecost — *4005: Acts 2:1; 20:16; 1 Cor. 16:8*
penury — *5303: Luke 21:4*
people -s (see **person**) — *1218, 1484, 2992, 3793:* Acts 2:47; Jude 1:5
peradventure — *3379, 5029: Rom. 5:7; 2 Tim. 2:25*
perceive -ed -est -ing — *143, 991, 1097, 1492, 1921, 2147, 2334, 2638, 2657, 3539, 3708:* Acts 14:9; Gal. 2:9
perdition — *684:* 2 Thess. 2:3; Rev. 17:8
perfect -ed -ing -ion -ly -ness — *195, 197, 199, 739, 1295, 2005, 2675, 2676, 2677, 3647, 4137, 5046, 5047, 5048, 5050, 5051, 5052:* Matt. 5:48; 1 John 2:5
perform -ance -ed — *591, 1096, 2005, 2716, 4160, 5050, 5055:* Luke 1:20; 2 Cor. 8:11
Perga — *4011: Acts 13:13, 14; 14:25*
Pergamos — *4010: Rev. 1:11; 2:12*
perhaps — *686, 3381, 5029: Acts 8:22; 2 Cor. 2:7; Phile. 1:15*
peril -ous -s — *2794, 5467: Rom. 8:35; 2 Cor. 11:26; 2 Tim. 3:1*
perish -ed -eth — *599, 622, 684, 853, 1311, 1510, 1519, 2704, 4881, 5356:* John 6:27; Heb. 11:31
perjured — *1965: 1 Tim. 1:10*
permit -ted; permission — *2010, 4774:* 1 Cor. 7:6; Heb. 6:3
pernicious — *684: 2 Pet. 2:2*
perplexed; perplexity — *639, 640, 1280: Luke 9:7; 21:25; 24:4; 2 Cor. 4:8*
persecute -ed -est -ing -ion(s) -or — *1375, 1376, 1377, 1559, 2347:* John 5:16; 2 Tim. 3:12
perseverance — *4343: Eph. 6:18*
Persis — *4069: Rom. 16:12*
person -s (see **people**) — *678, 4380, 4381, 4382, 4383, 5287:* 1 Tim. 1:10; Heb. 1:3
persuade -ed -est -eth -ing; persuasion — *374, 3982, 3988, 4135:* Luke 16:31; Gal. 5:8
pertain -eth -ing — *3348, 4012:* Acts 1:3; 1 Cor 6:3
pervert -eth -ing; perverse — *654, 1294, 3344, 3859:* Luke 23:14; Phil. 2:15
pestilences; pestilent — *3061: Matt. 24:7; Luke 21:11; Acts 24:5*
Peter (see **Cephas; Simeon; Simon**) — *4074:* Mark 3:16; 1 Pet. 1:1
petitions — *155: 1 John 5:15*
Phanuel — *5323: Luke 2:36*
Pharaoh — *5328: Acts 7:10, 13; Rom. 9:17*
Phares — *5329: Matt. 1:3; Luke 3:33*
Pharisee -s — *5330:* Matt. 3:7; Acts 15:5

Phenice — *5405: Acts 27:12*
Phenicia; Phoenicia — *5403: Acts 11:19; 15:3; 21:2*
Philadelphia — *5359: Rev. 1:11; 3:7*
Philemon — *5371: Phile. 1:1*
Philetus — *5372: 2 Tim. 2:17*
Philip -'s — *5376:* Matt. 14:3; Mark 3:18; Acts 8:5
Philippi — *5375:* Matt. 16:13; Acts 16:12; Phil. 1:1
Philippians — *5374: Phil 4:15*
Philologus — *5378: Rom. 16:15*
philosophers; philosophy — *5385, 5386: Acts 17:18; Col. 2:8*
Phlegon — *5393: Rom. 16:14*
Phoebe — *5402: Rom. 16:1*
Phrygia — *5435: Acts 2:10; 16:6; 18:23*
Phygellus — *5436: 2 Tim. 1:15*
phylacteries — *5440: Matt. 23:5*
physician -s — *2395:* Luke 8:43; Col. 4:14
piece -s — *1288, 1406, 1915, 3313, 4138:* Mark 2:21; Acts 19:19
pierce -ed -ing — *1330, 1338, 1574, 3572, 4044:* Luke 2:35; Heb. 4:12
piety — *2151: 1 Tim. 5:4*
pigeons — *4058: Luke 2:24*
Pilate — *4091:* Mark 15:1; Acts 3:13
pilgrims — *3927: Heb. 11:13; 1 Pet. 2:11*
pillar -s — *4769: Gal. 2:9; 1 Tim. 3:15; Rev. 3:12; 10:1*
pillow — *4344: Mark 4:38*
pineth — *3583: Mark 9:18*
pinnacle — *4419: Matt. 4:5; Luke 4:9*
pipe -d -ers — *832, 834, 836: Matt. 11:17; Luke 7:32; 1 Cor. 14:7; Rev. 18:22*
Pisidia — *4099: Acts 13:14; 14:24*
pit -s — *999, 5421:* Luke 14:5; Rev. 17:8
pitched — *4078: Heb. 8:2*
pitcher — *2765: Mark 14:13; Luke 22:10*
pity -iful — *1653, 2155, 4184: Matt. 18:33; James 5:11; 1 Pet. 3:8*
place (see **yield -ed -eth**) — *402, 1502: Matt. 9:24; Gal. 2:5*
place -s — *201, 1564, 1786, 3692, 3699, 3837, 4042, 5117, 5562, 5564, 5602:* Mark 1:45; Phil. 1:13
plague -s — *3148, 4127:* Luke 7:21; Rev. 9:20
plain -ly -ness — *1718, 3123, 3954 :* Mark 7:35; 2 Cor. 3:12
plains — *5117/3977: Luke 6:17*
plaited; plaiting — *1708, 4120:* John 19:2; 1 Pet. 3:3
plant -ed -eth — *4854, 5451, 5452:* Matt. 15:13; Rom. 6:5
platter — *3953, 4094: Matt. 23:25, 26; Luke 11:39*
play — *3815: 1 Cor. 10:7*
please -ed -ing; pleasure -s — *699, 700, 701, 2100, 2101/1511, 2106, 2107, 2237, 2307, 2309, 3588/1380, 4684, 4909, 5171, 5485, 5569:* Titus 3:3; 2 Pet. 1:17
plentifully; plenteous — *2164, 4183: Matt. 9:37; Luke 12:16*
plow -eth -ing; plough — *722, 723: Luke 9:62; 17:7; 1 Cor. 9:10*
pluck -ed — *726, 1288, 1544, 1610, 1807, 1808, 1846, 5089: John 10:28, 29; Jude 1:12*
poets — *4163: Acts 17:28*
point -s — *2079, 3195: Mark 5:23; John 4:47; Heb. 4:15; James 2:10*
poison — *2447: Rom. 3:13; James 3:8*
polluted; pollutions — *234, 2840, 3393: Acts 15:20; 21:28; 2 Pet. 2:20*
Pollux — *1359: Acts 28:11*
pomp — *5325: Acts 25:23*
pondered — *4820 : Luke 2:19*
Pontius — *4194:* Matt. 27:2; Acts 4:27
Pontus — *4195: Acts 2:9; 18:2; 1 Pet. 1:1*
pool — *2861: John 5:2, 4, 7; 9:7, 11*
poor (see **poverty**) — *3993, 3998, 4433, 4434:* 1 Cor. 13:3; Gal. 2:10
porch -es — *4259, 4440, 4745:* John 5:2; Acts 3:11
Porcius — *4201: Acts 24:27*
porter — *2377: Mark 13:34; John 10:3*
portion — *3313, 4620: Matt. 24:51; Luke 12:42, 46; 15:12*
possess -ed -eth -ing -ion(s) -ors — *1139, 2192, 2697, 2722, 2932, 2933, 2935, 4047, 5224, 5564:* Acts 4:34; 2 Cor. 6:10
possible — *102, 1410, 1415:* Rom. 12:18; Heb. 10:4
pot -s; potter -'s — *2763, 2764, 3582, 4713:* Mark 7:4; Rom. 9:21
potentate — *1413: 1 Tim. 6:15*
pound -s — *3046, 3414:* Luke 19:13; John 12:3
pour -ed -eth -ing — *906, 1632, 2708, 2767:* Mark 14:3; Acts 10:45
poverty (see **poor**) — *4432: 2 Cor. 8:2, 9; Rev. 2:9*
powder — *3039: Matt. 21:44; Luke 20:18*
power -ful -s — *746, 1325, 1410, 1411, 1415, 1756, 1849, 1850, 2478, 2479, 2904, 3168:* Heb. 4:12; 1 Pet. 3:22
Praetorium — *4232: Mark 15:16*
praise -ed -ing -s — *133, 134, 136, 703, 1391, 1867, 1868, 2127, 5214:* Luke 1:64; Phil. 1:11
prating — *5396: 3 John 1:10*
pray -ed -er(s) -est -eth (see **supplication**) — *1162, 1189, 1783, 2065, 2171, 2172, 3870, 4335, 4336:* Col. 4:2; Jude 1:20
preach -ed -er -est -eth -ing — *189, 1229, 1256, 2097, 2605, 2782, 2783, 2784, 2980,*

3954, 4137, 4283, 4296: Rom. 10:14; Gal. 1:8
precept — *1785: Mark 10:5; Heb. 9:19*
precious — *927, 1784, 2472, 4185, 5092, 5093:* James 5:7; 2 Pet. 1:1, 4
predestinate -ed — *4309: Rom. 8:29, 30; Eph. 1:5, 11*
preeminence — *4409, 5383: Col. 1:18; 3 John 1:9*
preferred; preferring — *1096, 4285, 4299: John 1:15, 27, 30; Rom. 12:10; 1 Tim. 5:21*
premeditate — *3191: Mark 13:11*
prepare -ed -ing -ation — *2090, 2091, 2092, 2675, 2680, 3903, 3904, 4282:* John 19:14; Phile. 1:22
presbytery — *4244: 1 Tim. 4:14*
presence — *1715, 1799, 2714, 3952, 4383:* Luke 1:19; 2 Thess. 1:9
present -ed — *2476, 4374, 4840:* Acts 9:41; Eph. 5:27;
present -ly — *737, 1736, 1764, 1824, 2186, 3306, 3568, 3854, 3873, 3916, 3918, 3936:* Matt. 21:19; Titus 2:12
preserve -ed — *2225, 4933, 4982, 5083:* Luke 17:33; 1 Thess. 5:23
press (see **multitude -s**) — *3793: Mark 2:4; 5:27, 30; Luke 8:19; 19:3*
press -ed -eth — *598, 916, 971, 1377, 1945, 1968, 4085, 4912:* Acts 18:5; Phil. 3:14
presumptuous — *5113: 2 Pet. 2:10*
pretense — *4392: Matt. 23:14; Mark 12:40; Phil. 1:18*
prevail -ed — *2480, 2729, 3528, 5623:* John 12:19; Rev. 5:5
prevent -ed — *4399, 5348: Matt. 17:25; 1 Thess. 4:15*
price -s (see **prize**) — *4185, 4186, 5092:* 1 Cor. 6:20; 1 Pet. 3:4
pricked; pricks — *2669, 2759: Acts 2:37; 9:5; 26:14*
priest -hood -s (see **Levite**) — *748, 749, 2405, 2406, 2407, 2409, 2420:* Heb. 8:4; Rev. 1:6
prince -s — *747, 758, 2232:* 1 Cor. 2:6, 8; Eph. 2:2
principal -ities -ity — *746, 3588/2596/1851/5607:* Acts 25:23; Titus 3:1
principles — *746, 4747: Heb. 5:12; 6:1*
print — *5179: John 20:25*
Prisca — *4251: 2 Tim. 4:19*
Priscilla — *4252:* Acts 18:2; Rom. 16:3
prison -er(s) -s — *1198, 1201, 1202, 3612, 3860, 5084, 5438:* Luke 21:12; Phile. 1:1, 9
private -ly (see **privy -ily**) — *2596/2398:* Gal. 2:2; 2 Pet. 1:20
privy -ily (see **private -ly**) — *2977, 3918, 3922, 4894:* Matt. 1:19; 2 Pet. 2:1
prize — *1017: 1 Cor. 9:24; Phil. 3:14*
proceed -ed -eth -ing — *1607, 1831, 4298, 4369:* Eph. 4:29; Rev. 22:1
Prochorus — *4402: Acts 6:5*
proclaimed — *2784: Luke 12:3*
profane — *952, 953:* Matt. 12:5; 2 Tim. 2:16
profess -ed -ing -ion — *1861, 3670, 3671, 5335:* Titus 1:16; Heb. 3:1
profit -able -ed -eth -ing — *2076, 2173, 4297, 4298, 4851, 5539, 5622, 5623, 5624:* 1 Tim. 4:15; Heb. 13:9
promise -ed -s — *1843, 1860, 1861, 1862, 3670, 4279:* Rom. 9:4; 2 Pet. 2:19
proof -s — *1382, 1732, 4135, 5039:* 2 Cor. 2:9; Phil. 2:22
proper — *791, 2398: Acts 1:19; 1 Cor. 7:7; Heb. 11:23*
prophesy -ied -ieth -ing(s); prophecy -ies (see **prophet**) — *4394, 4395, 4397:* Mark 7:6; 1 Thess. 5:20
prophet -ess -s (see **prophesy**) — *4396, 4397, 4398, 5578:* Luke 2:36; Acts 13:6
propitiation — *2434, 2435: Rom. 3:25; 1 John 2:2; 4:10*
proportion — *356: Rom. 12:6*
proselyte -s — *4339: Matt. 23:15; Acts 2:10; 6:5; 13:43*
prosper -ed -eth -ous -ously — *2137:* Rom. 1:10; 3 John 1:2
protest — *3513: 1 Cor. 15:31*
proud; pride — *212, 5187, 5243, 5244:* Luke 1:51; 1 John 2:16
prove -ed -ing — *584, 1381, 3936, 3985, 4256, 4822:* John 6:6; 1 Tim. 3:10
proverb -s — *3850, 3942: Luke 4:23; John 16:25, 29; 2 Pet. 2:22*
provide -ed -ing; provision; providence — *2090, 2932, 3936, 4160, 4265, 4306, 4307:* Acts 24:2; 2 Cor. 8:21
province — *1885: Acts 23:34; 25:1*
provoke -ed -ing; provocation — *653, 2042, 3863, 3893, 3894, 3947, 3948, 3949, 4292:* Gal. 5:26; Heb. 3:8, 15
prudent; prudence — *4908, 5428: Matt. 11:25; Luke 10:21; Acts 13:7; 1 Cor. 1:19; Eph. 1:8*
psalm -s — *5567, 5568:* Eph. 5:19; Col. 3:16
Ptolemais — *4424: Acts 21:7*
public -ly — *1219, 3856: Matt. 1:19; Acts 18:28; 20:20*
publican -s — *754, 5057:* Mark 2:15; Luke 7:29
publish -ed — *1096, 1308, 2784: Mark 1:45; 5:20; Acts 10:37; 13:49*
Publius — *4196: Acts 28:7, 8*
Pudens — *4227: 2 Tim. 4:21*
puffed; puffeth — *5448:* 1 Cor. 4:6; Col. 2:18

pull -ed -ing — *385, 726, 1288, 1544, 2506, 2507:* Luke 6:42; Jude 1:23
punish -ed -ment — *1349, 1557, 2009, 2849, 2851, 5097, 5098, 5099:* Matt. 25:46; Acts 22:5
purchase -ed — *2932, 4046, 4047: Acts 1:18; 8:20; 20:28; Eph. 1:14; 1 Tim. 3:13*
pure -ity -ness — *47, 53, 54, 1506, 2513:* 1 Tim. 4:12; 1 John 3:3
purge -ed -eth -ing — *1245, 1571, 2508, 2511, 2512, 4160/2512:* John 15:2; Heb. 9:14
purify -ication -ied -ieth -ier -ing — *48, 49, 2511, 2512, 2514:* James 4:8; 1 Pet. 1:22
purloining — *3557: Titus 2:10*
purple — *4209, 4210, 4211:* Mark 15:17; Rev. 17:4
purpose -ed -eth -ing — *1011, 1013, 1096/1106, 4160, 4255, 4286, 4388, 5087:* Rom. 8:28; 2 Cor. 9:7
purse -s — *905, 2223: Matt. 10:9; Mark 6:8; Luke 10:4; 22:35, 36*
Puteoli — *4223: Acts 28:13*

Q

quake (see **earthquake -s**) — *1790, 4579: Matt. 27:51; Heb. 12:21*
quarrel — *1758, 3437: Mark 6:19; Col. 3:13*
quarter -s — *1137, 3836, 5117: Mark 1:45; Acts 9:32; 16:3; 28:7; Rev. 20:8*
Quartus — *2890: Rom. 16:23*
quaternions — *5069: Acts 12:4*
queen — *938: Matt. 12:42; Luke 11:31; Acts 8:27; Rev. 18:7*
quench -ed — *762, 4570:* 1 Thess. 5:19; Heb. 11:34
question -ed -ing -s — *1458, 1905, 2213, 2214, 2919, 3056, 4802:* 1 Tim. 1:4; Titus 3:9
quick -en -ed -eth -ing (see **alive; live; lively**) — *2198, 2227, 4806:* 1 Cor. 15:45; 1 Pet. 4:5
quickly — *1722/5034, 5030, 5032, 5035:* John 13:27; Rev. 3:11
quicksands — *4950: Acts 27:17*
quiet -ness — *1515, 2263, 2270, 2271, 2272, 2687:* 1 Thess. 4:11; 2 Thess. 3:12
quit (see **acquit**) — *407: 1 Cor. 16:13*

R

Rabbi (see **Rabboni**) — *4461:* Matt. 23:7; John 3:2
Rabboni (see **Rabbi**) — *4462: John 20:16*
Raca — *4469: Matt. 5:22*
race — *73, 4712: 1 Cor. 9:24; Heb. 12:1*
Rachab, Rahab — *4460, 4477: Matt. 1:5; Heb. 11:31; James 2:25*
Rachel — *4478: Matt. 2:18*
rage -ing — *66, 2830, 5433: Luke 8:24; Acts 4:25; Jude 1:13*
railed; railer; railing -s — *987, 988, 989, 3059, 3060:* 1 Cor. 5:11; 1 Tim. 6:4
raiment (see **clothe**) — *1742, 2066, 2440, 2441, 4629:* John 19:24; James 2:2
rain -ed — *1026, 1026/5025, 1028, 5205:* Luke 17:29; Heb. 6:7
rainbow — *2463: Rev. 4:3; 10:1*
raise -ed -eth -ing — *386, 450, 1326, 1453, 1817, 1825, 1892, 160/1999, 4891:* John 5:21; Acts 24:12
ranks — *4237: Mark 6:40*
ransom — *487, 3083: Matt. 20:28; Mark 10:45; 1 Tim. 2:6*
rashly — *4312: Acts 19:36*
rather — *2228, 2309, 3123, 3304, 4056, 4133:* Matt. 10:6; Heb. 13:19
ravening — *724, 727: Matt. 7:15; Luke 11:39*
ravens — *2876: Luke 12:24*
reach -ed -ing — *190, 1901, 2185, 5342:* 2 Cor. 10:13; Rev. 18:5
read -est -eth -ing — *314, 320, 6642:* Luke 10:26; 1 Tim. 4:13
ready -iness — *1451, 2090, 2092, 2093, 2130, 3195, 4288, 4289, 4689:* Matt. 22:4; Acts 17:11
reap -ed -ers -est -eth -ing — *270, 2325, 2327:* Luke 19:22; John 4:36, 37
rear (see **build**) — *1453: John 2:20*
reason -able -ed -ing — *701, 1223, 1256, 1260, 1261, 1537, 1752, 3049, 3050, 3056, 4802, 4803, 4817:* Matt. 16:7; Rom. 12:1
Rebecca — *4479: Rom. 9:10*
rebuke -ed -ing — *298, 1649, 1651, 1969, 2008, 2192:* Luke 4:41; 2 Tim. 4:2
receive -ed -edst -eth -ing; receipt — *308, 324, 353, 354, 568, 588, 618, 1183, 1209, 1325, 1523, 1653, 1926, 2210, 2865, 2983, 3028, 3336, 3549, 3858, 3880, 4327, 4355, 4356, 4687, 4732, 5058, 5264, 5274, 5562:* James 2:25; 3 John 1:9
reckon -ed -eth — *3049, 4868/3056:* Matt. 25:19; Rom. 6:11
recommended — *3860: Acts 14:26; 15:40*
recompense -ed -est -ing (see **reward**) — *467, 468, 489, 591, 3405:* Luke 14:14; 2 Thess. 1:6
reconcile -ed -iation -ing — *604, 1259, 2433, 2643, 2644:* 2 Cor. 5:18, 19; Col. 1:20
record — *3140, 3141, 3143, 3144:* John 1:19; Phil. 1:8
recover -ing — *309, 366, 2192/2573: Mark 16:18; Luke 4:18; 2 Tim. 2:26*
Red; red — *2281, 4449, 4450: Matt. 16:2, 3;*

Acts 7:36; Heb. 11:29; Rev. 6:4; 12:3
redeem -ed -ing; redemption — *59, 629, 1805, 3084, 3085, 4160/3085:* Eph. 4:30; 1 Pet. 1:18
redound — *4052: 2 Cor. 4:15*
reed — *2563:* Matt. 11:7; Rev. 11:1
reformation — *1357: Heb. 9:10*
refrain — *868, 3973: Acts 5:38; 1 Pet. 3:10*
refresh -ed -eth -ing — *373, 403, 404, 1958, 4875, 5177:* 2 Cor. 7:13; Phile. 1:7, 20
refuge — *2703: Heb. 6:18*
refuse -ed — *579, 720, 3868:* Acts 25:11; 1 Tim. 4:4
regard -ed -est -eth -ing — *272, 991, 1788, 1914, 3851, 4337, 5426:* Mark 12:14; Rom. 14:6
regeneration — *3824: Matt. 19:28; Titus 3:5*
region -s — *2825, 4066, 5561:* Luke 3:1; Gal. 1:21
rehearsed — *312, 756: Acts 11:4; 14:27*
reign -ed -eth — *757, 936, 2192/932, 2231, 4821:* Rom. 5:14; 1 Cor. 4:8
reins — *3510: Rev. 2:23*
reject -ed -eth — *96, 114, 593, 1609, 3868:* Matt. 21:42; Gal. 4:14
rejoice -ed -eth -ing — *21, 2165, 2620, 2744, 2745, 2746, 4796, 5463:* John 3:29; 2 John 1:4
release -ed — *630:* Matt. 27:26; Mark 15:9, 11
relieve -ed; relief — *1248, 1884: Acts 11:29; 1 Tim. 5:10, 16*
religion; religious — *2356, 2357, 2454, 4576:* Gal. 1:13; James 1:26
remain -ed -est -eth -ing — *620, 1265, 3062, 3063, 3306, 3588, 4035, 4052:* John 1:33; Heb. 1:11
remember -ed -est -eth -ing; remembrance — *363, 364, 3403, 3415, 3417, 3418, 3421, 5179, 5279, 5280, 5294:* Matt. 5:23; Phil. 1:3
remit -ted; remission — *859, 863, 3929:* John 20:23; Rom. 3:25
remnant — *2640, 3005, 3062: Matt. 22:6; Rom. 9:27; 11:5; Rev. 11:13; 12:17; 19:21*
remove -ed -ing — *142, 2795, 3179, 3327, 3331, 3346, 3351, 3911:* 1 Cor. 13:2; Heb. 12:27
Remphan — *4481: Acts 7:43*
rend; rent — *1284, 4048, 4486, 4682, 4977, 4978:* Matt. 7:6; John 19:24
render -ing (see **repay**) — *467, 591:* 1 Thess. 5:15; 1 Pet. 3:9
renew -ed -ing — *340, 341, 342, 365:* Rom. 12:2; Col. 3:10
renounced — *550: 2 Cor. 4:2*
repay (see **render**) — *467, 591, 661: Luke 10:35; Rom. 12:19; Phile. 1:19*
repetitions — *945: Matt. 6:7*
repent -ance -ed -eth — *278, 3338, 3340, 3341:* Heb. 6:1; 2 Pet. 3:9
repliest — *470: Rom. 9:20*
report -ed — *189, 191, 312, 518, 987, 1310, 1426, 2162, 2163, 3140, 3141:* Acts 4:23; 3 John 1:12
reproach -ed -es -est -fully — *819, 3059, 3679, 3680, 3681, 5195, 5196, 5484:* Rom. 15:3; 1 Tim. 5:14
reprobate -s — *96: Rom. 1:28; 2 Cor. 13:5-7; 2 Tim. 3:8; Titus 1:16*
reprove -ed; reproof — *1650, 1651:* John 16:8; Eph. 5:11, 13
reputation — *1380, 1784, 2758, 5093: Acts 5:34; Gal. 2:2; Phil. 2:7, 29*
request -s (see **ask**) — *155, 1162, 1189: Rom. 1:10; Phil. 1:4; 4:6*
require -ed -ing — *154, 155, 523, 1096, 1567, 2212, 4238:* Luke 23:24; 1 Cor. 4:2
requite — *287/591: 1 Tim. 5:4*
rescued — *1807: Acts 23:27*
resemble — *3666: Luke 13:18*
reserve -ed (see **residue**) — *2641, 5083:* 1 Pet. 1:4; 2 Peter 2:9
residue (see **reserve -ed**) — *2645, 3062: Mark 16:13; Acts 15:17*
resist -ed -eth — *436, 478, 496, 498:* Matt. 5:39; Rom. 13:2
resolved — *1097: Luke 16:4*
resort -ed — *2064, 4848, 4863, 4905:* Mark 2:13; John 18:20
respect -er — *578, 678, 1914, 2596, 3313, 3382, 4380, 4381, 4382:* Acts 10:34; Col. 2:16
rest -ed -eth — *372, 373, 425, 1515, 1879, 1954, 1981, 2192/372, 2270, 2663, 2664, 2681, 2838, 3062, 4520:* Matt. 11:28; Rom. 2:17
restitution (see **restore**) — *605: Acts 3:21*
restore -ed -eth (see **restitution**) — *591, 600, 2675:* Mark 9:12; Gal. 6:1
restrained — *2664: Acts 14:18*
resurrection — *386, 1454, 1815:* Phil. 3:11; Rev. 20:5
retain -ed (see **have -ing**) — *2192, 2722, 2902: John 20:23; Rom. 1:28; Phile. 1:13*
return -ed -ing — *344, 360, 390, 844, 1877, 1880, 1994, 5290:* Acts 8:28; 1 Pet. 2:25
Reu — *4466: Luke 3:35*
Reuben — *4502: Rev. 7:5*
reveal -ed; revelation -s — *601, 602, 5537:* Luke 2:26; Eph. 3:3
revellings — *2970: Gal. 5:21; 1 Pet. 4:3*
revenge -er (see **avenge; vengeance**) — *1556, 1557, 1558:* Rom. 13:4; 2 Cor. 7:11; 10:6

reverence — *127, 1788, 5399:* Mark 12:6; Heb. 12:9, 28
revile -ed -ers -est — *486, 987, 3058, 3060, 3679:* Matt. 5:11; 1 Pet. 2:23
revived — *326: Rom. 7:9; 14:9*
reward -ed -er (see **recompense**) — *469, 514, 591, 2603, 3405, 3406, 3408:* Heb. 11:6; Jude 1:11
Rhegium — *4484: Acts 28:13*
Rhesa — *4488: Luke 3:27*
Rhoda — *4498: Acts 12:13*
Rhodes — *4499: Acts 21:1*
rich -es -ly (see **enrich; wealth**) — *4145, 4146, 4147, 4148, 4149, 5536:* Col. 3:16; James 5:1
right — *1188:* Mark 10:37, 40; Gal. 2:9
right -ly (see **aright**) — *1342, 1849, 2117, 3723, 4993:* Luke 7:43; 2 Pet. 2:15
righteous -ly -ness(es) — *1341, 1343, 1344, 1345, 1346, 2118:* 1 Pet. 2:23; 1 John 2:29
ring — *1146, 5554: Luke 15:22; James 2:2*
ringleader — *4414: Acts 24:5*
riot -ing -ous — *810, 811, 2970, 5172:* Rom. 13:13; Titus 1:6
ripe — *187, 3583: Rev. 14:15, 18*
rise -en -eth -ing; rose (see **arise**) — *305, 386, 393, 450, 1453, 1817, 1881, 4891, 4911:* John 13:4; 1 Thess. 4:14
river -s — *4215:* Mark 1:5; Acts 16:13
roareth; roaring — *2278, 3455, 5612: Luke 21:25; 1 Pet. 5:8; Rev. 10:3*
robbed; robber -s -y — *725, 2417, 3027, 4813:* John 10:1; Phil. 2:6
robe -s — *2066, 2440, 4749, 5511:* Luke 15:22; Rev. 6:11
Roboam — *4497: Matt. 1:7*
Rock; rock -s — *4073, 5117, 5138:* Rom. 9:33; 1 Cor. 10:4
rod -s — *4463, 4464:* 2 Cor. 11:25; Heb. 9:4
roll -ed — *617, 1507, 4351:* Mark 16:3; Luke 24:2
Roman -s — *4514:* John 11:48; Acts 22:25
Rome — *4516:* Rom. 1:15; 2 Tim. 1:17
roof — *4721: Matt. 8:8; Mark 2:4; Luke 7:6*
room -s — *473, 508, 1240, 4411, 5117, 5253, 5562:* Matt. 23:6; 1 Cor. 14:16
root -ed -s — *1610, 4491, 4492:* Col. 2:7; Jude 1:12
ropes — *4979: Acts 27:32*
rough — *5138: Luke 3:5*
round — *2943, 2944, 3840, 4015, 4017, 4026, 4033, 4034, 4038, 4039, 4066:* Matt. 3:5; Rom. 15:19
rowed; rowing — *1643: Mark 6:48; John 6:19*
royal (see **king -s**) — *934, 937: Acts 12:21; James 2:8; 1 Pet. 2:9*
rubbing — *5597: Luke 6:1*
rudder — *4079: Acts 27:40*
rude — *2399: 2 Cor. 11:6*
rudiments — *4747: Col. 2:8, 20*
rue — *4076: Luke 11:42*
Rufus — *4504: Mark 15:21; Rom. 16:13*
ruin -s — *2679, 4485: Luke 6:49; Acts 15:16*
rule -eth -er(s) -ing — *746, 752, 757, 758, 1018, 2232, 2233, 2583, 2888, 4165, 4173, 4291:* Eph. 6:12; 1 Tim. 3:12
rumor -s (see **noise -d**) — *189, 3056: Matt. 24:6; Mark 13:7; Luke 7:17*
run -neth -ning; ran — *1530, 1532, 1632, 1998, 2027, 2701, 3729, 4063, 4370, 4390, 4890, 4936, 5143, 5240, 5295:* John 20:2; Rev. 9:9
rushed; rushing — *3729, 5342: Acts 2:2; 19:29*
rust — *1035, 2447: Matt. 6:19, 20; James 5:3*
Ruth — *4503: Matt. 1:5*

S

sabachthani — *4518: Matt. 27:46; Mark 15:34*
Sabaoth — *4519: Rom. 9:29; James 5:4*
sabbath — *4315, 4521:* Acts 1:2; Col. 2:16
sackcloth — *4526: Matt. 11:21; Luke 10:13; Rev. 6:12; 11:3*
sacrifice -ed -s — *1494, 2378, 2380:* 1 Cor. 5:7; Phil. 4:18
sacrilege — *2416: Rom. 2:22*
sad (see **sorrow**) — *4659, 4768: Matt. 6:16; Mark 10:22; Luke 24:17*
Sadducees — *4523:* Mark 12:18; Acts 23:6
Sadoc — *4524: Matt. 1:14*
safe -ly -ty — *803, 806, 809, 1295, 5198:* Acts 23:24; 1 Thess. 5:3
sail -ed -ing -ors — *321, 636, 1020, 1276, 1277, 1602, 3492, 3881, 3896, 4126, 4144, 4632, 5284:* Luke 8:23; Rev. 18:17
saint -s — *40:* Col. 1:2; 1 Tim. 5:10
sake -s — *1722, 1752:* Mark 6:26; 2 John 1:2
Salah — *4527: Luke 3:35*
Salamis — *4529: Acts 13:5*
Salem (see **Jerusalem**) — *4532: Heb. 7:1, 2*
Salim — *4530: John 3:23*
Salmon — *4533: Matt. 1:4; Luke 3:32*
Salmone — *4534: Acts 27:7*
Salome — *4539: Mark 15:40; 16:1*
salt -ed -ness — *217, 233, 251, 252, 358, 1096: Mark 9:49, 50; Luke 14:34; Col. 4:6; James 3:12*
salute -ation(s) -ed -eth — *782, 783:* 2 Thess. 3:17; 3 John 1:14
Samaria; Samaritan -s — *4540, 4541:* John 4:4; Acts 8:25
same (see **selfsame**) — *846, 1565, 2532, 3673, 3761, 3778, 4954, 5023, 5026, 5124,*

5126, 5129, 5615, 5718: Luke 6:33; 1 Cor. 11:23
Samos — *4544: Acts 20:15*
Samothracia — *4548: Acts 16:11*
Samson — *4546: Heb. 11:32*
Samuel — *4545: Acts 3:24; 13:20; Heb. 11:32*
sanctify -ication -ied -ieth (see **hallowed**) — *37, 38:* John 10:36; 1 Pet. 1:2
sanctuary — *39: Heb. 8:2; 9:1, 2; 13:11*
sand — *285: Matt. 7:26; Rom. 9:27; Heb. 11:12; Rev. 13:1; 20:8*
sandals — *4547: Matt. 6:9; Acts 12:8*
Sapphira — *4551: Acts 5:1*
sapphire — *4552: Rev. 21:19*
Sarah -'s — *4564: Rom. 4:19; 9:9*
sardine (see **sardius**) — *4555: Rev. 4:3*
Sardis — *4554: Rev. 1:11; 3:1,4*
sardius (see **sardine**) — *4556: Rev. 21:20*
sardonyx — *4557: Rev. 21:20*
Sarepta — *4558: Luke 4:26*
Satan -'s (see **devil**) — *4567:* 1 Thess. 2:18; 2 Thess. 2:9
satisfy -ing — *4140, 5526: Mark 8:4; Col. 2:23*
Saul (see **Paul**) — *4569:* Acts 7:58; 26:14
save -ing (see **except**) — *235, 1508, 2228, 3844, 4133:* Luke 4:27; Gal. 1:19
save -ed -ing; Savior; salvation — *1295, 3924, 4047, 4982, 4991, 4992, 5442:* Luke 1:69; Jude 1:5
savor -est — *2175, 3471, 3744, 5426:* Matt. 16:23; Eph. 5:2
sawn — *4249: Heb. 11:37*
say -est -ing(s); said; saith — *2036, 2046, 2980, 3004, 3007, 3056, 4280, 4483, 4487, 5335, 5346:* Luke 1:13; Titus 3:8
scales — *3013: Acts 9:18*
scarcely — *3433: Rom. 5:7; 1 Pet. 4:18*
scarlet — *2847: Matt. 27:28; Heb. 9:19; Rev. 17:3, 4; 18:12, 16*
scattered; scattereth — *1262, 1287, 1289, 1290, 4496, 4650:* John 10:12; Acts 5:36
scepter — *4464: Heb. 1:8*
Sceva — *4630: Acts 19:14*
schism — *4978: 1 Cor. 12:25*
school — *4981: Acts 19:9*
schoolmaster — *3807: Gal. 3:24, 25*
science — *1108: 1 Tim. 6:20*
scoffers — *1703: 2 Pet. 3:3*
scorch -ed — *2739: Matt. 13:6; Mark 4:6; Rev. 16:8, 9*
scorn — *2606: Matt. 9:24; Mark 5:40; Luke 8:53*
scorpion -s — *4651: Luke 10:19; 11:12; Rev. 9:3, 5, 10*
scourge -ed -eth -ing(s) — *3146, 3147, 3148, 3164, 5416, 5417:* Acts 22:25; Heb. 12:6
scribe -s — *1122:* Mark 1:22; 1 Cor. 1:20
scrip — *4082: Matt. 10:10; Mark 6:8; Luke 9:3; 10:4; 22:35, 36*
Scripture -s — *1121, 1124:* 2 Tim. 3:16; 2 Pet. 3:16
scroll — *975: Rev. 6:14*
Scythian — *4658: Col. 3:11*
sea -s — *1337, 1724, 2281, 3864, 3882, 3989:* Acts 27:41; James 1:6
seal -ed -ing -s — *2696, 4972, 4973:* Matt. 27:66; Rev. 5:1
seam — *729: John 19:23*
search -ed -eth -ing — *350, 1830, 1833, 2045:* Rom. 8:27; 1 Pet. 1:10, 11
seared — *2743: 1 Tim. 4:2*
season -ed -s — *171, 741, 2121, 2540, 3641, 4340, 5550, 5610:* Col. 4:6; 1 Thess. 5:1
seat -s — *968, 2362, 2382, 2515, 2615, 4410:* Matt. 21:12; 2 Cor. 5:10
second -arily (see **two -fold**) — *1207, 1208:* 1 Cor. 12:28; 2 Pet. 3:1
secret -ly -s — *614, 2926, 2927, 2928, 2931, 2977, 4601, 5009:* John 19:38; Rom. 2:16
sect — *139: Acts 5:17; 15:5; 24:5; 26:5; 28:22*
Secundus — *4580: Acts 20:4*
secure -ity — *2425, 4160/275: Matt. 28:14; Acts 17:9*
sedition -s — *1370, 4714: Luke 23:19, 25; Acts 24:5; Gal. 5:20*
seduce -ers -ing — *635, 1114, 4105, 4108:* 2 Tim. 3:13; 1 John 2:26
see -en -est -eth -ing; saw -est (see **sight -s**) — *308, 542, 990, 991, 1063, 1227, 1492, 1512, 1689, 1893, 1894, 1897, 2147, 2234, 2300, 2334, 2396, 2400, 2477, 2529, 3070, 3467, 3700, 3708, 3754, 4249, 4275, 4308, 5316, 5461:* Phil. 1:27; 3 John 1:11
seed -s — *4687, 4690, 4701, 4703:* Matt. 13:19; Mark 4:31
seek -est -eth -ing; sought — *327, 1567, 1934, 2212:* 1 Cor. 13:5; Col. 3:1
seem -ed -eth — *1096/2107, 1380, 5316:* Heb. 12:11; James 1:26
seize — *2722: Matt. 21:38*
Seleucia — *4581: Acts 13:4*
selfsame (see **same**) — *846/5124, 1565: Matt. 8:13; 1 Cor. 12:11; 2 Cor. 5:5; 7:11*
selfwilled — *829: Titus 1:7; 2 Pet. 2:10*
sell -er -eth; sold — *591, 1710, 4097, 4211, 4453:* John 12:5; Rev. 13:17
Semei — *4584: Luke 3:26*
senate — *1087: Acts 5:21*
send -eth -ing; sent — *375, 628, 630, 640, 649, 652, 657, 863, 906, 1032, 1524, 1544, 1599, 1821, 3343, 3992, 4882:* Eph. 6:22; Titus 3:12
senses — *145: Heb. 5:14*

sensual — *5591: James 3:15; Jude 1:19*
sentence — *610, 1948, 2919: Luke 23:24; Acts 15:19; 2 Cor. 1:9*
separate -ed — *873, 5562:* Rom. 1:1; Heb. 7:26
sepulcher -s (see **grave -s**) — *3418, 3419, 5028:* Matt. 27:60; Luke 11:47, 48
Sergius — *4588: Acts 13:7*
sergeants — *4465: Acts 16:35*
serpent -s — *2062, 3789:* Matt. 7:10; 1 Cor. 10:9
Serug — *4562: Luke 3:35*
servant -s (see **man; service**) — *1249, 1401, 1402, 3407, 3411, 3610, 3816, 5257:* Rom. 6:16; 2 Pet. 2:19
serve -eth -ice -ing (see **servant**) — *1247, 1248, 1398, 2999, 3000, 3009, 5256:* Gal. 4:8; Phil. 2:17, 30
set -ter -teth -ting — *321, 345, 377, 392, 461, 584, 630, 649, 816, 968, 1299, 1325, 1369, 1416, 1847, 1848, 1913, 1930, 1940, 2007, 2064, 2350, 2476, 2521, 2523, 2525, 2604, 2749, 3326, 3908, 5394:* Acts 17:18; James 3:6
Seth — *4589: Luke 3:38*
settle -ed — *1476, 2311, 5087: Luke 21:14; Col. 1:23; 1 Pet. 5:10*
seven -th — *1442, 2033, 2034, 2035:* Jude 1:14; Rev. 8:1
seventy — *1440, 1441: Matt. 18:22; Luke 10:1, 17*
sever — *873: Matt. 13:49*
several -ly — *303/1520, 2398: Matt. 25:15; 1 Cor. 12:11; Rev. 21:21*
severity — *663: Rom. 11:22*
seweth — *1976: Mark 2:21*
shadow -ing — *644, 2683, 4639:* Col. 2:17; Heb. 9:5
shake -n; shook — *660, 1621, 4531, 4579:* Acts 13:51; 2 Thess. 2:2
shame -facedness -fully (see **ashamed**) — *127, 149, 152, 808, 818, 819, 821, 1788, 1791, 2617, 3856, 5195, 8187:* Mark 12:4; 1 Tim. 2:9
shape -s — *1491, 3667: Luke 3:22; John 5:37; Rev. 9:7*
Sharon — *4565: Acts 9:35*
sharp -er -ly -ness — *664, 3691, 5114:* 2 Cor. 13:10; Heb. 4:12
shave -n — *3587: Acts 21:24; 1 Cor. 11:5, 6*
she (see **her -s -self**) — *846:* Gal. 4:27; Rev. 18:6
Shealtiel — *4528: Luke 3:27*
shearer; shorn — *2751: Acts 8:32; 1 Cor. 11:6*
sheath — *2336: John 18:11*
Shechem — *4966: Acts 7:16*
shed -ding — *130, 1632:* Titus 3:6; Heb. 9:22
sheep (see **lamb -s**) — *4262, 4263:* John 10:2; Heb. 11:37
sheepfold — *833/4263: John 10:1*
sheepskins — *3374: Heb. 11:37*
sheet — *3607: Acts 10:11; 11:5*
Shem — *4590: Luke 3:36*
shepherd -s — *4166:* Mark 14:27; 1 Pet. 5:4
shewbread — *740/4286; 4286/740: Matt. 12:4; Mark 2:26; Luke 6:4; Heb. 9:2*
shield — *2375: Eph. 6:16*
Simeon (see **Simon**) — *4826:* Luke 2:25; Acts 15:14
shine -ed -ing -eth; shone — *796, 797, 826, 1584, 2989, 4015, 4034, 4744, 5316:* John 1:5; 1 John 2:8
ship -ping -s — *3490, 3491, 3492, 4142, 4143:* Acts 27:27
shipmaster — *2942: Rev. 18:17*
shipwreck — *3489: 2 Cor. 11:25; 1 Tim. 1:19*
shivers — *4937: Rev. 2:27*
shoes; shod (see **latchet**) — *5265, 5266:* Matt. 3:11; Eph. 6:15
shoot -eth — *4160, 4261: Mark 4:32; Luke 21:30*
shore — *123, 4358, 5491:* John 21:4; Heb. 11:12
short -ened — *2856, 3641, 4932, 4958, 5302, 5610:* Mark 13:20; 1 Thess. 2:17
shortly — *1722/5034, 2112, 5030, 5031, 5032:* Phil. 2:19, 24; 3 John 1:14
should -est (see **ought**) — *1163, 3195, 3784:* John 18:32; Titus 1:5
shoulders — *5606: Matt. 23:4; Luke 15:5*
shout — *2019, 2752: Acts 12:22; 1 Thess. 4:16*
show -ed -est -eth -ing — *312, 322, 323, 518, 584, 1096, 1165, 1166, 1213, 1325, 1334, 1653, 1718, 1731, 1754, 1804, 1925, 2097, 2146, 2151, 2605, 2698, 3004, 3056, 3170, 3377, 3700, 3930, 3936, 4160, 4293, 4392, 5203, 5263, 5319:* Rom. 9:16; 1 John 1:2
shower — *3655: Luke 12:54*
shrines — *3485: Acts 19:24*
shun -ned — *4026, 5288: Acts 20:27; 2 Tim. 2:16*
shut -teth — *608, 2623, 2808, 4788:* Matt. 6:6; Gal. 3:23
sick -ly -ness(es) — *732, 769, 770, 772, 2192/2560, 2577, 3554, 3885, 4445:* John 11:4; 1 Cor. 11:30
sickle — *1407: Mark 4:29; Rev. 14:14-19*
side — *492, 1188, 1782, 3313, 3840, 3844, 4008, 4125:* Luke 1:11; 2 Cor. 4:8
Sidon — *4605:* Matt. 11:21; Acts 12:20
sift — *4617: Luke 22:31*
sighed — *389, 4727: Mark 7:34; 8:12*
sight -s (see **see**) — *308, 309, 991, 1491, 1715, 1726, 1799, 2714, 2335, 3705, 3706, 3788, 3844, 5324, 5400:* Luke 21:11; Acts 1:9

sign -s — *1770, 3902, 4592:* Rom. 4:11; Rev. 15:1
signify -ication -ied -ieth -ing — *880, 1213, 1229, 1718, 4591:* 1 Cor. 14:10; 1 Pet. 1:11
Silas (see **Silvanus**) — *4609:* Acts 15:22; 18:5
silence — *2271, 4601, 4602, 5392:* 1 Tim. 2:11, 12; 1 Pet. 2:15
silk — *4596: Rev. 18:12*
silly — *1133: 2 Tim. 3:6*
Siloam — *4611: Luke 13:4; John 9:7, 11*
Silvanus (see **Silas**) — *4610:* 2 Cor. 1:19; 1 Pet. 5:12
silver; silversmith — *693, 694, 695, 696, 1406:* Acts 19:24; James 5:3
Simeon (see **Peter; Simon**) — *3667:* Luke 2:25, 34; Rev. 7:7
similitude — *3665, 3666, 3669: Rom. 5:14; Heb. 7:15; James 3:9*
Simon (see **Peter; Simeon**) — *4613:* Matt. 4:18; Acts 1:13
simple; simplicity — *172, 185, 572: Rom. 12:8; 16:18, 19; 2 Cor. 1:12; 11:3*
sin -ful -ned -ner(s) -neth -s (see **transgress**) — *264, 265, 266, 268, 361, 3781, 3900, 4258:* Luke 5:8; Jude 1:15
Sinai — *4614: Acts 7:30, 38; Gal. 4:24, 25*
since — *575, 575/3739, 1537, 1893, 1894, 3326, 5613:* Luke 1:70; Heb. 7:28
sincere -ity -ly — *55, 97, 861, 1103, 1505, 1506:* Phil. 1:16; Eph. 6:24
sing -ing; sang; sung (see **song -s**) — *103, 524, 5214, 5567:* James 5:13; Rev. 5:9
single -ness — *572, 573, 858: Matt. 6:22; Luke 11:34; Acts 2:46; Eph. 6:5; Col. 3:22*
sink; sunk — *1036, 2670, 2702, 5087: Matt. 14:30; Luke 5:7; 9:44; Acts 20:9*
sir -s — *435, 2962:* John 20:15; Rev. 7:14
sister -s — *79, 431:* 1 Tim. 5:2; 2 John 1:13
sit -test -teth -ting; sat — *339, 345, 347, 377, 1910, 2516, 2521, 2523, 2621, 2625, 4775, 4776, 4873:* John 2:14; Heb. 1:3
six -th — *1803, 1812, 1835:* James 5:17; Rev. 6:12
sixteen — *1440/1803: Acts 27:37*
sixty -fold (see **threescore**) — *1835: Matt. 13:8; Mark 4:8, 20*
skin — *1193: Mark 1:6*
skull — *2898: Matt. 27:33; Mark 15:22; John 19:17*
sky — *3772: Matt. 16:2, 3; Luke 12:56; Heb. 11:12*
slack -ness — *1019, 1022: 2 Pet. 3:9*
slanderers; slanderously — *987, 1228: Rom. 3:8; 1 Tim. 3:11*
slaves (see **bondage**) — *4983: Rev. 18:13*
slay; slain; slew; slaughter — *337, 615, 1315, 1722/5408/599, 2380, 2695, 2871, 4967, 4968, 4969, 5407:* Heb. 7:1; 1 John 3:12
sleep -est -eth -ing; slept (see **slumber**) — *1852, 1853, 2518, 2837, 2838, 5258:* Luke 22:45, 46; 1 Thess. 4:14
sleight — *2940: Eph. 4:14*
slip — *3901: Heb. 2:1*
slothful — *3576, 3636: Matt. 25:26; Rom. 12:11; Heb. 6:12*
slow -ly — *692, 1021:* Acts 27:7; Titus 1:12
slumber -ed -eth (see **sleep**) — *2659, 3573: Matt. 25:5; Rom. 11:8; 2 Pet. 2:3*
small -est — *1646, 2485, 3398, 3641, 3795, 4142, 4979:* Mark 3:9; 1 Cor. 6:2
smell -ing — *2175, 3750: 1 Cor. 12:17; Phil. 4:18*
smite -est -eth -ing; smitten; smote (see **strike -eth**) — *851, 1194, 1325, 3817, 3960, 4141, 4474, 4475, 5180:* Luke 18:13; 2 Cor. 11:20
smoke -ing — *2586, 5187:* Matt. 12:20; Acts 2:19
smooth — *3006: Luke 3:5*
Smyrna — *4667, 4668: Rev. 1:11; 2:8*
snare — *1029, 3803:* Luke 21:35; 2 Tim. 2:26
snow — *5510: Matt. 28:3; Mark 9:3; Rev. 1:14*
so -ever — *686, 1161, 1437, 1519, 2443, 2504, 2532, 3123, 3303, 3365, 3366, 3368, 3383, 3483, 3704, 3745/302, 3761, 3767, 3779, 4819, 5023, 5037, 5082, 5118, 5124, 5613, 5615, 5620:* Rom. 3:19; 2 Pet. 1:11
sober -ly -ness; sobriety — *1519, 3524, 3525, 4993, 4994, 4996, 4997, 4998:* 1 Tim. 2:9; 1 Pet. 5:8
Sodom — *4670:* Rom. 9:29; Jude 1:7
soft -ly — *3120, 5285: Matt. 11:8; Luke 7:25; Acts 27:13*
sojourn -ed -ing — *1510/3941, 3939, 3940: Acts 7:6; Heb. 11:9; 1 Pet. 1:17*
soldier -s — *4753, 4754, 4757, 4758:* John 19:23; 2 Tim. 2:3
solitary — *2048: Mark 1:35*
Solomon — *4672:* Matt. 1:6; Luke 12:27
some -body -thing -time(s) -what — *243, 575, 1161, 1520, 2087, 3381, 3588/3303, 4218, 5100, 5207:* Luke 8:46; 1 Pet. 3:20
Son; son -s — *431, 3816, 5043, 5206:* Phile. 1:10; 1 John 3:1, 2
song -s (see **sing -ing**) — *5603: Eph. 5:19; Col. 3:16; Rev. 5:9; 14:3; 15:3*
soon -er — *1096, 2112, 3711, 3752, 3753, 3916, 5030, 5032:* Gal. 1:6; Heb. 13:19
soothsaying — *3132: Acts 16:16*
sop — *5596: John 13:26, 27, 30*
Sopater (see **Sosipater**) — *4986: Acts 20:4*
sorcerer -s; sorcery -ies — *3095, 3096, 3097, 5331, 5333:* Acts 13:6, 8; Rev. 9:21

sore -er — *23, 1568, 1630, 2425, 2560, 3029, 3173, 4183, 4970, 5501:* Mark 6:51; Heb. 10:29
sores — *1668, 1669: Luke 16:20, 21; Rev. 16:11*
sorrow -ed -ful -ing -s; sorry — *253, 3076, 3077, 3600, 3601, 3997, 4036, 5604:* 2 Cor. 2:2; Phil. 2:27
sort — *516, 3313, 3697:* 2 Tim. 3:6; 3 John 1:6
Sosipater (see **Sopater**) — *4989: Rom. 16:21*
Sosthenes — *4988: Acts 18:17; 1 Cor. 1:1*
soul -s — *5590:* 1 Thess. 5:23; 2 Pet. 2:14
sound -ness — *3647, 4995, 5198, 5199:* Acts 3:16; Titus 1:9, 13
sound -ed -ing -s — *1001, 1096, 1837, 2278, 2279, 4537, 5353, 5456, 5798:* Matt. 6:2; 1 Cor. 13:1
south — *3047, 3314, 3558:* Luke 11:31; Acts 8:26
sow -ed -er -est -eth -n — *4687, 5300:* 1 Cor. 9:11; Gal. 6:7, 8
space — *575, 1024, 1292, 1339, 1909, 4158, 5550:* Acts 5:7; James 5:17
Spain — *4681: Rom. 15:24,28*
spare -ed -ing — *4052, 5339:* Acts 20:29; 2 Pet. 2:4, 5
sparingly — *5340: 2 Cor. 9:6*
sparrows — *4765: Matt. 10:29, 31; Luke 12:6, 7*
speak -er -est -eth -ing(s); spake; spoken (see **speech**) — *226, 400, 483, 626, 653, 669, 987, 988, 1097, 1256, 2036, 2046, 2551, 2635, 2636, 2980, 3004, 3056, 4180, 4277, 4354, 4377, 4483, 4814, 5350, 5537, 5573:* 1 Pet. 2:1; Jude 1:16
spear — *3057: John 19:34*
spearmen — *1187: Acts 23:23*
special — *3756/3858/5177: Acts 19:11*
spectacle — *2302: 1 Cor. 4:9*
speech -es -less (see **speak**) — *1769, 2129, 2974, 2981, 3056, 3072, 3424, 5392:* Luke 1:22; Col. 4:6
speed -ily — *1722/5034, 5613/5033: Luke 18:8; Acts 17:5*
spend -est; spent — *1159, 1230, 1550, 2119, 2827, 4160, 4298, 4321, 4325, 5551:* Rom. 13:12; 2 Cor. 12:15
spew — *1692: Rev. 3:16*
spices — *759: Mark 16:1; Luke 23:56; 24:1; John 19:40*
spikenard — *3487/4101: Mark 14:3; John 12:3*
spilled — *1632: Mark 2:22; Luke 5:37*
spin — *3514: Matt. 6:28; Luke 12:27*
Spirit; spirit -s -ual -ually (see **God**) — *3588/4151, 4151, 4152, 4153, 5326:* 1 Cor. 2:14; 1 John 5:6, 8
spit -ted; spat; spittle — *1716, 4427, 4429:* Mark 7:33; John 9:6
spitefully — *5195: Matt. 22:6; Luke 18:32*
spoil -ed -ing -s — *205, 554, 724, 1283, 4661, 4812:* Col. 2:8; Heb. 7:4
sponge — *4699: Matt. 27:48; Mark 15:36; John 19:29*
sporting — *1792: 2 Pet. 2:13*
spot -s -ted — *299, 784, 4694, 4695, 4696:* 1 Tim. 6:14; Jude 1:23
spread — *1268, 1310, 1831, 4766, 5291:* Matt. 9:31; 1 Thess. 1:8
spring -ing; sprang; sprung — *242, 305, 393, 794, 985, 1080, 1530, 1543, 1816, 4002, 4161, 4599, 4726, 4855, 5033, 5453:* Mark 4:5; Acts 16:29
sprinkled; sprinkling — *4378, 4472, 4473: Heb. 9:13, 19, 21; 10:22; 11:28; 12:24; 1 Pet. 1:2*
spy -ies (see **espy**) — *1455, 2684, 2685: Luke 20:20; Gal. 2:4; Heb. 11:31*
Stachys — *4720: Rom. 16:9*
staff; staves — *3586, 4464:* Matt. 10:10; Mark 6:8
staggered — *1252: Rom. 4:20*
stairs — *304: Acts 21:35, 40*
stall — *5336: Luke 13:15*
stanched — *2476: Luke 8:44*
stand -est -eth -ing; stood — *450, 639, 1453, 1510, 2186, 2192, 2476, 3306, 3936, 4026, 4714, 4739, 4921:* 2 Thess. 2:15; 2 Tim. 2:19
star -s — *792, 798:* Matt. 24:29; Acts 27:20
state (see **estate**) — *3588/2596, 3588/4012:* Phil. 4:11; Col. 4:7
stature — *2245: Matt. 6:27; Luke 2:52; 12:25; 19:3; Eph. 4:13*
stayed (see **hold**) — *1907, 2722: Luke 4:42; Acts 19:22*
stead — *5228: 2 Cor. 5:20; Phile. 1:13*
steadfast -ly -ness — *816, 949, 1476, 4342, 4731, 4733, 4740, 4741:* 2 Cor. 3:7, 13; 1 Pet. 5:9
steal; stole — *2813:* Matt. 28:13; Rom. 2:21
steep — *2911: Matt. 8:32; Mark 5:13; Luke 8:33*
stepped; steppeth; steps — *1684, 2487, 2597: John 5:4, 7; Rom. 4:12; 2 Cor. 12:18; 1 Pet. 2:21*
stern — *4403: Acts 27:29*
steward -ship -s — *2012, 3621, 3622, 3623:* Luke 16:2; Titus 1:7
sticks — *5434: Acts 28:3*
stiffnecked — *4644: Acts 7:51*
still — *2089, 2476, 4357, 5392:* Mark 4:39; 1 Tim. 1:3
sting -s — *2759: 1 Cor. 15:55, 56; Rev. 9:10*
stinketh — *3605: John 11:39*
stir -red -reth — *329, 383, 1326, 1892, 3947,*

3951, 4531, 4787, 4797, 5017: Luke 23:5; 2 Pet. 3:1
stock — *1085: Acts 13:26; Phil. 3:5*
stocks — *3586: Acts 16:24*
Stoics — *4770: Acts 17:18*
stomach's — *4751: 1 Tim. 5:23*
stone -ed -est -s -y — *2642, 2991, 3034, 3035, 3036, 3037, 4074, 4075, 5586:* Matt. 13:5; 2 Cor. 3:7
stoop -ed -ing — *2955, 3879:* Mark 1:7; John 20:5
stop -ped — *1993, 4912, 5420:* 2 Cor. 11:10; Titus 1:11
store — *597, 2343:* 1 Cor. 16:2; 2 Pet. 3:7
storehouse — *5009: Luke 12:24*
storm — *2978: Mark 4:37; Luke 8:23*
straight — *461, 2113, 2116, 2117, 3717:* John 12:23; Heb. 12:13
straightway — *1824, 2112, 2117, 3916:* Acts 5:10; James 1:24
strait -ened -est -ly — *196, 547, 4183, 4728, 4729, 4730, 4912:* Mark 1:43; 2 Cor. 6:12
strain — *1368: Matt. 23:24*
strange -er — *241, 245, 1722/3940, 1854, 1937, 2087, 3579, 3580, 3581, 3927, 3937, 3939, 3940, 3941, 5381:* John 10:5; 1 Pet. 4:4, 12
strangled — *4156: Acts 15:20, 29; 21:25*
stream — *4215: Luke 6:48, 49*
street -s — *58, 4113, 4505:* Acts 5:15; Rev. 22:2
strength -en -ened -eneth -ening (see **strong**) — *772, 1411, 1412, 1743, 1765, 1849, 1991, 2479, 2480, 2901, 2904, 4599, 4732, 4741:* 2 Cor. 1:8; Eph. 3:16
stretch -ed -ing — *1600, 1614, 1911, 5239:* Mark 3:5; Rom. 10:21
strewed — *1287, 4766: Matt. 21:8; 25:24, 26; Mark 11:8*
strike -er -eth; struck; stricken (see **smite**) — *906, 1325/4475, 3817, 3960, 4131, 4260, 5180, 5465:* Acts 27:17; Titus 1:7
string — *1199: Mark 7:35*
stripped — *1562: Matt. 27:28; Luke 10:30*
stripes — *3468, 4127:* 2 Cor. 11:23, 24; 1 Pet. 2:24
strive -ed -eth -ing(s); strove; strife -s — *75, 118, 464, 485, 1264, 2051, 2052, 2054, 3054, 3055, 3163, 3164, 4865, 4866, 5379, 5389:* John 6:52; Heb. 6:16
strong -er (see **strength**) — *1415, 1743, 1753, 2478, 2901, 3173, 3794, 4608, 4731, 4732:* Luke 11:22; 1 John 2:14
stubble — *2562: 1 Cor. 3:12*
study — *4704, 5389: 1 Thess. 4:11; 2 Tim. 2:15*
stuff — *4632: Luke 17:31*
stumble -ed -eth -ing -ingblock(s) -ingstone — *3037, 4348, 4350, 4383, 4417, 4625:* Rom. 9:32; 1 Pet. 2:8
subdue -ed — *2610, 5293: 1 Cor. 15:28; Phil. 3:21; Heb. 11:33*
subject -ed -ion — *1379, 1396, 1777, 3663, 5292, 5293:* Rom. 8:20; James 5:17
submit -ted -ting — *5226, 5293:* Gal. 2:5; 1 Pet. 2:13
suborned — *5260: Acts 6:11*
substance — *3776, 5223, 5224, 5287: Luke 8:3; 15:13; Heb. 10:34; 11:1*
subtlely; subtlety — *1388, 2686, 3834: Matt. 26:4; Acts 7:19; 13:10; 2 Cor. 11:3*
subvert -ed -ing — *384, 396, 1612, 2692: Acts 15:24; 2 Tim. 2:14; Titus 1:11; 3:11*
succor -ed -er (see **help**) — *997, 4368: Rom. 16:2; 2 Cor. 6:2; Heb. 2:18*
such — *1170, 3588, 3592, 3634, 3748, 3778, 5023, 5107, 5108, 5125, 5128, 5130:* John 8:5; Phile. 1:9
suck -ed -lings — *2337:* Matt. 24:19; Mark 13:17
sudden -ly — *160, 869, 1810, 1819, 5030:* Luke 2:13; 1 Thess. 5:3, 22
sue — *2919: Matt. 5:40*
suffer -ed -est -ing(s) — *430, 818, 863, 971, 1325, 1377, 1439, 2010, 2210, 2552, 2553, 2558, 2967, 3114, 3804, 3805, 3905, 3958, 4310, 4330, 4722, 4778, 4841, 5159, 5254, 5278, 5302:* Phil. 3:8; 1 Pet. 1:11
suffice -eth -iency -ient — *713, 714, 841, 2425, 2426:* John 14:8; 2 Cor. 2:6
sum — *2774, 5092: Acts 7:16; 22:28; Heb. 8:1*
summer — *2330: Matt. 24:32; Mark 13:28; Luke 21:30*
sumptuously — *2983: Luke 16:19*
sun — *2246:* Eph. 4:26; James 1:11
sunder — *1371: Luke 12:46*
sundry — *4181: Heb. 1:1*
sup -ped -per — *1172, 1173:* 1 Cor. 11:25; Rev. 19:9
superfluity; superfluous — *4050, 4053: 2 Cor. 9:1; James 1:21*
superscription — *1923: Matt. 22:20; Mark 12:16; 15:26; ; Luke 20:24; 23:38*
superstition; superstitious — *1174, 1175: Acts 17:22; 25:19*
supplication -s (see **pray**) — *1162, 2428: Acts 1:14; Eph. 6:18; Phil. 4:6; 1 Tim. 2:1; 5:5; Heb. 5:7*
supply -ied -ieth — *378, 2024, 4137, 4322:* 1 Cor. 16:17; 2 Cor. 8:14
support — *472, 482: Acts 20:35; 1 Thess. 5:14*
suppose -ed -ing — *1380, 2233, 3049, 3543, 3633, 5274, 5282:* John 20:15; Heb. 10:29
supreme — *5242: 1 Pet. 2:13*

sure — *804, 805, 949, 1097, 1492, 4103, 4731:* John 6:69; 2 Tim. 2:19
surely — *230, 2229, 3483, 3843, 4135:* Mark 14:70; Rev. 22:20
surety — *230, 1450: Acts 12:11; Heb. 7:22*
surfeiting — *2897: Luke 21:34*
surmisings — *5283: 1 Tim. 6:4*
surname -ed — *1941, 2007/3686, 2564:* Mark 3:16; Acts 15:37
Susanna — *4677: Luke 8:3*
sustenance — *5527: Acts 7:11*
swaddling — *4683: Luke 2:7, 12*
swallow -ed — *2666: Matt. 23:24; 1 Cor. 15:54; 2 Cor. 2:7; 5:4; Rev. 12:16*
swear -eth; sware; sworn — *3660:* Heb. 4:3; James 5:12
sweat — *2402: Luke 22:44*
sweep; swept — *4563: Matt. 12:44; Luke 11:25; 15:8*
sweet — *1099:* Phil. 4:18; Rev. 10:9, 10
sweetsmelling — *2175: Eph. 5:2*
swelling -s; swollen — *5246, 5450: Acts 28:6; 2 Cor. 12:20; 2 Pet. 2:18; Jude 1:16*
swerved — *795: 1 Tim. 1:6*
swift — *3691, 5031, 5036: Rom. 3:15; James 1:19; 2 Pet. 2:1*
swim — *1579, 2860: Acts 27:42, 43*
swine — *5519:* Matt. 7:6; Luke 15:15, 16
sword -s — *3162, 4501:* Eph. 6:17; Rev. 1:16
sycamine — *4807: Luke 17:6*
sycamore — *4809: Luke 19:4*
Sychar — *4965: John 4:5*
synagogue -s — *656, 752, 4864:* John 9:22; Acts 15:21
Syntyche — *4941: Phil. 4:2*
Syracuse — *4946: Acts 28:12*
Syria -n — *4947, 4948:* Luke 4:27; Gal. 1:21
Syrophenician — *4949: Mark 7:26*

T

tabernacle -s — *4633, 4634, 4636, 4638:* John 7:2; Heb. 8:2
Tabitha (see **Dorcas**) — *5000: Acts 9:36, 40*
table -s — *345, 2825, 4093, 4109, 5132:* Rom. 11:9; 2 Cor. 3:3
tackling — *4631: Acts 27:19*
tail -s — *3769: Rev. 9:10, 19; 12:4*
tales — *3026: Luke 24:11*
talent -s — *5006, 5007:* Matt. 25:24; Rev. 16:21
Talitha — *5008: Mark 5:41*
talk -ed -ers -est -eth -ing — *2980, 3056, 3151, 3473, 3656, 4814, 4926:* Eph. 5:4; Titus 1:10
tame -ed — *1150: Mark 5:4; James 3:7, 8*
tanner — *1038: Acts 9:43; 10:6, 32*
tares — *2215: Matt. 13:25-27, 29, 30, 36, 38, 40*
tarry -ied -iest — *1019, 1304, 1551, 1961, 2523, 3195, 3306, 4160, 4328, 4357, 5278, 5549:* Acts 22:16; 1 Tim. 3:15
Tarsus — *5018, 5019:* Acts 9:11; 21:39
taste -ed — *1089:* John 2:9; Col. 2:21
tattlers — *5397: 1 Tim. 5:13*
taverns — *4999: Acts 28:15*
taxed; taxing — *582: Luke 2:1-3, 5; Acts 5:37*
teach -er(s) -est -eth -ing; taught — *1317, 1318, 1319, 1320, 1321, 1322, 2085, 2312, 2547, 2567, 2605, 2727, 3100, 3567, 3811, 4994, 5572:* Rom. 2:21; Titus 1:11
teareth; tore; torn — *4486, 4682, 4952:* Mark 1:26; Luke 9:39, 42
tears — *1144:* 2 Tim. 1:4; Rev. 21:4
tedious — *1465: Acts 24:4*
tell -eth; told — *226, 312, 518, 1334, 1492, 1583, 1650, 1834, 2036, 2046, 2980, 3004, 3377, 4280, 4302:* Gal. 4:16; Jude 1:18
temperance; temperate — *1466, 1467, 1468, 4998:* Titus 1:8; 2 Pet. 1:6
tempered — *4786: 1 Cor. 12:24*
tempest -uous — *2366, 2978, 4578, 5189, 5492:* Matt. 8:24; Heb. 12:18
temple -s — *2411, 3485, 3624:* Eph. 2:21; 2 Thess. 2:4
temporal — *4340: 2 Cor. 4:18*
tempt -ation(s) -ed, -er -eth -ing — *551, 1598, 3985, 3986:* Gal. 4:14; 1 Thess. 3:5
ten -th — *1176, 1181, 1182, 3461, 3463:* 1 Cor. 4:15; Rev. 11:13
tender -hearted — *527, 2155, 3629, 4698: Matt. 24:32; Mark 13:28; Luke 1:78; Eph. 4:32; James 5:11*
tentmakers — *4635: Acts 18:3*
Terah — *2291: Luke 3:34*
terrestrial — *1919: 1 Cor. 15:40*
terrible — *5398: Heb. 12:21*
terrify -ied; terror — *1629, 4422, 4426, 5401:* Luke 21:9; Phil. 1:28
Tertius — *5060: Rom. 16:22*
Tertullus — *5061: Acts 24:1, 2*
testament — *1242:* 2 Cor. 3:6; Rev. 11:19
testator — *1303: Heb. 9:16, 17*
testify -ied -ieth -ing — *1263, 1957, 3140, 3142, 3143, 4303, 4828:* Eph. 4:17; 3 John 1:3
testimony — *3140, 3141, 3142:* 2 Thess. 1:10; 2 Tim. 1:8
tetrarch — *5075, 5076:* Luke 3:1; Acts 13:1
Thaddaeus (see **Lebbaeus**) — *2280: Matt. 10:3; Mark 3:18*
Thamar — *2283: Matt. 1:3*
than — *1508, 1883, 2228, 2260, 3844, 4133, 5228, 5245:* Rom. 1:25; Heb. 4:12

thank -ed -ful -fulness -ing -s — *437, 1843, 2168, 2170, 2192/5485, 3670:* Acts 24:3; 1 Pet. 2:19
thanksgiving -s — *2169:* Phil. 4:6; Rev. 7:12
thankworthy — *5485: 1 Pet. 2:19*
that — *1565, 3754:* Col. 4:8; 2 John 1:1
theater — *2302: Acts 19:29, 31*
thee -ward; thine; thou; thy -self (see **ye**) — *846, 1438, 1519/5209, 2398, 4314/5209, 4571, 4572, 4671, 4674, 4675, 4771, 5209, 5210:* Eph. 3:2; Phile. 1:4
thefts (see **thief**) — *2809, 2829: Matt. 15:19; Mark 7:22; Rev. 9:21*
their -s; them -selves; they (see **he; she**) — *240, 846, 848, 1438, 1565, 3441, 3588:* Matt. 5:3; 1 Cor. 1:2
then — *686, 1161, 1534, 1899, 2532, 3063, 3303, 3766, 3767, 5037, 5119, 5119/1161/2532:* 2 Cor. 12:10; 1 Pet. 4:1
thence -forth — *1537/5127, 1564, 2089, 3606:* Mark 1:19; John 19:12
Theophilus — *2321: Luke 1:3; Acts 1:1*
there (see **thither; yonder**) — *847, 1563, 1722/846, 1759, 1927, 5602:* Titus 1:10; 1 John 2:10
thereabout — *4012/5127: Luke 24:4*
thereat; thereby — *1223/846, 1223/5026, 1722/846:* Matt. 7:13; Heb. 13:2
therefore — *235, 473/5607, 686/3767, 1063, 1160, 1211, 1223/5124, 1352, 1360, 1519/5124, 5106, 5620:* Acts 2:26; Rev. 2:5
therein -to — *1519/846, 1722/846, 1722/3739, 1722/5129, 5125:* Luke 21:21; Col. 2:7
thereof — *846, 1538/846, 4012/846:* Rom. 13:14; 2 Tim. 3:5
thereon; thereupon — *1722/846, 1883/846, 1909/846, 1911, 1913, 1924, 1945, 2026:* John 21:9; 1 Cor. 3:10, 14
thereto; thereunto — *1519/846, 5124, 1519/5124, 1928, 4334:* Gal. 3:15; 1 Thess. 3:3
therewith — *1722/846, 1909/5125, 5125:* 1 Tim. 6:8; James 3:9
these; this; those — *737, 1565, 2235, 2778, 3127, 3588/846, 3592, 3745, 3778, 3779, 4594, 5023, 5025, 5026, 5118, 5124, 5125, 5126, 5127, 5128, 5129, 5130, 5602:* Titus 3:8; 2 Pet. 1:5
Thessalonica; Thessalonians — *2331, 2332:* Phil. 4:16; 1 Thess. 1:1
Theudas — *2333: Acts 5:36*
thief; thieves (see **thefts**) — *2812, 3027:* Matt. 6:19; John 10:1
thigh — *3382: Rev. 19:16*
thing -s — *18, 846, 1520, 1697, 3056, 4110, 4229, 4406, 4487, 5023, 5313:* Heb. 10:1; 2 John 1:8, 12
think -est -eth -ing; thought -est -s — *1260, 1261, 1270, 1380, 1760, 1761, 1911, 1963, 2106, 2233, 2919, 3049, 3053, 3309, 3539, 3540, 3543, 3633, 4305, 5252, 5282, 5316, 5426:* Phil. 3:4; James 4:5
third -ly (see **three; thrice**) — *5152, 5154:* John 2:1; 1 Cor. 12:28
thirst -y — *1372, 1373:* Matt. 25:35, 37, 42; 2 Cor. 11:27
thirty -fold — *5144:* Mark 4:20; Gal. 3:17
thistles — *5146: Matt. 7:16*
thither -ward (see **there; yonder**) — *1563, 3854, 4370:* Acts 8:30; Rom. 15:24
Thomas (see **Didymus**) — *2381:* Mark 3:18; John 11:16
thongs — *2438: Acts 22:25*
thorn -s — *173, 174, 4647:* Luke 6:44; Heb. 6:8
though (see **although**) — *1223, 1437, 1499, 1512, 2532, 2539, 2544, 2579, 3676, 3754:* Phile. 1:8; 2 Pet. 1:12
thousand -s — *1367, 2035, 3461, 3463, 4000, 5070, 5153, 5505:* Mark 5:13; Jude 1:14
threaten -ed -ing(s) — *546, 547, 4324:* Eph. 6:9; 1 Pet. 2:23
three (see **third; thrice**) — *5140, 5145, 5148, 5150, 5151, 5153:* James 5:17; 1 John 5:7, 8
threescore (see **sixty**) — *1440, 1835:* Luke 24:13; 1 Tim. 5:9
thresheth — *248: 1 Cor. 9:10*
thrice (see **third; three**) — *5151:* John 13:38; 2 Cor. 11:25
throat — *2995, 4155: Matt. 18:28; Rom. 3:13*
throne -s — *968, 2362:* Heb. 1:8; Rev. 1:4
throng -ed -ing — *2346, 4846, 4912, 4918: Mark 3:9; 5:24, 31; Luke 8:42, 45*
through -ly -out — *303, 1223/3650, 1224, 1245, 1279, 1330, 1350, 1358, 1519, 1537, 1653, 1722/3956, 1822, 1909, 2596, 2700, 4044, 4063:* Eph. 1:7; 2 Tim. 3:17
throw -n; threw — *906, 2647, 4496, 4952:* Luke 4:35; Acts 22:23
thrust — *683, 906, 1544, 1856, 1877, 2601, 2700, 3992:* John 20:25; Heb. 12:20
thunder -ed -ings -s — *1027, 1096:* Mark 3:17; Rev. 4:5
thus — *2532, 2596, 3592, 3779, 5023, 5124, 5127:* Rom. 9:20; Phil. 3:15
Thyatira — *2363: Acts 16:14; Rev. 1:11; 2:18, 24*
thyine — *2367: Rev. 18:12*
Tiberias — *5085: John 6:1, 23; 21:1*
Tiberius — *5086: Luke 3:1*
tidings — *2097, 3056, 5334:* Acts 11:22; 1 Thess. 3:6
tied — *1210: Matt. 21:2; Mark 11:2, 4; Luke 19:30*

tiling — *2766: Luke 5:19*
till (see **until**) — *891/3757, 1508/3752, 1519, 2193, 3360:* Gal. 3:19; Rev 2:25
Timaeus (see **Bartimaeus**) — *5090: Mark 10:46*
time -s — *744, 1074, 1208, 1441, 1597, 1909, 2034, 2119, 2121, 2235, 2250, 2540, 3195, 3379, 3568, 3819, 3999, 4218, 4287, 4340, 4455, 5119, 5151, 5550, 5610:* 1 Pet. 1:20; 1 John 2:18
Timon — *5096: Acts 6:5*
Timothy — *5095:* Rom. 16:21; 2 Thess. 1:1
tinkling — *214: 1 Cor. 13:1*
tip — *206: Luke 16:24*
tithe -s — *586, 1181, 1183: Matt. 23:23; Luke 11:42; 18:12; Heb. 7:5, 6, 8, 9*
title — *5102: John 19:19, 20*
tittle — *2762: Matt. 5:18; Luke 16:17*
Titus — *5103:* 2 Cor. 2:13; Gal. 2:1
to -ward; unto — *1519, 1722, 1909, 2596, 4314, 4646, 5228:* 1 Thess. 1:1; Titus 3:4
today (see **day -s**) — *4594:* Matt. 6:30; Heb. 4:7
toil -ed -ing — *928, 2872: Matt. 6:28; Mark 6:48; Luke 5:5; 12:27*
token — *4592: Mark 14:44; Phil. 1:28; 2 Thess. 1:5; 3:17*
tolerable — *414: Matt. 10:15; 11:22, 24; Mark 6:11; Luke 10:12, 14*
tomb -s — *3418, 3419, 5028:* Matt. 8:28; Luke 8:27
tongue -s — *1100, 1258, 1447, 2084:* 1 Cor. 12:10; Phil. 2:11
too (see **also**) — *1174: Acts 17:22*
tooth; teeth — *3599, 3679:* Matt. 5:38; Rev. 9:8
top — *206, 509: Matt. 27:51; Mark 15:38; John 19:23; Heb. 11:21*
topaz — *5116: Rev. 21:20*
torches — *2985: John 18:3*
torment -ed -ors(s) — *928, 929, 930, 931, 2558, 2851, 3600:* Luke 16:23; Heb. 11:37
tortured — *5178: Heb. 11:35*
tossed — *928, 2831, 4494, 5492: Matt. 24:14; Acts 27:18; Eph. 4:14; James 1:6*
touch -ed -eth -ing — *680, 1909, 2345, 2596, 2609, 4012, 4379, 4834, 5584:* Col. 4:10; 1 John 5:18
towel — *3012: John 13:4, 5*
tower — *4444: Matt. 21:33; Mark 12:1; Luke 13:4; 14:28*
town -s — *2968, 2969:* Mark 1:38; John 7:42
town clerk — *1122: Acts 19:35*
Trachonitis — *5139: Luke 3:1*
trade -ed -ing — *1281, 2038: Matt. 25:16; Luke 19:15; Rev. 18:17*
tradition -s — *3862:* Gal. 1:14; 1 Pet. 1:18
traitor -s — *4273: Luke 6:16; 2 Tim. 3:4*
trample — *2662: Matt. 7:6*
trance — *1611: Acts 10:10; 11:5; 22:17*
transferred — *3345: 1 Cor. 4:6*
transfigured (see **transform**) — *3339: Matt. 17:2; Mark 9:2*
transform -ed -ing (see **transfigured**) — *3339, 3345: Rom. 12:2; 2 Cor. 11:13-15*
transgress -ed -eth -ion(s) -or(s) (see **sin**) — *458/4160, 459, 3845, 3847, 3848, 3928:* 1 Tim. 2:14; 2 John 1:9
translated; translation — *3179, 3331, 3346: Col. 1:13; Heb. 11:5*
transparent — *1307: Rev. 21:21*
trap — *2339: Rom. 11:9*
travail -est -eth -ing — *3449, 4944, 5088, 5604, 5605:* 2 Thess. 3:8; Rev. 12:2
travel -ed -ing — *589, 1330, 4898: Matt. 25:14; Acts 11:19; 19:29; 2 Cor. 8:19*
tread -eth; trode; trodden — *248, 2662, 3961:* Luke 12:1; Rev. 11:2
treasure -s -est; treasury — *1047, 1049, 2343, 2344, 2878:* John 8:20; James 5:3
treatise — *3056: Acts 1:1*
tree -s — *65, 1186, 2565, 3586, 4808, 4809:* 1 Pet. 2:24; Jude 1:12
tremble -ed -ing — *1719/1096, 1790/1096, 2192/5156, 5141, 5425:* Mark 16:8; Acts 9:6
trench — *5482: Luke 19:43*
trespass -es — *264, 3900:* Matt. 18:15; Eph. 2:1
trial (see **try**) — *1382, 1383, 3984: 2 Cor. 8:2; Heb. 11:36; 1 Pet. 1:7; 4:12*
tribe -s — *1429, 5443:* Rom. 11:1; Rev. 21:12
tribulation -s — *1429, 2346, 2347, 5443:* Acts 14:22; 2 Thess. 1:4, 6
tribute — *1323, 2778, 5411:* Mark 12:14; Luke 20:22
trimmed — *2885: Matt. 25:7*
triumph -ing — *2358: 2 Cor. 2:14; Col. 2:15*
Troas — *5174:* Acts 16:8; 2 Tim. 4:13
Trogyllium — *5175: Acts 20:15*
Trophimus — *5161: Acts 20:4; 21:29; 2 Tim. 4:20*
trouble -ed -est -eth -ing -s — *387, 1298, 1613, 1776, 2346, 2347, 2350, 2360, 2553, 2873/3930, 3926, 3930/2873, 4660, 5015, 5016, 5182:* Mark 5:35; John 5:4
trucebreakers — *786: 2 Tim. 3:3*
true -ly; truth -'s (see **verily; verity**) — *225, 226, 227, 228, 230, 258, 557, 558, 686, 1103, 1161, 1909/225, 3303, 3483, 3689, 4103:* John 1:9; Titus 1:13
trump; trumpet -s -ers — *4536, 4537, 4538:* 1 Cor. 15:52; Rev. 18:22
trust -ed -eth — *1679, 3982, 4006, 4100, 4276:* Eph. 1:12, 13; Phile. 1:22
try -ed -eth -ing (see **trial**) — *1381, 1383,*

1384, 3985, 3986, 4314, 4448: 1 Thess. 2:4; James 1:3
Tryphena — *5170: Rom. 16:12*
Tryphosa — *5173: Rom. 16:12*
tumult -s — *181, 2351:* Mark 5:38; 2 Cor. 6:5
turn -ed -ing — *344, 387, 402, 576, 654, 665, 1096, 1294, 1624, 1824, 1994, 2827, 3179, 3329, 3344, 3346, 4672, 4762, 5077, 5290:* Rom. 11:26; 1 Tim. 1:6
turtledoves — *5167: Luke 2:24*
tutors — *2012: Gal. 4:2*
twelve; twelfth — *1177, 1427, 1428, 1429:* 1 Cor. 15:5; Rev. 21:20
twenty — *1501:* John 6:19; Acts 27:28
twice (see **two, fold**) — *1364: Mark 14:30, 72; Luke 18:12; Jude 1:12*
twinkling — *4493: 1 Cor. 15:52*
two -fold; twain (see **second -arily; twice**) — *296, 1250, 1322, 1333, 1337, 1366, 1367, 1417:* Matt. 23:15; Eph. 2:15
twoedged (see **two**) — *1366: Heb. 4:12; Rev. 1:16*
Tychicus — *5190:* Col. 4:7; Titus 3:12
Tyrannus — *5181: Acts 19:9*
Tyre — *5183, 5184, 5185:* Mark 3:8; Luke 10:13

U

unawares — *160, 2990, 3920, 3921: Luke 21:34; Gal. 2:4; Heb. 13:2; Jude 1:4*
unbelief; unbelievers; unbelieving — *543, 544, 570, 571:* Rom. 3:3; Titus 1:15
unblamable; unblamably — *274, 299: Col. 1:22; 1 Thess. 2:10; 3:13*
uncertain -ly — *82, 83: 1 Cor. 9:26; 14:8; 1 Tim. 6:17*
unchangeable — *531: Heb. 7:24*
uncircumcised; uncircumcision — *203/2192, 564, 1722/3588/203:* 1 Cor. 7:18; Eph. 2:11
unclean -ness — *169, 2839, 2840, 3394:* 1 Thess. 4:7; Heb. 9:13
unclothed — *1562: 2 Cor. 5:4*
uncomely — *807, 809: 1 Cor. 7:36; 12:23*
uncondemned — *178: Acts 16:37; 22:25*
uncorruptible; uncorruptness (see **incorruptible**) — *90, 862: Rom. 1:23; Titus 2:7*
uncovered — *177, 648: Mark 2:4; 1 Cor. 11:5, 13*
unction — *5545: 1 John 2:20*
undefiled — *283: Heb. 7:26; 13:4; James 1:27; 1 Pet. 1:4*
under (see **beneath**) — *332, 506, 1640, 1722, 1909, 2662, 2709, 2736, 5259, 5270, 5273, 5284, 5293, 5295:* Rom. 7:14; Phil. 2:10
undergirding — *5269: Acts 27:17*
understand -est -eth -ing; understood — *50, 191, 801, 1097, 1107, 1271, 1425, 1492, 1987, 2154, 3129, 3530, 3539, 3563, 3877, 4441, 4907, 4920, 5424, 5426:* Luke 18:34; 1 John 5:20
unequally — *2086: 2 Cor. 6:14*
unfeigned — *505: 2 Cor. 6:6; 1 Tim. 1:5; 2 Tim. 1:5; 1 Pet. 1:22*
unfruitful — *175:* Matt. 13:22; Mark 4:19
ungodly -iness — *763, 764, 765:* Rom. 1:18; Jude 1:4, 15, 18
unholy — *462, 2839: 1 Tim. 1:9; 2 Tim. 3:2; Heb. 10:29*
unity — *1775: Eph. 4:3, 13*
unjust — *91, 93, 94:* Acts 24:15; 2 Pet. 2:9
unknown — *50, 57:* 2 Cor. 6:9; Gal. 1:22
unlade — *670: Acts 21:3*
unlawful — *111, 459: Acts 10:28; 2 Pet. 2:8*
unlearned — *62, 261, 521, 2399: Acts 4:13; 1 Cor. 14:16, 23, 24; 2 Tim. 2:23; 2 Pet. 3:16*
unleavened — *106:* Matt. 26:17; Mark 14:1
unless — *1622/1508: 1 Cor. 15:2*
unloose — *3089: Mark 1:7; Luke 3:16; John 1:27*
unmarried — *22: 1 Cor. 7:8, 11, 32, 34*
unmerciful — *415: Rom. 1:31*
unmovable — *277, 761: Acts 27:41; 1 Cor. 15:58*
unprepared — *532: 2 Cor. 9:4*
unprofitable -ness — *255, 512, 888, 889, 890, 898:* Luke 17:10; Heb. 7:18
unquenchable — *762: Matt. 3:12; Luke 3:17*
unreasonable — *249, 824: Acts 25:27; 2 Thess. 3:2*
unrebukable — *423: 1 Tim. 6:14*
unreprovable — *410: Col. 1:22*
unrighteous -ness — *93, 94, 458:* Luke 16:11; 1 John 5:17
unruly — *183, 506,814: 1 Thess. 5:14; Titus 1:6, 10; James 3:8*
unsearchable — *419, 421: Rom. 11:33; Eph. 3:8*
unseemly — *808: Rom. 1:27; 1 Cor. 13:5*
unskillful — *552: Heb. 5:13*
unspeakable — *411, 412, 731: 2 Cor. 9:15; 12:4; 1 Pet. 1:8*
unspotted — *784: James 1:27*
unstable — *182, 793: James 1:8; 2 Pet. 2:14; 3:16*
untaken — *3361/343: 2 Cor. 3:14*
unthankful — *884: Luke 6:35; 2 Tim. 3:2*
until (see **till**) — *891, 1519, 2193, 3360:* Acts 3:21; Phil. 1:5
untimely — *3653: Rev. 6:13*
untoward — *4646: Acts 2:40*
unwashen — *449: Matt. 15:20; Mark 7:2,5*
unwise — *453, 878: Rom. 1:14; Eph. 5:17*

unworthy -ily — *370, 371, 3756/514:* Acts 13:46; 1 Cor. 6:2; 11:27, 29
up -on -side (see **on; upper**) — *507, 1909:* Acts 17:6; Rev. 1:17
upbraid -ed -eth — *3679:* Matt. 11:20; Mark 16:14; James 1:5
upholding — *5342:* Heb. 1:3
upper -most (see **up**) — *508, 510, 4410, 4411, 5250, 5253:* Matt. 23:6; Luke 22:12
upright -ly — *3716, 3717:* Acts 14:10; Gal. 2:14
uproar — *387, 2350, 2351, 4714, 4797:* Mark 14:2; Acts 20:1
Urbane — *3773:* Rom. 16:9
urge — *1758:* Luke 11:53
Uriah — *3774:* Matt. 1:6
us -ward (see **our; we**) — *1519, 2248:* Mark 1:24; Eph. 1:19
use -ed -ing -s — *390, 831, 1096/1722, 1247, 1838, 1908, 2192, 3348, 5195, 5382, 5383, 5530, 5532, 5540:* Titus 3:14; 1 Pet. 2:16
usury — *5110:* Matt. 25:27; Luke 19:23
utmost; uttermost — *206, 1231, 2075, 2078, 2556, 2596, 3833, 3838, 4009, 5056:* Luke 11:31; Heb. 7:25
utter -ance -ed (see **say; speak**) — *215, 669, 1325, 2044, 2075, 2556, 2980, 3004, 3056:* Acts 2:4; 2 Cor. 12:4
utterly — *2618, 2704, 3654:* 1 Cor. 6:7; 2 Pet. 2:12; Rev. 18:8

V

vagabond — *4022:* Acts 19:13
vain -glory -ly; vanity -ies — *1432, 1500, 2754, 2755, 2756, 2757, 2758, 2761, 2788, 3150, 3151, 3152, 3154, 3155:* Gal. 5:26; Phil. 2:3
valiant — *2478:* Heb. 11:34
valley — *5327:* Luke 3:5
value -ed — *1308, 5091:* Matt. 10:31; 27:9; Luke 12:7
vanish -ed -eth — *854, 1096/855, 2673:* Luke 24:31; 1 Cor. 13:8; Heb. 8:13; James 4:14
vapor — *822:* Acts 2:19; James 4:14
variableness — *3883:* James 1:17
variance — *1369, 2054:* Matt. 10:35; Gal. 5:20
vaunteth — *4068:* 1 Cor. 13:4
vehement -ly — *1171, 1722/4053, 1972, 2159, 2759, 4366:* Luke 6:48, 49; 11:53; 23:10; 2 Cor. 7:11
veil — *2571, 2665:* Matt. 27:51; Heb. 6:19
vengeance (see **avenge; revenge**) — *1349, 1557, 3709:* Luke 21:22; Jude 1:7
verily (see **amen; true -ly**) — *230, 281, 1063, 1222, 2532, 3303, 3304, 3483, 3689, 3767:* Luke 12:37; Rom. 15:27
verity (see **true -ly**) — *225:* 1 Tim. 2:7
very — *85, 230, 662, 846, 927, 957, 1565, 1582, 1646, 1888, 2236, 2532, 2566, 2735, 3029, 3827, 4036, 4118, 4119, 4184, 4185, 4186, 4708, 4970, 5228:* Mark 8:1; Phil. 1:6
vessel -s — *30, 4632:* 2 Tim. 2:20; 1 Pet. 3:7
vesture — *2440, 2441, 4018:* Matt. 27:35; John 19:24; Heb. 1:12; Rev. 19:13, 16
vex -ed — *928, 1139, 2559, 2669, 3791, 3958:* Acts 12:1; 2 Pet. 2:7, 8
vial -s — *5357:* Rev. 5:8; 15:7
victory — *3528, 3529, 3534:* 1 Cor. 15:54, 55, 57; 1 John 5:4
victuals — *1033, 1979:* Matt. 14:15; Luke 9:12
vigilant — *1127, 3524:* 1 Tim. 3:2; 1 Pet. 5:8
vile — *819, 4508, 5014:* Rom. 1:26; Phil. 3:21; James 2:2
village -s — *2864, 2968:* Mark 11:2; Acts 8:25
vine -yard — *288, 289, 290:* John 15:1; 1 Cor. 9:7
vinegar — *3690:* Mark 15:36; Luke 23:36
violence; violent -ly — *970, 971, 973, 1286, 1411, 3731:* Matt. 11:12; Acts 5:26
viper -s — *2191:* Matt. 3:7; Acts 28:3
virgin -ity -s — *3932, 3933:* Luke 2:36; 2 Cor. 11:2
virtue — *703, 1411:* Mark 5:30; Luke 6:19; 8:46; Phil. 4:8; 2 Pet. 1:3, 5
vision -s; visible — *3701, 3705, 3706, 3707:* Acts 2:17; Col. 1:16
visit -ed -est -ation — *1980, 1984:* James 1:27; 1 Pet. 2:12
vocation — *2821:* Eph. 4:1
voice -s — *5456, 5586:* Gal. 4:20; Rev. 4:5
void — *677, 2763, 2758:* Acts 24:16; Rom. 4:14
volume — *2777:* Heb. 10:7
voluntary (see **will**) — *2309:* Col. 2:18
vomit — *1829:* 2 Pet. 2:22
vow — *2171:* Acts 18:18; 21:23
voyage — *4144:* Acts 27:10

W

wagging — *2795:* Matt. 27:39; Mark 15:29
wages — *3408, 3800:* Luke 3:14; 2 Pet. 2:15
wail -ed -ing — *214, 2805, 2875, 3996:* Matt. 13:42; Mark 5:38; Rev. 1:7; 18:15, 19
wait -ed -eth -ing — *362, 553, 1096, 1551, 1747, 1748, 1917, 3180, 4037, 4160, 4327, 4328, 4332, 4342:* John 5:3; Gal. 5:5
wake — *1127:* 1 Thess. 5:10
walk -ed -edst -est -eth -ing — *1330, 1704, 3716, 4043, 4198, 4748:* 1 John 2:6; 2 John 1:4
wall -s — *5038, 5109:* Eph. 2:14; Heb. 11:30
wallowed; wallowing — *2946, 2947:* Mark 9:20; 2 Pet. 2:22

wandered; wandering — *4022, 4105, 4107: 1 Tim. 5:13; Heb. 11:37, 38; Jude 1:13*
want -ed -ing -s — *3007, 5302, 5303, 5304:* Phil. 4:11; Titus 3:13
wanton -ness — *766, 2691, 4684: Rom. 13:13; 1 Tim. 5:11; James 5:5; 2 Pet. 2:18*
war -fare -reth -ring -s — *497, 4170, 4171, 4752, 4753, 4754:* Luke 14:31; 1 Cor. 9:7
ward — *5438: Acts 12:10*
ware (see **aware**) — *4894, 5442: Acts 14:6; 2 Tim. 4:15*
warmed; warming — *2328: Mark 14:54, 67; John 18:18, 25; James 2:16*
warn -ed -ing — *3560, 5263, 5537:* Col. 1:28; 1 Thess. 5:14
wash -ed -ing — *628, 633, 637, 907, 909, 1026, 3067, 3068, 3538, 4150:* 1 Tim. 5:10; Heb. 9:10
waste -ed — *684, 1287, 4199: Matt. 26:8; Mark 14:4; Luke 15:13; 16:1; Gal. 1:13*
watch -ed -eth -ful -ing — *69, 70, 1127, 2892, 3525, 3906, 5083, 5438:* Luke 2:8; Rev. 3:2
water -ed -eth -ing -s — *504, 4215, 4222, 5202, 5203, 5204:* Eph. 5:26
waterpot -s — *5201: John 2:6,7*
wave -s — *2830, 2949, 4535:* Acts 27:41; James 1:6
wavereth; wavering — *186, 1252: Heb. 10:23; James 1:6*
wax -ed -eth -ing — *1095, 1096, 2691, 2901, 3822, 3955, 3975, 3982, 4147, 4298, 5594:* Phil. 1:14; 2 Tim. 3:13
way -s — *296, 684, 1545, 1624, 1722, 3112, 3319, 3598, 3938, 4197, 4105, 4206, 4311, 5158:* Mark 1:2; 2 Thess. 2:7
weak -er -ness — *102, 769, 770, 772:* Rom. 4:19; 1 Pet. 3:7
wealth (see **rich**) — *2142: Acts 19:25; 1 Cor. 10:24*
weapons — *3696: John 18:3; 2 Cor. 10:4*
wear -eth -ing — *2827, 4025, 5409:* Matt. 11:8; 1 Pet. 3:3
weary -ied — *1573, 2577, 2872, 2873, 5299:* John 4:6; 2 Thess. 3:13
weather — *2105, 5494: Matt. 16:2, 3*
wedding — *1062: Matt. 22:3, 8, 10-12; Luke 12:36; 14:8*
week — *4521:* John 20:1, 19; Acts 20:7
weep -est -ing; wept — *1145, 2799, 2805:* Mark 16:10; Rev. 18:15
weight -ier -y — *922, 926, 3591, 5006:* 2 Cor. 10:10; Heb. 12:1
well — *15, 16, 17, 18, 957, 1510/2101, 1921, 2095, 2100, 2101, 2106, 2509, 2532, 2569, 2573, 3140, 3184, 4077, 4260, 4982:, 5421:* Phil. 4:14; Titus 2:9
well -s — *4077, 5421:* John 4:6; 2 Pet. 2:17
wellbeloved — *27: Matt. 12:6; Rom. 16:3; 3 John 1:1*
wellpleasing — *2101: Phil. 4:18; Heb. 13:21*
west — *1424, 3047, 5566:* Luke 12:54; Acts 27:12
whale's — *2785: Matt. 12:40*
wheat — *4621:* Matt. 13:25; Rev. 6:6
when -soever — *1437, 1722/3588, 1722/3739, 1875, 1893, 2259, 2531, 3326, 3698, 3704, 3752, 3753/3588, 4218, 5613/1437, 5753:* Rom. 15:24; Eph. 2:5
whence (see **where -soever**) — *3606, 3739, 4158:* Heb. 11:15; James 4:1
where -soever (see **whence**) — *296, 1330, 1337, 1722/3739, 1722/3956, 1722/5117, 2596, 3606, 3699, 3699/302, 3699/1487, 3757, 3837, 4226:* Luke 17:37; 2 Pet. 3:4
whereas — *1722/3759, 3699, 3748:* 1 Cor. 3:3; 1 Pet. 2:12
whereby — *1223/3739, 1722/3739, 2596/5101, 4012/3757, 4314/3739:* Rom. 8:15; Phil. 3:21
wherefore (see **why**) — *686, 686/1065, 1161, 1223/3739, 1223/5124, 1302, 1352, 1355, 1519/3739, 1519/5101, 1909/3739, 2443/5101, 3606, 3739/5484, 3767, 5101, 5101/1752, 5105, 5484/5101, 5620:* Gal. 4:7; Phile. 1:8
wherein -soever; whereinto — *1223/3757, 1519/3739, 1519/3757, 1722/3739, 1722/3739/302, 1722/3757, 1909/3739, 1909/3757, 3757, 4012/3739:* 2 Cor. 11:21; Heb. 6:17
whereof — *1537/3739, 1909/3739, 3739, 4012/3739, 4012/5101:* Acts 2:32; 1 Tim. 1:7
whereon; whereupon — *1722/3739, 1909/3739, 3606:* Matt. 14:7; John 4:38
whereto; whereunto — *1519/3739, 3739, 5101:* Phil. 3:16; 2 Pet. 1:19
wherewith -al — *1722/5101, 3739, 3745, 5101:* Matt. 6:31; 1 Thess. 3:9
whether — *1487, 1535, 3379, 3739, 4220, 5037, 5101:* Luke 5:23; Rom. 14:8
which — *302, 846, 1352, 1520, 2076, 2532, 3588, 3739, 3748, 4169, 5101:* 1 Thess. 3:10; Titus 2:1
while -st — *1722, 2193, 2250, 2540, 3153, 3397, 3588, 3641, 3739, 3752, 3755, 3819, 4340, 5099, 5550, 5613:* Acts 5:4; Heb. 10:33
whisperers; whisperings — *5587, 5588: Rom. 1:29; 2 Cor. 12:20*
whit — *3367, 3650: John 7:23; 13:10; 2 Cor. 11:5*
white -ed — *2867, 2896, 3021, 3022:* John 4:35; Acts 23:3
who; whom -soever; whose; whoso -ever —

1437, 1437/5100, 1536, 2532/846, 3588, 3739, 3739/302, 3739/1437, 3745/302, 3746, 3748, 3748/302, 3778, 3956/3588, 3956/3739, 3956/3739/302, 5100, 5101: Mark 3:35; 2 John 1:9

whole -ly -some — *537, 1510/1722, 2480, 3390, 3648, 3650, 3651, 3956, 4982, 5198, 5199:* Mark 2:17; 1 Tim. 6:3

whore -monger(s) — *4204, 4205:* Eph. 5:5; Rev. 17:1

why (see **wherefore**) — *1063, 1302, 1519/5101, 2444, 3754:* Gal. 2:14; Col. 2:20

wicked -ness — *113, 459, 824, 2549, 2556, 4189, 4190, 4191, 5129:* Matt. 12:45; Eph. 6:12

wide — *4116: Matt. 7:13*

widow -s — *5503:* Mark 12:42, 43; Acts 6:1

wife -'s; wives — *1126, 1134, 1135, 3994:* 1 Cor. 7:29; 1 Tim. 4:7

wild — *66, 2342:* Matt. 3:4; Rom. 11:17, 24

wilderness — *2047, 2048:* Acts 13:18; Heb. 3:8, 17

wiles — *3180: Eph. 6:11*

will -eth -fully -ing -ingly; wilt; would -est (see **voluntary**) — *210, 830, 1012, 1013, 1014, 1096, 1106, 1497, 1595, 1596, 1635, 2106, 2107, 2133, 2172, 2307, 2309, 2596, 2843, 3106, 3195, 3785, 4288, 4289:* Rom. 9:16; Heb. 10:26

win; won — *2770: Phil. 3:8; 1 Pet. 3:1*

wind -s — *416, 417, 4151, 4154:* Matt. 7:25; Jude 1:12

window — *2376: Acts 20:9; 2 Cor. 11:33*

wine — *1098, 3631, 3632, 3943:* Mark 2:22; Titus 1:7

winebibber — *3630: Matt. 11:19; Luke 7:34*

wine vat — *5276: Mark 12:1*

winepress — *3025, 3025/3631: Matt. 21:33; Rev. 14:19, 20; 19:15*

wings — *4420: Matt. 23:37; Luke 13:34; Rev. 4:8; 9:9; 12:14*

winked — *5237: Acts 17:30*

winter -ed — *3914, 3915, 3916, 5494:* Matt. 24:20; 2 Tim. 4:21

wipe -ed — *631, 1591, 1813:* Luke 10:11; Rev. 7:17

wise -er -ly; wisdom — *3097, 3588, 3779, 3838, 3843, 4678, 4679, 4680, 4920, 5428, 5429, 5430:* Rom. 11:33; 1 Cor. 1:25

wish -ed — *2172: Acts 27:29; Rom. 9:3; 2 Cor. 13:9; 3 John 1:2*

wist; wit; wot (see **know**) — *1107, 1492, 5613:* Acts 3:17; Phil. 1:22

witchcraft — *5331: Gal. 5:20*

with -al — *260, 4862:* Mark 1:6; Col. 4:3

withdraw -n; withdrew — *402, 645, 868, 4724, 5288, 5298:* Mark 3:7; 2 Thess. 3:6

withered; withereth — *3583, 3584, 5352:* John 15:6; James 1:11

withholdeth — *2722: 2 Thess. 2:6*

within — *1223, 1722, 1787, 2080, 2081, 2082, 4314:* Matt. 3:9; 1 Cor. 5:12

withstand; withstood — *426, 2967:* Acts 11:17; Gal. 2:11

witness -ed -es -eth -ing — *267, 1263, 2649, 3140, 3141, 3142, 3144, 4828, 4901, 5576, 5577, 5707, 5749:* 1 John 1:2; Rev. 11:3

woe -s — *3759:* Luke 10:13; 1 Cor. 9:16

wolf; wolves — *3074: Matt. 7:15; 10:16; Luke 10:3; John 10:12; Acts 20:29*

woman; women — *1133, 1135, 2338, 4247:* Gal. 4:4; Titus 2:3

womb -s — *1064, 2836, 3388:* John 3:4; Rom. 4:19

wonder -ed -ful -ing -s — *1411, 1569, 1839, 2285, 2296, 2297, 3167, 4592, 5059:* Acts 2:11; Rev. 13:3

wont (see **custom**) — *1486, 2596/1485, 3543: Matt. 27:15; Mark 10:1; Luke 22:39; Acts 16:13*

wood — *3585, 3586: 1 Cor. 3:12; 2 Tim. 2:20; Rev. 9:20; 18:12*

wool — *2053: Heb. 9:19; Rev. 1:14*

word -s — *518, 2036, 3050, 3054, 3055, 3056, 4086, 4487, 5542:* Mark 4:17; 2 Pet. 1:19

work -ers -eth -ing -man -manmanship -men -s (see **labor**) — *1411, 1753, 1754, 1755, 2038, 2039, 2040, 2041, 2480, 2716, 3056, 3433, 3656, 4160, 4161, 4229, 4234, 4903:* Eph. 2:9, 10; Phil. 1:6

workfellow — *4904: Rom. 16:21*

world -ly -s — *165, 166, 1093, 2886, 2889, 3625:* Titus 2:12; Heb. 1:2

worm -s — *4662, 4663: Mark 9:44, 46, 48; Acts 12:23*

wormwood — *894: Rev. 8:11*

worse (see **bad**) — *1640, 2276, 5302, 5501:* Mark 2:21; 1 Tim. 5:8

worship -ed -er(s) -eth -ing — *1391, 1479, 1799, 2151, 2318, 2323, 2356, 3000, 3511, 4352, 4353, 4573, 4574, 4576:* John 9:31; Col. 2:18

wound (see **bind -ing**) — *1210, 4958: John 19:40; Acts 5:6*

wound -ed -s — *4127/2007, 4969, 5134, 5135, 5180:* Luke 10:30, 34; 1 Cor. 8:12

woven — *5307: John 19:23*

wrapped — *1750, 1794, 4683:* Matt. 27:59; Luke 2:7, 12

wrath -s; wroth — *2372, 2373, 3709, 3710, 3949, 3950:* Rom. 1:18; 2 Cor. 12:20

wrest — *4761: 2 Pet. 3:16*

wrestle — *2076/3823: Eph. 6:12*

wretched — *5005: Rom. 7:24; Rev. 3:17*

wrinkle — *4512: Eph. 5:27*
write -ing(s); written; wrote — *583, 975, 1123, 1125, 1449, 1722/1121, 1924, 1989, 4093, 4270:* Matt. 19:7; 2 John 1:5, 12
wrong -ed -fully — *91, 92, 93, 95:* Phile. 1:18; 1 Pet. 2:19
wrought (see **do; make; work**) — *1096, 1754, 2038, 2716, 4160, 4903:* Matt. 26:10; 2 Thess. 3:8

Y

ye; you -ward; your -self(-ves) (see **thee -ward**) — *240, 1438, 2398, 2596/5209, 3588, 3844/1438, 4314, 5209, 5210/846, 5212, 5213, 5213/846, 5216, 5216/846:* Luke 6:20; 1 Thess. 5:11
yea; yes — *235, 1161, 2228, 2532, 3304, 3483:* Matt. 5:37; Rom. 3:29
year -s — *1096/3173, 1332, 1333, 1541, 1763, 2094, 2250, 4070, 5063, 5148:* Gal. 4:10; James 4:13
yesterday — *5504: John 4:52: Acts 7:28; Heb. 13:8*
yet — *188, 235, 1063, 1065, 1161, 2089, 2236, 2532, 2579, 2596, 3195, 3305, 3364, 3369, 3380, 3764, 3765, 3768:* 1 Cor. 12:20; James 4:2
yield -ed -eth — *591, 863, 1325, 1634, 3936, 3982, 4160:* Mark 4:8; Acts 5:10
yoke -ed — *2086, 2201, 2218:* 2 Cor. 6:14; Gal. 5:1
yokefellow — *4805: Phil. 4:3*
yonder (see **there; thither**) — *1563: Matt. 17:20; 26:36*
young -er; youth -ful — *1025, 1640, 2365, 3494, 3495, 3501, 3502, 3512, 3678, 3813, 3816:* 2 Tim. 2:22; 1 John 2:13, 14

Z

Zacchaeus — *2195: Luke 19:2, 5, 8*
Zara — *2196: Matt. 1:3*
zeal -ous -ously — *2205, 2206, 2207:* Gal. 4:17; Col. 4:13
Zebedee — *2199:* Mark 1:19, 20; John 21:2
Zebulun — *2194: Matt. 4:13, 15; Rev. 7:8*
Zechariah — *2197:* Luke 1:5; 11:51
Zelotes — *2208: Luke 6:15; Acts 1:13*
Zenas — *2211: Titus 3:13*
Zion — *4622:* Rom. 9:33; Heb. 12:22
Zorobabel — *2216: Matt. 1:12, 13; Luke 3:27*

SCRIPTURE INDEX

To the Footnotes and Introductions

This is an index of the Scripture passages that are referenced in the footnotes and introductions. The left column displays the reference being referred to, while the right column denotes the footnote or book introduction where it is referenced. The references in bold type indicate passages where a footnote occurs. Even though a particular verse or passage may be referred to more than once in a given footnote or introduction, it will only be listed once in the index. Likewise, if a verse is a part of the passage on which a given footnote is appended (e.g., a reference to Acts 2:6 in the footnote on Acts 2:1–13), it will not be listed in the index.

Genesis

1:27 — 1 John 1:5–10
11:26 — Acts 7:2–4
11:32 — Acts 7:2–4
12:4 — Acts 7:2–4

Exodus

4:21 — Rom 9:17
5:2 — Rom 9:17
7:13 — Rom 9:17
7:22 — 2 Thess 2:9
8:15 — Rom 9:17
8:32 — Rom 9:17
9:12 — Rom 9:17
9:34 — Rom 9:17
33:19 — Rom 9:17

Deuteronomy

11:14 — James 5:7,8
22:21 — Matt 19:3–9
23:15,16 — Phile Intro
24:1–4 — Matt 19:3–9

Joshua

24:2 — Acts 7:2–4

1 Samuel

4:8 — Rom 9:17

2 Samuel

7:14–17 — Rev 20:1–15

1 Kings

14:25 — John 7:52

Job

29:23 — James 5:7,8

Psalms

24:1–10 — Rev 20:1–15
51:12 — Matt 5:1–12
68:18 — Eph 4:8–10
113—118 — John 10:22

Proverbs

16:15 — James 5:7, 8

Ecclesiastes

3:11 — Luke 11:9

Isaiah

2:1–4 — Rev 20:1–15
2:12–24 — 1 Thess 5:2
11:5–12 — Rev 20:1–15
13:6–9 — 1 Thess 5:2
34:1–8 — Rev 14:14–20
35:1–10 — Rev 20:1–15
55:6–8 — Matt 13:10–17
63:1–6 — Rev 14:14–20
63:7 — Matt 21:18–22
64:12 — Matt 21:18–22
65:3–7 — Matt 21:18–22

Jeremiah

3:3 — James 5:7,8
46:10 — 1 Thess 5:2

Ezekiel

13:5 — 1 Thess 5:2

Daniel

2:44 — Rev 20:1–15
7:7,8 — 2 Thess 2:3–9
7:21 — 2 Thess 2:3–9

Hosea

6:3 — James 5:7,8

Joel

1:15 — 1 Thess 5:2
2:1 — 1 Thess 5:2
2:1–11 — Rev 14:14–20
2:11 — 1 Thess 5:2
2:23 — James 5:7,8
2:31 — 1 Thess 5:2
3:9–13 — Rev 14:14–20
3:14 — 1 Thess 5:2

Obadiah

1:8 — 1 Thess 5:2
1:15 — 1 Thess 5:2

Zephaniah

1:14 — 1 Thess 5:2
1:14–18 — Rev 14:14–20
3:8 — Rev 14:14–20

Zechariah

12:9–11 — Rev 14:14–20
13:1 — 1 Thess 5:2
14:1–3 — Rev 14:14–20
14:1–4 — 1 Thess 5:2

Matthew

3:11 — Acts 1:5

5:1–12

5:3–12 — Matt 8:11,12
5:7 — James 2:12,13
5:22 — Matt 8:11,12

5:27–32

5:29,30 — Matt 8:11,12

5:31, 32

5:32 — Matt 19:3–9

6:13

7:21–23 — Matt 8:11,12

8:11,12

9:9–13 — Matt Intro

10:1–15

10:3 — Matt Intro
10:15 — Matt 8:11,12
10:28 — Matt 8:11,12
10:37 — Luke 14:25–33
11:16 — Matt 20:1–6
12:22–30 — Mark 3:28,29
12:31,32 — Mark 3:28,29

13:10–17

13:24–30 — Matt 13:47–50

13:30 — Matt 8:11,12

13:31,32

13:38 — Matt 8:11,12
13:42,43 — Matt 8:11,12

13:47–50 — Matt 13:24–30

13:55 — James Intro; Jude Intro

16:18,19

16:23 — Matt 8:11,12
17:1 — John Intro
18:9 — Matt 8:11,12
18:18 — Matt 16:18,19

19:3–9

19:27 — Matt 20:1–6

20:1–16

21:18–22

21:31 — Matt 8:11,12
22:1–14 — Matt 8:11,12
22:12 — Matt 20:1–6
22:13 — Matt 8:11,12
24:1,2 — Matt 24:4—25:46
24:3 — Matt 24:4—25:46; 1 Thess 2:19

24:4—25:46

24:6 Rev 14:14–20
24:15 2 Thess 2:3–9
24:31 Eph 1:4,5
25:14–30 Luke 19:11–27
25:26 Matt 8:11,12
25:30 Matt 8:11,12
25:41 Matt 8:11,12
26:50 Matt 20:1–6
26:66 Mark 3:28,29
27:51,52 Matt Intro
27:62–66 Matt Intro
28:19 Mark 16:16

Mark

1:1–4 Luke Intro
1:8 Acts 1:5
3:17 John Intro
3:20–27 Mark 3:28,29
3:22 Mark 3:28,29

3:28,29

3:30 Mark 3:28,29
5:37 John Intro
6:3 Jude Intro
14:58 2 Cor 5:1
14:64 Mark 3:28,29

16:16

16:17

Luke

1:1–3 Acts Intro
1:3 Luke Intro
1:17 John 1:20,21

1:48

3:7–9 Mark 16:16
3:16 Acts 1:5
5:27–32 Matt Intro
6:20–26 Matt 8:11,12

8:13

8:51 John Intro

11:5–13

11:9

11:13,14 Luke 11:9
12:10 Mark 3:28,29
12:47 Matt 8:11,12

13:1–5

13:22–30 Matt 8:11,12

14:25–33

14:33 Luke 14:25–33

15:30

16:1–13

16:18 Matt 19:3–9
18:7 Eph 1:4,5

19:11–27

21:2,3 Acts 5:1–16
22:36 Matt 10:1–15

John

1:1 1 John Intro

1:1–17

1:1–18 John Intro
1:2 1 John Intro
1:9 Heb 6:1–6
1:12 Heb 6:1–6; 1 John 3:6–9
1:14 Col 2:8–23; 1 John Intro

1:18

1:19—4:54 John Intro

1:20,21

1:33 Acts 1:5
2:1–12 John Intro
2:23 John Intro

2:24

3:2

3:16 Heb 6:1–6
3:16–18 Eph 1:4,5
3:19 1 John 1:5–10
3:36 Eph 1:4,5

4:10

4:14 John 4:10
4:24 John 1:18
4:46–54 John Intro
5:1–9 John Intro
5:43 Rev 13:1–18
6:1—12:11 John Intro
6:4 John Intro
7:50,51 John 3:2

7:52

8:12 1 John 1:5–10
8:23 Eph 4:8–10
8:31–59 Matt 8:11,12

8:41

8:42 John 8:41
8:44 John 8:41
9:1–7 John Intro

9:39

10:1–21 2 Pet 2:22

10:22

10:28 1 John 3:6–9
10:29,30 Phil 2:6–8
11:38–44 John Intro
11:55 John Intro
12:12—19:42 John Intro

13:8

13:23 John Intro
14:13 James 5:14,15
14:16 Luke 11:9
14:26 2 Thess 2:6,7

15:4,5,7

15:6 Matt 8:11,12
16:7–14 Acts 2:1–13
16:8 Mark 3:28,29; John 16:10

16:10

16:13 John 16:10
16:28 Eph 4:8–10
16:33 2 Tim 1:12
17:5 Phil 2:6–8
19:26,27 John Intro
20:2 John Intro
20:8 John Intro

20:17

20:22

20:30,31 John Intro
21:1–7 John Intro

21:3

21:4–6 John Intro

Acts

1:1 Acts Intro

1:5

1:8 Acts Intro
1:11 1 Thess 2:19
1:13 Jude Intro
1:14 James Intro
2:1–4 Acts 10:44–48

2:1–13 John 20:22

2:4 1 Cor 14:1–3
2:6 1 Cor 14:1–3
2:8 1 Cor 14:1–3

2:38 Mark 16:16

4:28 Eph 1:4,5
4:36 Mark Intro

5:1–16

5:38,39

7:2–4

8:1 James Intro
8:9–25 Mark 16:16
8:14–17 Acts 10:44–48
10:4 Matt 8:11,12
10:31 Matt 8:11,12
10:43 Eph 1:4,5

10:44–48 Mark 16:16

10:46 1 Cor 14:1–3
11:15–18 John 20:22
11:19 James Intro
12:12 Mark Intro
12:17 James Intro
12:25 Mark Intro

13:1

13:5 Mark Intro
13:13 Mark Intro
13:22 Luke 16:1–13

14:11,12

15:13–19 James Intro
15:36–39 Mark Intro
15:36–41 1 Tim Intro
16:1 1 Tim Intro
16:2 1 Tim Intro
16:3 Gal 2:4
16:6 Gal Intro
16:9,10 Phil Intro
16:10–17 Acts Intro
16:13,14 Phil Intro
16:15 Phil Intro
16:16–25 Phil Intro
16:26–34 Phil Intro
16:39—17:1 1 Thess Intro
17:5–10 1 Thess Intro
18:1,2 1 Cor Intro
18:1–11 1 Cor Intro
18:3 Phil Intro
18:5 1 Thess Intro
18:18–21 Eph Intro
18:23 Gal Intro
18:24–28 Heb Intro
18:26,27 1 Cor Intro
19:1 1 Cor Intro

19:1–7 John 20:22

19:6 1 Cor 14:1–3
19:13 2 Thess 2:9
19:22 1 Tim Intro
19:24–29 Eph Intro
19:29 Col 4:10; 3 John 1:1
20:1 Eph Intro; Phil Intro
20:1–5 2 Tim 4:20
20:2,3 2 Cor Intro
20:4 Col 4:7; Col 4:10
20:4,5 1 Tim Intro; 3 John 1:1
20:5—21:8 Acts Intro
20:6 Luke Intro; Phil Intro
20:16 Rom Intro
20:16–38 Eph Intro
20:28–30 1 Tim Intro
20:29–31 Jude Intro
21:18–26 James Intro
21:27–36 2 Tim 4:20
24:5 Gal Intro
27:1—28:16 Acts Intro
27:2 Col 4:10

27:4

27:14

28:11

28:30, 31 — 2 Tim Intro

Romans

1:10 — 3 John 1:2
1:13 — Rom Intro

1:17

1:18

1:19 — Rom 1:20

1:20 — John 1:1–17

1:21 — Heb 10:26,27
1:23 — 2 Tim 1:12
1:25 — Heb 10:26,27
2:1–16 — Matt 8:11,12
2:13 — James 2:14–19
3:10–12 — 1 John 1:5–10
3:10–18 — Rom 3:19,20

3:19,20

3:20 — James 2:14–19
3:23 — 1 John 1:5–10
5:12 — 1 Cor 2:14; James 4:5; 1 John 1:5–10
5:19 — Luke 8:13
6:12 — 2 Tim 1:12
7:1–3 — 1 Tim 3:2
7:13 — Matt 13:10–17
7:15 — Rom 7:17–19

7:17–19

7:23

8:1 — Rom 3:19,20
8:11 — 2 Tim 1:12
8:23 — James 5:14,15; 1 Pet 1:5
8:28 — James 5:14,15
8:29 — Eph 1:4,5
8:33 — Eph 1:4,5
8:38,39 — 1 John 3:6–9
9:11 — Eph 1:4,5

9:17

12:3 — 1 Cor 4:6,7
12:6–8 — 1 Cor 12:1–11
12:16 — 1 Cor 4:6,7
13:11 — 1 Pet 1:5
14:10–23 — Matt 8:11,12
15:25 — Rom Intro
16:1–4 — 1 Tim 2:9–15
16:3 — 1 Tim 2:9–15
16:21 — 1 Tim 2:9–15
16:23 — 3 John 1:1

1 Corinthians

1:2 — 1 Cor 1:10–13
1:4–7 — 1 Cor 12:1–11
1:8 — 1 Cor 1:10–13; 1 Thess 5:2

1:10–13

1:11 — 1 Cor Intro
1:12 — 1 Cor Intro; 1 Pet Intro
1:14 — 3 John 1:1
1:18–13 — John 9:39
1:27 — Matt 13:10–17
2:1,2 — 1 Cor Intro

2:14 — Matt 13:10–17

3:4,5 — 1 Cor 10–13
3:10–15 — Matt 8:11,12
3:11 — Matt 16:18,19
3:13 — Matt 8:11,12
3:22 — 1 Pet Intro

4:1 — Luke 16:1–13

4:5 — Matt 8:11,12

4:6,7

4:7 — Luke 19:11–27
4:17 — 1 Tim Intro
5:5 — 1 Thess 5:2
6:20 — 1 John 1:5–10
7:1 — 1 Cor 12:1–11
7:2 — 1 Tim 2:9–15
8:5 — 2 Cor 5:1
9:5 — 1 Pet Intro

10:2 — Acts 2:38

10:18–31 — 1 Cor Intro

11:2–16 — 1 Cor Intro; 1 Tim 2:9–15

11:3 — 1 Cor 11:2–16; 1 Tim 2:9–15
11:4,5 — 1 Tim 2:9–15

11:14,15

11:17–34 — 1 Cor Intro

12:1–11 — 2 Tim 1:6

12:13 — Acts 10:44–48

12:28,29 — Matt 10:1–15

12:31

13:8 — 1 Cor 12:31

13:8–10

14:1–40 — 1 Cor Intro

14:1–3

14:1–14 — 1 Cor Intro
14:2 — Acts 2:1–13
14:4 — Acts 2:1–3; 1 Cor 14:1–3
14:13 — Acts 2:1–13; 1 Cor 14:1–3
14:19 — Acts 2:1–13; 1 Cor 14:1–3
14:23 — 1 Cor 14:1–3
14:26,27 — 1 Cor 14:1–3
14:27 — Acts 2:1–13
14:28 — 1 Cor 14:33–40
14:30 — 1 Cor 14:33–40

14:33–40 — 1 Tim 2:9–15

14:34–40 — Titus Intro
15:5 — 1 Pet Intro
15:7 — James Intro
15:50–57 — 2 Cor 5:1
15:51–54 — James 5:14,15
15:53,54 — 2 Tim 1:12
15:57 — 2 Cor 5:1
16:1–4 — Col 4:7; 2 Tim 4:20
16:2 — 3 John 1:2
16:5,6 — 2 Cor Intro
16:10 — 1 Tim 4:12
16:10,11 — 1 Tim Intro
16:12 — 1 Cor Intro
16:17 — 1 Thess 2:19
16:22 — 3 John 1:2

2 Corinthians

2:12,13 — Phil Intro
4:3,4 — Matt 13:10–17
4:11 — 2 Tim 1:12
4:17 — 2 Cor 5:1

5:1

5:2 — 2 Cor 5:1
5:4 — 2 Tim 1:12
5:10 — Matt 8:11,12; James 2:12,13
7:5–11 — 2 Cor Intro
7:7 — 1 Thess 2:19
7:13–15 — 1 Tim 4:12
7:15 — 1 Tim 4:12
8:16,17 — 2 Cor Intro
8:17 — 1 Tim 4:12
8:18 — Acts Intro
9:2–4 — 2 Cor Intro

11:5

11:7–9 — Phil Intro
11:13–15 — 2 Cor 11:5

11:26 — Gal 2:4

12:1–4 — 2 Cor Intro

12:1–10

12:2 — 2 Cor 5:1
12:7–9 — 2 Cor Intro
12:11 — 2 Cor 11:5
12:14 — 2 Cor Intro
12:18 — 1 Tim 4:12
13:1 — 2 Cor Intro

Galatians

1:6–8

1:11–19 — Gal Intro
1:18,19 — James Intro
1:18 — 1 Pet Intro
1:19 — Jude Intro
2:1 — Titus Intro
2:3 — Titus Intro
2:3–5 — Titus Intro

2:4

2:6 — 2 Cor 11:5
2:7–9 — 1 Pet Intro
2:11 — 1 Pet Intro
2:11–14 — Gal Intro
2:14 — 1 Pet Intro
2:15—4:15 — Gal Intro
3:28 — 1 Cor 11:2–16; 1 Tim 2:9–15
4:4 — 2 Cor 5:1

5:4

5:6 — James 2:14-19
5:16—6:10 — Gal Intro
6:17 — 2 Tim 1:12

Ephesians

1:1 — Eph Intro

1:4,5

1:6 — Heb 6:1–6
1:10 — Eph Intro

1:13,14

1:22,23 — Eph Intro
2:8 — Mark 16:16
2:15,16 — Eph Intro
2:20–22 — Eph Intro
3:10 — Eph 4:4

4:4

4:8–10

4:11,12 — 1 Cor 12:1–11
5:21–33 — Eph Intro
6:21,22 — Col 4:7

Philippians

1:1 — 1 Tim Intro
1:6,10 — 1 Thess 5:2
1:20,21 — Phil Intro

2:6–8

2:16 — 1 Thess 5:2
2:19 — 1 Tim Intro
2:25–30 — Phil Intro
4:16 — Phil Intro
4:18 — Phil Intro

Colossians

1:1 — 1 Tim Intro

1:7

1:9

1:9—2:19 — Col Intro

1:15–18

2:1 — Col Intro

2:8–23

2:11–16 Col Intro
2:18,19 Col Intro
2:20–23 Col Intro
3:1–17 Col 2:8–23

3:5

3:16

3:18–4:6 Col Intro
4:7–9 Col Intro

4:7

4:10 Mark Intro

4:12 Col Intro
4:14 Luke Intro

1 Thessalonians

1:8 1 Thess Intro
1:19 Rev Intro
2:17,18 1 Thess Intro; 1 Tim Intro

2:19

3:1,2 1 Tim Intro
3:4–7 1 Thess Intro
3:6 1 Thess Intro
4:13–18 1 Thess Intro
4:14–16 1 Thess 4:17

4:15

4:15–17 2 Cor 5:1

4:17

4:17,18 2 Cor 5:1
5:1–11 2 Thess Intro

5:2 2 Thess Intro

5:23

2 Thessalonians

1:4,5 2 Thess Intro
1:9 Mark 3:28,29
2:2 1 Thess 5:2

2:3–9 Rom 1:18; 2 Thess Intro

2:6,7 Rom Intro

2:8 1 Thess 2:19

2:9

2:10–12 Rev 7:1–17
2:13 Heb 6:1–6
3:10–12 2 Thess Intro

1 Timothy

1:3 1 Tim Intro; 2 Tim Intro
1:5 2 Tim Intro
1:6 2 Tim Intro
1:12 1 Tim 2:9–15

1:19,20

2:1,2

2:9–15

2:12 Titus 2:1–5

3:2

3:12 1 Tim 3:2

4:12 1 Tim Intro

4:14 2 Tim 1:6

2 Timothy

1:5 1 Tim Intro

1:6 2 Tim Intro

1:8 2 Tim Intro

1:9

1:10 1 Thess 2:19

1:12

2:3 2 Tim Intro
2:9 2 Tim Intro
2:10 Eph 1:4,5

2:12,13

2:14–26 2 Tim Intro
3:1–9 2 Tim Intro
3:12 2 Tim 1:12
4:1 1 Thess 2:19
4:6–8 2 Tim Intro
4:8 1 Thess 2:19
4:11 Mark Intro; Luke Intro
4:12 Col 4:7
4:16–18 2 Tim Intro

Titus

1:4 Titus Intro
1:5 Titus Intro
1:5–9 Titus Intro
1:6 1 Tim 3:2
1:10 Titus Intro
2:1 Titus Intro
2:1–10 1 Tim 2:9–15

2:1–5

2:13 1 Thess 2:19
2:15 1 Tim 4:12
3:1 1 Pet 2:17
3:10,11 Eph 1:4,5
3:12 Col 4:7; Titus Intro
3:13 Titus Intro

Philemon

1:1 1 Tim Intro
1:6 1 Thess 5:2
1:10 1 Thess 5:2; Phile Intro
1:12 Phile Intro
1:15–17 Phile Intro
1:18 Phile Intro
1:21 Phile Intro
1:22 Col Intro
1:23 Col Intro
1:23,24 Col 4:10
1:24 Mark Intro; Luke Intro; 1 Tim 2:9–15

Hebrews

1:4 Heb Intro
2:3 Heb Intro
4:14 Heb Intro
4:14–16 Heb Intro
4:15 Phil 2:6–8
5:12–14 Heb Intro

6:1–6

7:1–28

7:19 Heb Intro
7:22 Heb Intro
8:6 Heb Intro
9:11 Heb Intro
9:18–26 Heb Intro
9:23 Heb Intro
9:28 Heb 6:1–6
10:11 Heb Intro
10:11,12 Heb 6:1–6
10:19–22 Heb Intro

10:26,27

10:32 Heb Intro
10:34,35 Heb Intro
10:39 Heb Intro
11:16 Heb Intro
11:34 Heb Intro
11:40 Heb Intro
12:1 Heb Intro
12:2 1 Thess 2:19
13:10,11 Heb Intro
13:20 Heb Intro
13:23 1 Tim Intro

James

1:1 James Intro
1:2 James Intro
1:18 James Intro
1:22 James Intro
2:5 Eph 1:4,5

2:12,13

2:14–19

2:14–26 Matt 8:11,12
2:21–24 James 2:14–19

4:5

5:7,8

5:11 Luke 1:48

5:14,15

1 Peter

1:1 1 Pet Intro
1:2 Eph 1:4,5
1:3 1 Pet 1:5
1:4 1 Pet 1:5

1:5

1:20 Eph 1:4,5

2:17

3:1 2 Pet Intro
3:1–7 1 Tim 2:9–15
3:7 1 Cor 11:2–16; 1 Tim 2:9–15

3:19

3:21 James 2:14–19

4:13 1 Thess 2:19

2 Peter

1:1 2 Pet Intro
1:16–21 2 Pet Intro
2:1—3:3 2 Pet Intro; Jude Intro

2:22

3:8 2 Pet Intro
3:10 1 Thess 5:2
3:10–12 2 Pet Intro

1 John

1:1 1 John Intro
1:2 1 John Intro
1:5—2:2 1 John Intro
1:5–7 Matt 8:11,12

1:5–10

1:8 1 John 3:6–9
2:1 1 John 3:6–9
2:1,2 1 John 1:5–10
2:2 Eph 1:4,5; Phil 2:6–8
2:12–28 1 John Intro
2:15 1 Tim 4:12
2:18 2 Thess 2:3–9; 2 Thess 2:6,7

3:6–9

3:12 1 John 3:6–9
4:3 2 Thess 2:3–9
4:17 Matt 8:11,12

2 John

1:1	2 John Intro
1:7	2 Thess 2:3–9
1:10,11	2 John Intro
1:12	2 John Intro

3 John

1:1	
1:2	
1:5–8	3 John Intro
1:9	3 John Intro
1:10	3 John Intro
1:11	1 John 3:6–9
1:14	3 John 1:1

Jude

1:1	Jude Intro
1:3–18	2 Pet Intro; Jude Intro
1:4	Jude Intro
1:7	Mark 3:28,29
1:7–11	Jude Intro
1:9	
1:14–16	

Revelation

1:1	Rev Intro
1:3	Rev Intro
1:9	Rev Intro
1:19	Rev Intro
2:1–3:22	
2:8–11	
2:12–17	
2:18–29	
3:1–6	
3:7–13	
3:14	
3:14–22	
3:21	1 Thess 2:19
4:1	Rev Intro
6:1–7	Rev 19:1–21
6:1–17	Rev 15:1–8
6:2	Rev 13:1–18
7:1–17	
7:17	Matt 8:11,12
8:1–7	
8:1–13	Rev 15:1–8
9:1–21	Rev 15:1–8
10:1–11	
11:1–12	
11:15–19	Rev 15:1–8
13:1–18	2 Thess 2:3–9
14:9–11	Rev 13:1–18
14:14–20	
15:1–8	
16:1–21	Rev 15:1–8
19:1–21	
19:11–21	Matt 24:4—25:46
20:1–15	
20:2	Jude 1:9
20:10	Jude 1:9
20:11–15	Matt 8:11,12
21:1—22:5	
21:2	Rev Intro
21:4	Matt 8:11,12
22:7	Rev 1:1
22:8	Rev Intro

A CONCISE

DICTIONARY

OF THE WORDS IN

THE GREEK TESTAMENT;

WITH THEIR RENDERINGS

IN THE

AUTHORIZED ENGLISH VERSION.

BY

JAMES STRONG, S.T.D., LL.D.

PLAN OF THE BOOK.

1. All the original words are treated in their alphabetical Greek order, and are numbered regularly from the first to the last, each being known throughout by its appropriate number. This renders reference easy without recourse to the Greek characters.

2. Immediately after each word is given its exact equivalent in English letters, according to the system of transliteration laid down in the scheme here following, which is substantially that adopted in the Common English Version, only more consistently and uniformly carried out; so that the word could readily be turned back again into Greek from the form thus given it.

3. Next follows the precise pronunciation, according to the usual English mode of sounding syllables, so plainly indicated that none can fail to apprehend and apply it. The most approved sounds are adopted, as laid down in the annexed scheme of articulation, and in such a way that any good Græcist would immediately recognise the word if so pronounced, notwithstanding the minor variations current among scholars in this respect.

4. Then ensues a tracing of the etymology, radical meaning, and applied significations of the word, justly but tersely analyzed and expressed, with any other important peculiarities in this regard.

5. In the case of proper names, the same method is pursued, and at this point the regular mode of Anglicizing it, after the general style of the Common English Version, is given, and a few words of explanation are added to identify it.

6. Finally (after the punctuation-mark :—) are given all the different renderings of the word in the Authorized English Version, arranged in the alphabetical order of the leading terms, and conveniently condensed according to the explanations given below.

By searching out these various renderings in the Main Concordance, to which this Dictionary is designed as a companion, and noting the passages to which the same number corresponding to that of any given Greek word is attached in the marginal column, the reader, whether acquainted with the original language or not, will obtain a complete *Greek Concordance* also, expressed in the words of the Common English Version. This is an advantage which no other Concordance or Lexicon affords.

GREEK ARTICULATION.

The following explanations are sufficient to show the mode of writing and pronouncing Greek words in English adopted in this *Dictionary*.

1. The *Alphabet* is as follows:

No.	Form.		Name.	Transliteration and Power.
1.	Α	α	Alpha (*al'-fah*)	**a**, as in ARM or
2.	Β	β	Bēta (*bay'-tah*)	**b** [MAN*
3.	Γ	γ	Gamma (*gam'-mah*)	**g** hard †
4.	Δ	δ	Dēlta (*del'-tah*)	**d**
5.	Ε	ε	Ĕpsilŏn (*ep'-see-lon*)	**ĕ**, as in MET
6.	Ζ	ζ	Zēta (*dzay'-tah*)	**z**, as in ADZE‡
7.	Η	η	Ēta (*ay'-tah*)	**ē**, as in *they*
8.	Θ	θ or ϑ	Thēta (*thay'-tah*)	**th**, as in THIN§
9.	Ι	ι	Iōta (*ee-o'-tah*)	**i**, as in *ma-*
10.	Κ	κ or ϰ	Kappa (*cap'-pah*)	**k** [*chine* ‖
11.	Λ	λ	Lambda (*lamb'-dah*)	**l**
12.	Μ	μ	Mu (*moo*)	**m**
13.	Ν	ν	Nu (*noo*)	**n**
14.	Ξ	ξ	Xi (*ksee*)	**x** = **ks**
15.	Ο	ο	Omikrŏn(*om'-e-cron*)	**ŏ**, as in *not*
16.	Π	π	Pi (*pee*)	**p**
17.	Ρ	ρ	Rhō (*hro*)	**r**
18.	Σ	σ, final ς	Sigma (*sig'-mah*)	**s** sharp
19.	Τ	τ	Tau (*tŏw*)	**t** ¶
20.	Υ	υ	Upsilŏn (*u'-pse-lon*)	**u**, as in *full*
21.	Φ	φ	Phi (*fee*)	**ph** = *f*
22.	Χ	χ	Chi (*khee*)	German **ch** *
23.	Ψ	ψ	Psi (*psee*)	**ps**
24.	Ω	ω	Omēga (*o'-meg-ah*)	**ō**, as in *no*.

* α, when *final*, or before ρ final or followed by any *other* consonant, is sounded like **a** in ARM; elsewhere like **a** in MAN.

† γ, when followed by γ, κ, χ, or ξ, is sounded like **ng** in KING.

‡ ζ is always sounded like **dz**.

§ θ never has the guttural sound, like **th** in THIS.

‖ ι has the sound of **ee** when it *ends* an *accented* syllable; in other situations a more obscure sound, like **i** in *imitable* or *imbecile*.

¶ τ never has a sibilant sound, like **t** in *nation, nature*.

2. The mark ', placed over the *initial* vowel of a word, is called the *Rough Breathing*, and is equivalent to the English *h*, by which we have accordingly represented it. Its *absence* over an initial vowel is indicated by the mark ', called the *Smooth Breathing*, which is unappreciable or silent, and is therefore not represented in our method of transliteration.†

3. The following are the Greek *diphthongs*, properly so called :‡

Form.	Transliteration and Power.	Form.	Transliteration and Power.
αι	**ai** (*ah'ee*) [ä + ĭ]	αυ	**ow**, as in *now*
ει	**ei**, as in *height*	ευ	**eu**, as in *feud*
οι	**oi**, as in *oil*	ου	**ou**, as in *through*.
υι	**we**, as in *sweet*		

* From the difficulty of producing the true sound of χ, it is generally sounded like *k*.

† These signs are placed over the *second* vowel of a *diphthong*. The same is true of the accents.

The *Rough* Breathing always belongs to υ initial.

The Rough Breathing is always used with ρ, when it begins a word. If this letter be doubled in the middle of a word, the first takes the Smooth, and the second the Rough. Breathing.

As these signs cannot conveniently be written over the first letter of a word, when a *capital*, they are in such cases placed *before* it. This observation applies also to the *accents*. The aspiration *always* begins the syllable.

Occasionally, in consequence of a contraction (*crasis*), the Smooth Breathing is made to stand in the middle of a word, and is then called *Coro'nis*.

‡ The above *six* combinations of two *short* vowels, and are pronounced like their respective elements, but in more rapid succession than otherwise. Thus **ai** is midway between **i** in *high*, and **ay** in *say*.

Besides these, there are what are called *improper* diphthongs, in which the former is a *long* vowel. In these,

ᾳ sounds like **a**		ηυ sounds like η + υ	
ῃ " " **η**		ωυ " " ω + υ.	
ῳ " " **ω**			

the second vowel, when ι, is written *under* the first (unless that be a capital), and is *silent*; when υ, it is sounded separately. When the initial is a capital, the ι is placed *after* it, but does not take the breathing nor accent.

The sign ¨, called *diæ'resis*, placed over the *latter* of two vowels, indicates that they do *not* form a diphthong.

4. The *accent* (stress of voice) falls on the syllable where it is written.* It is of three forms: the *acute* (´), which is the only true accent; the *grave* (`) which is its substitute; and the *circumflex* (῀ or ~), which is the union of the two. The acute may stand on any one of the last *three* syllables, and in case it occurs on the final syllable, before another word in the same sentence, it is written as a grave. The grave is understood (but never written as such) on every other syllable. The circumflex is written on any syllable (necessarily the last or next to the last one of a word), formed by the contraction of two syllables, of which the *first* would properly have the acute.

5. The following *punctuation*-marks are used: the comma (,), the semicolon (;), the colon or period (.), the interrogation-point (;), and by some editors, also the exclamation-point, parentheses and quotation-marks.

* Every word (except a few monosyllables, called *Aton'ics*) must have one accent; several small words (called *Enclit'ics*) throw their accent (always as an acute) on the last syllable of the preceding word (in addition to its own accent, which still has the principal stress), where this is possible.

ABBREVIATIONS EMPLOYED.

abst. = abstract (-ly)
acc. = accusative (case)
adv. = adverb (-ial) (-ly)
aff. = affinity
alt. = alternate (-ly)
anal. = analogy
app. = apparent (-ly)
caus. = causative (-ly)
cer. = ceremony / ceremonial (-ly)
Chald. = Chaldee
Chr. = Christian
coll. = collective (-ly)
comp. = comparative / comparatively / compare / compound (-s)
concr. = concrete (-ly)
corr. = corresponding
dat. = dative (case)
der. = derivation / derivative / derived
dim. = diminutive
dir. = direct (-ly)
E. = East
eccl. = ecclesiastical (-ly)
Eg. = Egypt (-ian)
ell. = ellipsis / elliptical (-ly)
eq. = equivalent
esp. = especially
euph. = euphemism / euphemistic / euphemistically
ext. = extension
fem. = feminine
fig. = figurative (-ly)
for. = foreign
gen. = genitive (case)
Gr. = Greek
Heb. = Hebraism / Hebrew
i.e. = *id est* / that is
imper. = imperative
imperf. = imperfect
impers. = impersonal (-ly)
impl. = implication / implied
incl. = including
ind. = indicative (-ly)
indiv. = individual (-ly)
inf. = infinitive
inh. = inhabitant (-s)
intens. = intensive (-ly)
intr. = intransitive (-ly)
invol. = involuntary / involuntarily
irr. = irregular (-ly)
Isr. = Israelite (-s) / Israelitish
Jer. = Jerusalem
Lat. = Latin
lit. = literal (-ly)
mean. = meaning
ment. = mental (-ly)
mid. = middle (voice)
mor. = moral (-ly)
mult. = multiplicative
nat. = natural (-ly)
neg. = negative (-ly)
neut. = neuter
obj. = objective (-ly)
obs. = obsolete
or. = origin (-al) (-ly)
Pal. = Palestine
part. = participle
pass. = passive (-ly)
perh. = perhaps
pers. = person (-al) (-ly)
phys. = physical (-ly)
pl. = plural
pref. = prefix (-ed)
pos. = positive (-ly)
prim. = primary
prob. = probably
prol. = prolongation / prolonged
pron. = pronominal (-ly) / pronoun
prop. = properly
redupl. = reduplicated / reduplication
refl. = reflexive (-ly)
rel. = relative (-ly)
Rom. = Roman
sing. = singular
spec. = special (-ly)
subj. = subjective (-ly)
sup. = superlative (-ly)
tech. = technical (-ly)
term. = termination
trans. = transitive (-ly)
transp. = transposed / transposition
typ. = typical (-ly)
unc. = uncertain
var. = variation / various
voc. = vocative
vol. = voluntarily / voluntary

SIGNS EMPLOYED.

\+ (*addition*) denotes a rendering in the A. V. of one or more Gr. words in connection with the one under consideration.

× (*multiplication*) denotes a rendering in the A. V. that results from an idiom peculiar to the Gr.

( ) (*parenthesis*), in the renderings from the A. V., denotes a word or syllable sometimes given in connection with the principal word to which it is annexed.

[ ] (*bracket*), in the rendering from the A. V., denotes the inclusion of an additional word in the Gr.

Italics, at the end of a rendering from the A. V., denote an explanation of the variations from the usual form.

NOTE.

Owing to changes in the enumeration while in progress, there were no words left for Nos. 5717 and 5707-5702, which were therefore silently dropped out of the vocabulary and references as redundant. This will occasion no practical mistake or inconvenience.

GREEK DICTIONARY OF THE NEW TESTAMENT.

A

N B.—The numbers *not in italics* refer to the words in the *Hebrew Dictionary*. Significations within quotation-marks are derivative representatives of the Greek.

1. **A α**, *al-fah'*; of Heb. or.; the first letter of the alphabet: fig. only (from its use as a numeral) the *first*:—Alpha. Often used (usually **ἀν an**, before a vowel) also in composition (as a contraction from *427*) in the sense of *privation*; so in many words beginning with this letter; occasionally in the sense of *union* (as a contraction of *260*).

2. **Ἀαρών Aarōn**, *ah-ar-ōhn'*; of Heb. or. [175]; *Aaron*, the brother of Moses:—Aaron.

3. **Ἀβαδδών Abaddōn** *ab-ad-dōhn'*; of Heb. or. [11]; a destroying *angel*:—Abaddon.

4. **ἀβαρής abarēs**, *ab-ar-ace'*; from *1* (as a neg. particle) and *922*; *weightless*, i.e. (fig.) *not burdensome*:—from being burdensome.

5. **Ἀββᾶ Abba**, *ab-bah'*; of Chald. or. [2]; *father* (as a voc.):—Abba.

6. **Ἄβελ Abēl**, *ab'-el*; of Heb. or. [1893]; *Abel*, the son of Adam:—Abel.

7. **Ἀβιά Abia**, *ab-ee-ah'*; of Heb. or. [29]; *Abijah*, the name of two Isr.:—Abia.

8. **Ἀβιάθαρ Abiathar**, *ab-ee-ath'-ar*; of Heb. or. [54]; *Abiathar*, an Isr.:—Abiathar.

9. **Ἀβιληνή Abilēnē**, *ab-ee-lay-nay'*; of for. or. [comp. 58]; *Abilene*, a region of Syria:—Abilene.

10. **Ἀβιούδ Abiūd**, *ab-ee-ood'*; of Heb. or. [31]; *Abihud*, an Isr :—Abiud.

11. **Ἀβραάμ Abraam**, *ab-rah-am'*; of Heb. or. [83]; *Abraham*, the Heb. patriarch:—Abraham. [In Acts 7 : 16 the text should prob. read *Jacob*.]

12. **ἄβυσσος abussos**, *ab'-us-sos*; from *1* (as a neg. particle) and a var. of *1037*; *depthless*, i.e. (spec.) (infernal) "*abyss*":—deep, (bottomless) pit.

13. **Ἄγαβος Agabos**, *ag'-ab-os*; of Heb. or. [comp. 2285]; *Agabus*, an Isr.:—Agabus.

14. **ἀγαθοεργέω agathoergeō**, *ag-ath-er-gheh'-o*; from *18* and *2041*; to *work good*:—do good.

15. **ἀγαθοποιέω agathopoieō**, *ag-ath-op-oy-eh'-o*; from *17*; to *be a well-doer* (as a favor or a duty):—(when) do good (well).

16. **ἀγαθοποιΐα agathopoiia**, *ag-ath-op-oy-ee'-ah*; from *17*; *well-doing*, i.e. *virtue*:—well-doing.

17. **ἀγαθοποιός agathopoios**, *ag-ath-op-oy-os'*; from *18* and *4160*; a *well-doer*, i.e. *virtuous*:—them that do well.

18. **ἀγαθός agathos**, *ag-ath-os'*; a prim. word; "*good*" (in any sense, often as noun):—benefit, good (-s, things), well. Comp. *2570*.

19. **ἀγαθωσύνη agathōsunē**, *ag-ath-o-soo'-nay*; from *18*; *goodness*, i.e. *virtue* or *beneficence*:—goodness.

20. **ἀγαλλίασις agalliasis**, *ag-al-lee'-as-is*; from *21*; *exultation*; spec. *welcome*:—gladness, (exceeding) joy.

21. **ἀγαλλιάω agalliaō**, *ag-al-lee-ah'-o*; from **ἄγαν agan** (*much*) and *242*; prop. to *jump for joy*, i.e. *exult*:—be (exceeding) glad, with exceeding joy, rejoice (greatly).

22. **ἄγαμος agamos**, *ag'-am-os*; from *1* (as a neg. particle) and *1062*; *unmarried*:—unmarried.

23. **ἀγανακτέω aganaktēo**, *ag-an-ak-teh'-o*; from **ἄγαν agan** (*much*) and **ἄχθος achthos** (*grief*; akin to the base of *43*); to *be greatly afflicted*, i.e. (fig.) *indignant*:—be much (sore) displeased, have (be moved with, with) indignation.

24. **ἀγανάκτησις aganaktēsis**, *ag-an-ak'-tay-sis*; from *23*; *indignation*:—indignation.

25. **ἀγαπάω agapaō**, *ag-ap-ah'-o*; perh. from **ἄγαν agan** (*much*) [or comp. 5689]; to *love* (in a social or moral sense):—(be-) love (-ed). Comp. *5368*.

26. **ἀγάπη agapē**, *ag-ah'-pay*; from *25*; *love*, i.e. *affection* or *benevolence*; spec. (plur.) a *love-feast*:—(feast of) charity ([-ably]), dear, love.

27. **ἀγαπητός agapētos**, *ag-ap-ay-tos'*; from *25*; *beloved*:—(dearly, well) beloved, dear.

28. **Ἄγαρ Agar**, *ag'-ar*; of Heb. or. [1904]; *Hagar*, the concubine of Abraham:—Hagar.

29. **ἀγγαρεύω aggareuō**, *ang-ar-yew'-o*: of for. or. [comp. 104]; prop. to *be a courier*, i.e., (by impl.) to *press* into public service:—compel (to go).

30. **ἀγγεῖον aggeion**, *ang-ay'-on*; from **ἄγγος aggos** (a *pail*, perh. as *bent*; comp. the base of *43*); a *receptacle*:—vessel.

31. **ἀγγελία aggelia**, *ang-el-ee'-ah*; from *32*; an *announcement*, i.e. (by impl.) *precept*:—message.

32. **ἄγγελος aggelos**, *ang'-el-os*; from **ἀγγέλλω aggellō** [prob. der. from *71*; comp. *34*] (to *bring tidings*); a *messenger*; esp. an "*angel*"; by impl. a *pastor*:—angel, messenger.

33. **ἅγε agĕ**, *ag'-eh*; imper. of *71*; prop. *lead*, i.e. *come* on:—go to.

34. **ἀγέλη agelē**, *ag-el'-ay*; from *71* [comp. *32*]; a *drove*:—herd.

35. **ἀγενεαλόγητος agenĕalogētos**, *ag-en-eh-al-og'-ay-tos*; from *1* (as neg. particle) and *1075*; *unregistered* as to birth:—without descent.

36. **ἀγενής agenēs**, *ag-en-ace'*; from *1* (as neg. particle) and *1085*; prop. *without kin*, i.e. (of unknown descent, and by impl.) *ignoble*:—base things.

37. **ἁγιάζω hagiazō**, *hag-ee-ad'-zo*; from *40*; to *make holy*, i.e. (cer.) *purify* or *consecrate*; (mentally) to *venerate*:—hallow, be holy, sanctify.

38. **ἁγιασμός hagiasmos**, *hag-ee-as-mos'*; from *37*; prop. *purification*, i.e. (the state) *purity*; concr. (by Hebr.) a *purifier*:—holiness, sanctification.

39. **ἅγιον hagion**, *hag'-ee-on*; neut. of *40*; a *sacred* thing (i.e. spot):—holiest (of all), holy place, sanctuary.

40. **ἅγιος hagios**, *hag'-ee-os*; from **ἁγος hagos** (an *awful* thing) [comp. *53*, 2282]; *sacred* (phys. *pure*, mor. *blameless* or *religious*, cer. *consecrated*):—(most) holy (one, thing), saint.

41. **ἁγιότης hagiotēs**, *hag-ee-ot'-ace*; from *40*; *sanctity* (i.e. prop. the state):—holiness.

42. **ἁγιωσύνη hagiōsunē**, *hag-ee-o-soo'-nay*; from *40*; *sacredness* (i.e. prop. the quality):—holiness.

43. **ἀγκάλη agkalē**, *ang-kal'-ay*; from **ἄγκος agkos** (a *bend*, "ache"); an *arm* (as *curved*):—arm.

44. **ἄγκιστρον agkistrōn**, *ang'-kis-tron*; from the same as *43*; a *hook* (as *bent*):—hook.

45. **ἄγκυρα agkura**, *ang'-koo-rah*; from the same as *43*; an "*anchor*" (as *crooked*):—anchor.

46. **ἄγναφος agnaphos**, *ag'-naf-os*; from *1* (as a neg. particle) and the same as *1102*; prop. *unfulled*, i.e. (by impl.) *new* (cloth):—new.

47. **ἁγνεία hagneia**, *hag-ni'-ah*; from *53*; *cleanliness* (the quality), i.e. (spec.) *chastity*:—purity.

48. **ἁγνίζω hagnizō**, *hag-nid'-zo*; from *53*; to *make clean*, i.e. (fig.) *sanctify* (cer. or mor.):—purify (self).

49. **ἁγνισμός hagnismos**, *hag-nis-mos'*; from *48*; a *cleansing* (the act), i.e. (cer.) *lustration*:—purification.

50. **ἀγνοέω agnoeō**, *ag-no-eh'-o*; from *1* (as a neg. particle) and *3539*; *not to know* (through lack of information or intelligence); by impl. to *ignore* (through disinclination):—(be) ignorant (-ly), not know, not understand, unknown.

51. **ἄγνοημα agnoēma**, *ag-no'-ay-mah*; from *50*; a thing *ignored*, i.e. *shortcoming*:—error.

52. **ἄγνοια agnoia**, *ag'-noy-ah*; from *50*; *ignorance* (prop. the quality):—ignorance.

53. **ἁγνός hagnos**, *hag-nos'*; from the same as *40*; prop. *clean*, i.e. (fig.) *innocent*, *modest*, *perfect*:—chaste, clean, pure.

54. **ἁγνότης hagnotēs**, *hag-not'-ace*; from *53*; *cleanness* (the state), i.e. (fig.) *blamelessness*:—pureness.

55. **ἁγνῶς hagnōs**, *hag-noce'*; adv. from *53*; *purely*, i.e. *honestly*:—sincerely.

56. **ἀγνωσία agnōsia**, *ag-no-see'-ah*; from *1* (as neg. particle) and *1108*; *ignorance* (prop. the state):—ignorance, not the knowledge.

57. **ἄγνωστος agnōstos**, *ag'-noce-tos*; from *1* (as neg. particle) and *1110*; *unknown*:—unknown.

58. **ἀγορά agŏra**, *ag-or-ah'*; from **ἀγείρω ageirō** (to *gather*; prob. akin to *1453*); prop. the *town-square* (as a place of public resort): by impl. a *market* or *thoroughfare*:—market (-place), street.

59. **ἀγοράζω agŏrazō**, *ag-or-ad'-zo*; from *58*; prop. to *go to market*, i.e. (by impl.) to *purchase*; spec. to *redeem*:—buy, redeem.

60. **ἀγοραῖος agŏraios**, *ag-or-ah'-yos*; from *58*; *relating to the market-place*, i.e. *forensic* (times); by impl. *vulgar*:—baser sort, low.

61. **ἄγρα agra**, *ag'-rah*; from *71*; (abstr.) a *catching* (of fish); also (concr.) a *haul* (of fish):—draught.

62. **ἀγράμματος agrammatos**, *ag-ram'-mat-os*; from *1* (as neg. particle) and *1121*; *unlettered*, i.e. *illiterate*:—unlearned.

63. **ἀγραυλέω agraulĕō**, *ag-row-leh'-o*; from *68* and *833* (in the sense of *833*); to *camp out*:—abide in the field.

64. **ἀγρεύω agrĕuō**, *ag-rew'-o*; from *61*; to *hunt*, i.e. (fig.) to *entrap*:—catch.

65. **ἀγριέλαιος agriĕlaios**, *ag-ree-el'-ah-yos*; from *66* and *1636*; an *oleaster*:—olive tree (which is) wild.

66. **ἄγριος agrios**, *ag'-ree-os*; from *68*; *wild* (as pertaining to the *country*), lit. (*natural*) or fig. (*fierce*):—wild, raging.

67. **Ἀγρίππας Agrippas**, *ag-rip'-pas*; appar. from *66* and *2462*; *wild-horse* tamer; *Agrippas*, one of the Herods:—Agrippa.

68. **ἀγρός agrŏs**, *ag-ros'*; from *71*; a *field* (as a *drive* for cattle); gen. the *country*; spec. a *farm*, i.e. *hamlet*:—country, farm, piece of ground, land.

69. **ἀγρυπνέω agrupnēō**, *ag-roop-neh'-o*; ultimately from *1* (as neg. particle) and *5258*; to *be sleepless*, i.e. *keep awake*:—watch.

70. **ἀγρυπνία agrupnia**, *ag-roop-nee'-ah*; from *69*; *sleeplessness*, i.e. a *keeping awake*:—watch.

71. **ἄγω agō**, *ag'-o*; a prim. verb; prop. to *lead*; by impl. to *bring*, *drive*, (reflex.) *go*, (spec.) *pass* (time), or (fig.) *induce*:—be, bring (forth), carry, (let) go, keep, lead away, be open.

72. **ἀγωγή agōgē**, *ag-o-gay'*; redupl. from *71*; a *bringing* up, i.e. *mode of living*:—manner of life.

73. ἀγών agōn, *ag-one'*; from *71*; prop. a place of *assembly* (as if *led*), i.e. (by impl.) a *contest* (held there); fig. an *effort* or *anxiety*:—conflict, contention, fight, race.

74. ἀγωνία agōnia, *ag-o-nee'-ah*; from *73*: a *struggle* (prop. the state), i.e. (fig.) *anguish*:—agony.

75. ἀγωνίζομαι agōnizŏmai, *ag-o-nid'-zom-ahee*; from *73*; to *struggle*, lit. (to *compete* for a prize), fig. (to *contend* with an adversary), or gen (to *endeavor* to accomplish something):—fight, labor fervently, strive.

76. Ἀδάμ Adam, *ad-am'*; of Heb. or. [*121*]; *Adam*, the first man; typ. (of Jesus) *man* (as his representative):—Adam.

77. ἀδάνεια adapanŏs, *ad-ap'-an-os*; from *1* (as neg. particle) and *1160*; *costless*, i.e. *gratuitous*:—without expense.

78. Ἄδδι Addi, *ad-dee'*; prob. of Heb. or. [comp. *5716*]; *Addi*, an Isr.:—Addi.

79. ἀδελφή adelphē, *ad-el-fay'*; fem. of *80*; a *sister* (nat. or eccles.):—sister.

80. ἀδελφός adelphŏs, *ad-el-fos'*; from *1* (as a connective particle) and δελφύς delphus (the *womb*); a *brother* (lit. or fig.) near or remote [much like *1*]:—brother.

81. ἀδελφότης adelphŏtēs, *ad-el-fot'-ace*; from *80*; *brotherhood* (prop. the feeling of *brotherliness*), i.e. the (Christian) *fraternity*:—brethren, brotherhood.

82. ἄδηλος adēlŏs, *ad'-ay-los*; from *1* (as a neg. particle) and *1212*; *hidden*, fig. *indistinct*:—appear not, uncertain.

83. ἀδηλότης adēlŏtēs, *ad-ay-lot'-ace*; from *82*; *uncertainty*:— × uncertain.

84. ἀδήλως adēlōs, *ad-ay'-loce*; adv. from *82*; *uncertainly*:—uncertainly.

85. ἀδημονέω adēmŏnĕō, *ad-ay-mon-eh'-o*: from a der. of *1185* adĕō, (to be *sated* to loathing); to be *in distress* (of mind):—be full of heaviness, be very heavy.

86. ᾅδης hadēs, *hah'-dace*; from *1* (as a neg. particle) and *1492*; prop. *unseen*, i.e. "*Hades*" or the place (state) of departed souls:—grave, hell.

87. ἀδιάκριτος adiakritŏs, *ad-ee-ak'-ree-tos*; from *1* (as a neg. particle) and a der. of *1252*; prop. *undistinguished*, i.e. (act.) *impartial*:—without partiality.

88. ἀδιάλειπτος adialĕiptŏs, *ad-ee-al'-ipe-tos*; from *1* (as a neg. particle) and a der. of a compound of *1223* and *3007*; *unintermitted*, i.e. *permanent*:—without ceasing, continual.

89. ἀδιαλείπτως adialĕiptōs, *ad-ee-al-ipe'-toce*; adv. from *88*; *uninterruptedly*, i.e. *without omission* (on an appropriate occasion):—without ceasing.

90. ἀδιαφθορία adiaphthŏria, *ad-ee-af-thor-ee'-ah*; from a der. of a compound of *1* (as a neg. particle) and a der. of *1311*; *incorruptibleness*, i.e. (fig.) *purity* (of doctrine):—uncorruptness.

91. ἀδικέω adikĕō, *ad-ee-keh'-o*; from *94*; to *be unjust*, i.e. (act.) *do wrong* (mor., socially or phys.):—hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

92. ἀδίκημα adikēma, *ad-eek'-ay-mah*; from *91*; a *wrong* done:—evil doing, iniquity, matter of wrong.

93. ἀδικία adikia, *ad-ee-kee'-ah*; from *94*; (legal) *injustice* (prop. the quality, by impl. the act); mor. *wrongfulness* (of character, life or act):—iniquity, unjust, unrighteousness, wrong.

94. ἄδικος adikŏs, *ad'-ee-kos*; from *1* (as a neg. particle) and *1349*; *unjust*; by extens. *wicked*; by impl. *treacherous*; spec. *heathen*:—unjust, unrighteous.

95. ἀδίκως adikōs, *ad-ee'-koce*; adv. from *94*; *unjustly*:—wrongfully.

96. ἀδόκιμος adŏkimŏs, *ad-ok'-ee-mos*; from *1* (as a neg. particle) and *1384*; *unapproved*, i.e. *rejected*; by impl. *worthless* (lit. or mor.):—castaway, rejected, reprobate.

97. ἄδολος adŏlŏs, *ad'-ol-os*; from *1* (as a neg. particle) and *1388*; *undeceitful*, i.e. (fig.) *unadulterated*:—sincere.

98. Ἀδραμυττηνός Adramuttēnŏs, *ad-ram-oot-tay-nos'*; from Ἀδραμύττιον Adramuttĕion (a place in Asia Minor); *Adramyttene* or belonging to Adramyttium:—of Adramyttium.

99. Ἀδρίας Adrias, *ad-ree'-as*; from Ἄδρια Adria (a place near its shore); the *Adriatic sea* (including the Ionian):—Adria.

100. ἁδρότης hadrŏtēs, *had-rot'-ace*; from ἁδρός hadrŏs (*stout*); *plumpness*, i.e. (fig.) *liberality*:—abundance.

101. ἀδυνατέω adunatĕō, *ad-oo-nat-eh'-o*; from *102*; to be *unable*, i.e. (pass.) *impossible*:—be impossible.

102. ἀδύνατος adunatŏs, *ad-oo'-nat-os*; from *1* (as a neg. particle) and *1415*; *unable*, i.e. *weak* (lit. or fig.); pass. *impossible*:—could not do, impossible, impotent, not possible, weak.

103. ᾄδω adō, *ad'-o*; a prim. verb; to *sing*:—sing.

104. ἀεί aĕi, *ah-eye'*; from an obs. prim. noun (appar. mean. continued *duration*); "*ever*;" by qualification *regularly*; by impl. *earnestly*:—always, ever.

105. ἀετός aĕtŏs, *ah-et-os'*; from the same as *109*; an *eagle* (from its *wind*-like flight):—eagle.

106. ἄζυμος azumŏs, *ad'-zoo-mos*; from *1* (as a neg. particle) and *2219*; *unleavened*, i.e. (fig.) *uncorrupted*; (in the neut. plur.) spec. (by impl.) the *Passover* week:—unleavened (bread).

107. Ἄζορ Azōr, *ad-zore'*; of Heb. or. [comp. *5809*]; *Azor*, an Isr.:—Azor.

108. Ἄζωτος Azōtŏs, *ad'-so-tos*; of Heb. or. [*795*]; *Azotus* (i.e. Ashdod), a place in Pal.:—Azotus.

109. ἀήρ aēr, *ah-ayr'*; from ἄημι aēmi (to *breathe* unconsciously, i.e. *respire*; by anal. to *blow*); "*air*" (as naturally *circumambient*):—air. Comp. *5594*.

ἀθά atha. See *3134*.

110. ἀθανασία athanasia, *ath-an-as-ee'-ah*; from a compound of *1* (as a neg. particle) and *2288*; *deathlessness*:—immortality.

111. ἀθέμιτος athĕmitŏs, *ath-em'-ee-tos*; from *1* (as a neg. particle) and a der. of θέμις thĕmis (*statute*; from the base of *5087*); *illegal*; by impl. *flagitious*:—abominable, unlawful thing.

112. ἄθεος athĕŏs, *ath'-eh-os*; from *1* (as a neg. particle) and *2316*; *godless*:—without God.

113. ἀθεσμος athĕsmŏs, *ath'-es-mos*; from *1* (as a neg. particle) and a der. of *5087* (in the sense of *enacting*); *lawless*, i.e. (by impl.) *criminal*:—wicked.

114. ἀθετέω athĕtĕō, *ath-et-eh'-o*; from a compound of *1* (as a neg. particle) and a der. of *5087*; to *set aside*, i.e. (by impl.) to *disesteem*, *neutralize* or *violate*:—cast off, despise, disannul, frustrate, bring to nought, reject.

115. ἀθέτησις athĕtēsis, *ath-et'-ay-sis*; from *114*; *cancellation* (lit. or fig.):—disannulling, put away.

116. Ἀθῆναι Athēnai, *ath-ay'-nahee*; plur. of Ἀθήνη Athēnē (the goddess of wisdom, who was reputed to have founded the city); *Athenæ*, the capital of Greece:—Athens.

117. Ἀθηναῖος Athēnaiŏs, *ath-ay-nah'-yos*; from *116*; an *Athenæan* or inhab. of Athens:—Athenian.

118. ἆθλέω athlĕō, *ath-leh'-o*; from ἆθλος athlŏs (a *contest* in the public lists); to *contend* in the competitive games:—strive.

119. ἄθλησις athlēsis, *ath'-lay-sis*; from *118*; a *struggle* (fig.):—fight.

120. ἀθυμέω athumĕō, *ath-oo-meh'-o*; from a comp. of *1* (as a neg. particle) and *2372*; to be *spiritless*, i.e. *disheartened*:—be dismayed.

121. ἄθως athōs, *ath'-o-os*; from *1* (as a neg. particle) and a prob. der. of *5087* (mean. a *penalty*); *not guilty*:—innocent.

122. αἴγειος aigĕios, *ah'-ee-ghi-os*; from αἴξ aix (a *goat*); belonging to a *goat*:—goat.

123. αἰγιαλός aigialŏs, *ahee-ghee-al-os'*; from ἄσσω assō (to *rush*) and *251* (in the sense of the *sea*); a *beach* (on which the *waves dash*):—shore.

124. Αἰγύπτιος Aiguptiŏs, *ahee-goop'-tee-os*; from *125*; an *Egyptian* or inhab. of *Egypt*:—Egyptian.

125. Αἴγυπτος Aiguptŏs, *ah'-ee-goop-tos*; of uncert. der.; *Ægyptus*, the land of the Nile:—Egypt.

126. ἀΐδιος aidiŏs, *ah-id'-ee-os*; from *104*; *everduring* (forward and backward, or forward only):—eternal, everlasting.

127. αἰδώς aidōs, *ahee-doce'*; perh. from *1* (as a neg. particle) and *1492* (through the idea of *downcast* eyes); *bashfulness*, i.e. (towards men), *modesty* or (towards God) *awe*:—reverence, shamefacedness.

128. Αἰθίοψ aithiŏps, *ahee-thee'-ops*; from αἴθω aithō (to *scorch*) and ὤψ ōps (the *face*, from *3700*); an *Æthiopian* (as a *blackamoor*):—Ethiopian.

129. αἷμα haima, *hah'-ee-mah*; of uncert. der.; *blood*, lit. (of men or animals), fig. (the *juice* of grapes) or spec. (the atoning *blood* of Christ); by impl. *bloodshed*, also *kindred*:—blood.

130. αἱματεκχυσία haimatĕkchusia, *hahee-mat-ek-khoo-see'-ah*; from *129* and a der. of *1632*; an *effusion of blood*:—shedding of blood.

131. αἱμορῥέω haimŏrrhĕō, *hahee-mor-hreh'-o*; from *129* and *4482*; to *flow blood*, i.e. *have a hæmorrhage*:—diseased with an issue of blood.

132. Αἰνέας Ainĕas, *ahee-neh'-as*; of uncert. der.; *Æneas*, an Isr.:—Æneas.

133. αἶνος ainĕsis, *ah'-ee-nes-is*; from *134*; a *praising* (the act), i.e. (spec.) a *thank* (-offering):—praise.

134. αἰνέω ainĕō, *ahee-neh'-o*; from *136*; to *praise* (God):—praise.

135. αἴνιγμα ainigma, *ah'-ee-nig-ma*; from a der. of *136* (in its prim. sense); an *obscure* saying ("enigma"), i.e. (abstr.) *obscureness*:— × darkly.

136. αἶνος ainŏs, *ah'-ee-nos*; appar. a prim. word; prop. a *story*, but used in the sense of *1868*; *praise* (of God):—praise.

137. Αἰνών Ainōn, *ahee-nohn'*; of Hebr. or. [a der. of *5869*, *place of springs*]; *Ænon*, a place in Pal.:—Ænon.

138. αἱρέομαι hairĕŏmai, *hahee-reh'-om-ahee*; prob. akin to *142*; to *take for oneself*, i.e. to *prefer*:—choose. Some of the forms are borrowed from a cognate ἕλλομαι hellŏmai, *hel'-lom-ahee*; which is otherwise obsolete.

139. αἵρεσις hairĕsis, *hah'-ee-res-is*; from *138*; prop. a *choice*, i.e. (spec.) a *party* or (abstr.) *dissension*:—heresy [*which is the Gr. word itself*], sect.

140. αἱρετίζω hairĕtizō, *hahee-ret-id'-zo*; from a der. of *138*; to *make a choice*:—choose.

141. αἱρετικός hairĕtikŏs, *hahee-ret-ee-kos'*; from the same as *140*; a *schismatic*:—heretic [*the Gr. word itself*].

142. αἴρω airō, *ah'-ee-ro*; a prim. verb; to *lift*; by impl. to *take up* or *away*; fig. to *raise* (the voice), *keep in suspense* (the mind); spec. to *sail away* (i.e. *weigh anchor*); by Heb. [comp. *5375*] to *expiate* sin:—away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

143. αἰσθάνομαι aisthanŏmai, *ahee-sthan'-om-ahee*; of uncert. der.; to *apprehend* (prop. by the senses):—perceive.

144. αἴσθησις aisthēsis, *ah'-ee-sthay-sis*; from *143*; *perception*, i.e. (fig.) *discernment*:—judgment.

145. αἰσθητήριον aisthētērion, *ahee-sthay-tay'-ree-on*; from a der. of *143*; prop. an *organ of perception*, i.e. (fig.) *judgment*:—senses.

146. αἰσχροκερδής aischrŏkĕrdēs, *ahee-skhrok-er-dace'*; from *150* and κέρδος kerdos (*gain*); *sordid*:—given to (greedy of) filthy lucre.

147. αἰσχροκερδῶς aischrŏkĕrdōs, *ahee-skhrok-er-doce'*; adv. from *146*; *sordidly*:—for filthy lucre's sake.

148. αἰσχρολογία aischrŏlogia, *ahee-skhrol-og-ee'-ah*; from *150* and *3056*; *vile conversation*:—filthy communication.

149. αἰσχρόν aischrŏn, *ahee-skhron'*; neut. of *150*; a *shameful* thing, i.e. *indecorum*:—shame.

160. **αἰσχρός aischrŏs**, *ahee-skhros'*; from the same as *153*; *shameful*, i.e. *base* (spec. *venal*):—filthy.

161. **αἰσχρότης aischrŏtēs**, *ahee-skhrot'-ace*; from *150*; *shamefulness*, i.e. *obscenity*:—filthiness.

162. **αἰσχύνη aischunē**, *ahee-skhoo'-nay*; from *153*; *shame* or *disgrace* (abstr. or concr.):—dishonesty, shame.

163. **αἰσχύνομαι aischunŏmai**, *ahee-skhoo'-nom-ahee*; from **αἶσχος aischŏs** (*disfigurement*, i.e. *disgrace*); to *feel shame* (for oneself):—be ashamed.

164. **αἰτέω aitĕō**, *ahee-teh'-o*; of uncert. der.; to *ask* (in gen.):—**ask**, beg, call for, crave, desire, require. Comp. *4441*.

165. **αἴτημα aitēma**, *ah'ee-tay-mah*; from *154*; a *thing asked* or (abstr.) an *asking*:—petition, request, required.

166. **αἰτία aitia**, *ahee-tee'-a*; from the same as *154*; a *cause* (as if *asked* for), i.e. (logical) *reason* (motive, matter), (legal) *crime* (alleged or proved):—accusation, case, cause, crime, fault, [wh-]ere [-fore].

167. **αἴτιαμα aitiama**, *ahee-tee'-am-ah*; from a der. of *156*; a *thing charged*:—complaint.

168. **αἴτιον aitiŏn**, *ah'ee-tee-on*; neut. of *159*; a *reason* or *crime* [like *156*]:—cause, fault.

169. **αἰτιος aitiŏs**, *ah'ee-tee-os*; from the same as *154*; *causative*, i.e. (concr.) a *causer*:—author.

160. **αἰφνίδιος aiphnidiŏs**, *ahee-nid'-ee-os*; from a comp. of *1* (as a neg. particle) and *5316* [comp. *1810*] (mean. *non-apparent*); *unexpected*, i.e. (adv.) *suddenly*:—sudden, unawares.

161. **αἰχμαλωσία aichmalōsia**, *ahee-makh-mal-o-see'-ah*; from *164*; *captivity*:—captivity.

162. **αἰχμαλωτεύω aichmalōtĕuō**, *aheekh-mal-o-tew'-o*; from *164*; to *capture* [like *163*]:—lead captive.

163. **αἰχμαλωτίζω aichmalōtizō**, *aheekh-mal-o-tid'-zo*; from *164*: to *make captive*:—lead away captive, bring into captivity.

164. **αἰχμαλωτός aichmalōtŏs**, *aheekh-mal-o-tos'*; from **αἰχμή aichmē** (a *spear*) and a der. of the same as *259*; prop. a *prisoner of war*, i.e. (gen.) a *captive*:—captive.

165. **αἰών aiōn**, *ahee-ohn'*; from the same as *104*; prop. an *age*; by extens. *perpetuity* (also past); by impl. the *world*; spec. (Jewish) a Messianic period (present or future):—age, course, eternal, (for) ever (-more), [n-]ever, (beginning of the, while the) world (began, without end). Comp. *5550*.

166. **αἰώνιος aiōnios**, *ahee-o'-nee-os*; from *165*; *perpetual* (also used of past time, or past and future as well):—eternal, for ever, everlasting, world (began).

167. **ἀκαθαρσία akatharsia**, *ak-ath-ar-see'-ah*; from *169*; *impurity* (the quality), phys. or mor.:—uncleanness.

168. **ἀκαθάρτης akathartēs**, *ak-ath-ar'-tace*; from *169*; *impurity* (the state), mor.:—filthiness.

169. **ἀκάθαρτος akathartŏs**, *ak-ath'-ar-tos*; from *1* (as a neg. particle) and a presumed der. of *2508* (mean. *cleansed*); *impure* (cer., mor. [*lewd*] or spec. [*dæmonic*]):—foul, unclean.

170. **ἀκαιρέομαι akairĕŏmai**, *ak-ahee-reh'-om-ahee*; from a comp. of *1* (as a neg. particle) and *2540* (mean. *unseasonable*); to *be inopportune* (for oneself), i.e. to *fail of a proper occasion*:—lack opportunity.

171. **ἀκαίρως akairōs**, *ak-ah'ee-roce*; adv. from the same as *170*; *inopportunely*:—out of season.

172. **ἄκακος akakŏs**, *ak'-ak-os*; from *1* (as a neg. particle) and *2556*; *not bad*, i.e. (obj.) *innocent* or (subj.) *unsuspecting*:—harmless, simple.

173. **ἄκανθα akantha**, *ak'-an-thah*; prob. from the same as *188*; a *thorn*:—thorn.

174. **ἀκάνθινος akanthinŏs**, *ak-an'-thee-nos*; from *173*: *thorny*:—of thorns.

175. **ἄκαρπος akarpŏs**, *ak'-ar-pos*; from *1* (as a neg. particle) and *2590*; *barren* (lit. or fig.):—without fruit, unfruitful.

176. **ἀκατάγνωστος akatagnōstŏs**, *ak-at-ag'-noce-tos*; from *1* (as a neg. particle) and a der. of *2607*; *unblamable*:—that cannot be condemned.

177. **ἀκατακάλυπτος akatakaluptŏs**, *ak-at-ak-al'-oop-tos*; from *1* (as a neg. particle) and a der. of a comp. of *2596* and *2572*; *unveiled*:—uncovered.

178. **ἀκατάκριτος akatakritŏs**, *ak-at-ak'-ree-tos*; from *1* (as a neg. particle) and a der. of *2632*; *without* (legal) *trial*:—uncondemned.

179. **ἀκατάλυτος akatalutŏs**, *ak-at-al'-oo-tos*; from *1* (as a neg. particle) and a der. of *2647*; *indissoluble*, i.e. (fig.) *permanent*:—endless.

180. **ἀκατάπαυστος akatapaustŏs**, *ak-at-ap'-ŏw-stos*; from *1* (as a neg. particle) and a der. of *2664*; *unrefraining*:—that cannot cease.

181. **ἀκαταστασία akatastasia**, *ak-at-as-tah-see'-ah*; from *182*; *instability*, i.e. *disorder*:—commotion, confusion, tumult.

182. **ἀκατάστατος akatastatŏs**, *ak-at-as'-tat-os*; from *1* (as a neg. particle) and a der. of *2525*; *inconstant*:—unstable.

183. **ἀκατάσχετος akataschĕtŏs**, *ak-at-as'-khet-os*; from *1* (as a neg. particle) and a der. of *2722*; *unrestrainable*:—unruly.

184. **Ἀκελδαμά Akeldama**, *ak-el-dam-ah'*; of Chald. or. [mean. *field of blood*; corresp. to *2506* and *1818*]; *Akeldama*, a place near Jerus.:—Aceldama.

185. **ἀκέραιος akĕraiŏs**, *ak-er'-ah-yos*; from *1* (as a neg. particle) and a presumed der. of *2767*: *unmixed*, i.e. (fig.) *innocent*:—harmless, simple.

186. **ἀκλινής aklinēs**, *ak-lee-nace'*; from *1* (as a neg. particle) and *2827*; *not leaning*, i.e. (fig.) *firm*:—without wavering.

187. **ἀκμάζω akmazō**, *ak-mad'-zo*; from the same as *188*; to *make a point*, i.e. (fig.) *mature*:—be fully ripe.

188. **ἀκμήν akmēn**, *ak-mane'*; accus. of a noun ("*acme*") akin to **ἀκή akē** (a *point*) and mean. the same; adv. *just* now, i.e. *still*:—yet.

189. **ἀκοή akŏē**, *ak-ŏ-ay'*; from *191*; *hearing* (the act, the sense or the thing heard):—audience, ear, fame, which ye heard, hearing, preached, report, rumor.

190. **ἀκολουθέω akŏlŏuthĕō**, *ak-ol-oo-theh'-o*; from *1* (as a particle of union) and **κέλευθος kĕlĕuthŏs** (a *road*); prop. to *be in the same way with*, i.e. to *accompany* (spec. as a disciple):—follow, reach.

191. **ἀκούω akŏuō**, *ak-oo'-o*; a prim. verb; to *hear* (in various senses):—give (in the) audience (of), come (to the ears), ([shall]) hear (-er, -ken), be noised, be reported, understand.

192. **ἀκρασία akrasia**, *ak-ras-see'-a*; from *193*; *want of self-restraint*:—excess, incontinency.

193. **ἀκράτης akratēs**, *ak-rat'-ace*; from *1* (as a neg. particle) and *2904*; *powerless*, i.e. *without self-control*:—incontinent.

194. **ἄκρατος akratŏs**, *ak'-rat-os*; from *1* (as a neg. particle) and a presumed der. of *2767*; *undiluted*:—without mixture.

195. **ἀκριβεια akribĕia**, *ak-ree'-bi-ah*; from the same as *196*; *exactness*:—perfect manner.

196. **ἀκριβέστατος akribĕstatŏs**, *ak-ree-bes'-ta-tos*; superlative of **ἀκρίβης akribēs** (a der. of the same as *206*); *most exact*:—most straitest.

197. **ἀκριβέστερον akribĕstĕrŏn**, *ak-ree-bes'-ter-on*; neut. of the comparative of the same as *196*; (adv.) *more exactly*:—more perfect (-ly).

198. **ἀκριβόω akribŏō**, *ak-ree-bŏ'-o*; from the same as *196*; to *be exact*, i.e. *ascertain*:—enquire diligently.

199. **ἀκριβῶς akribōs**, *ak-ree-boce'*; adv. from the same as *196*; *exactly*:—circumspectly, diligently, perfect (-ly).

200. **ἀκρίς akris**, *ak-rece'*; appar. from the same as *206*; a *locust* (as *pointed*, or as *lighting* on the *top* of vegetation):—locust.

201. **ἀκροατήριον akrŏatĕriŏn**, *ak-rŏ-at-ay'-ree-on*; from *202*; an *audience-room*;—place of hearing.

202. **ἀκροατής akrŏatēs**, *ak-rŏ-at-ace'*; from **ἀκροάομαι akrŏaŏmai** (to *listen*; appar. an intens. of *191*); a *hearer* (merely):—hearer.

203. **ἀκροβυστία akrŏbustia**, *ak-rob-oos-tee'-ah*; from *206* and prob. a modified form of **πόσθη pŏsthē** (the *penis* or male sexual organ); the *prepuce*; by impl. an *uncircumcised* (i.e. *gentile*, fig. *unregenerate*) *state or person*:—not circumcised, uncircumcised [*with 2192*], uncircumcision.

204. **ἀκρογωνιαῖος akrŏgōniaiŏs**, *ak-rog-o-nee-ah'-yos*; from *206* and *1137*; belonging to the extreme *corner*:—chief corner.

205. **ἀκροθίνιον akrŏthiniŏn**, *ak-roth-in'-ee-on*; from *206* and **θίς this** (a *heap*); prop. (in the plur.) the *top of the heap*, i.e. (by impl.) *best of the booty*:—spoils.

206. **ἄκρον akrŏn**, *ak'-ron*; neut. of an adj. prob. akin to the base of *188*; the *extremity*:—one end . . . other, tip, top, uttermost part.

207. **Ἀκύλας Akulas**, *ak-oo'-las*; prob. for Lat. *aquila* (an *eagle*); *Akulas*, an Isr.:—Aquila.

208. **ἀκυρόω akurŏō**, *ak-oo-rŏ'-o*; from *1* (as a neg. particle) and *2964*; to *invalidate*:—disannul, make of none effect.

209. **ἀκωλύτως akōlutōs**, *ak-o-loo'-toce*; adv. from a compound of *1* (as a neg. particle) and a der. of *2967*; in *an unhindered manner*, i.e. *freely*:—no man forbidding him.

210. **ἄκων akōn**, *ak'-ohn*; from *1* (as a neg. particle) and *1635*; *unwilling*:—against the will.

211. **ἀλάβαστρον alabastrŏn**, *al-ab'-as-tron*; neut. of **ἀλάβαστρος alabastrŏs** (of uncert. der.), the name of a stone; prop. an "*alabaster*" box, i.e. (by extens.) a perfume *vase* (of any material):—(alabaster) box.

212. **ἀλαζονεία alazŏnĕia**, *al-ad-zon-i'-a*; from *213*; *braggadocio*, i.e. (by impl.) *self-confidence*:—boasting, pride.

213. **ἀλαζών alazōn**, *al-ad-zone'*; from **ἄλη alē** (*vagrancy*); *braggart*:—boaster.

214. **ἀλαλάζω alalazō**, *al-al-ad'-zo*; from **ἀλαλή alalē** (a *shout*, "*halloo*"); to *vociferate*, i.e. (by impl.) to *wail*; fig. to *clang*:—tinkle, wail.

215. **ἀλάλητος alalētŏs**, *al-al'-ay-tos*; from *1* (as a neg. particle) and a der. of *2980*; *unspeakable*:—unutterable, which cannot be uttered.

216. **ἄλαλος alalŏs**, *al'-al-os*; from *1* (as a neg. particle) and *2980*; *mute*:—dumb.

217. **ἅλας halas**, *hal'-as*; from *251*; *salt*; fig. *prudence*:—salt.

218. **ἀλείφω alĕiphō**, *al-i'-fo*; from *1* (as particle of union) and the base of *3045*; to *oil* (with perfume):—anoint.

219. **ἀλεκτοροφωνία alĕktŏrŏphōnia**, *al-ek-tor-of-o-nee'-ah*; from *220* and *5456*; *cock-crow*, i.e. the third night-watch:—cockcrowing.

220. **ἀλέκτωρ alĕktōr**, *al-ek'-tore*; from **ἀλέκω** (to *ward off*); a *cock* or male fowl:—cock.

221. **Ἀλεξανδρεύς Alĕxandrĕus**, *al-ex-and-reuce'*; from **Ἀλεξάνδρεια** (the city so called); an *Alexandreian* or inhab. of Alexandria:—of Alexandria, Alexandrian.

222. **Ἀλεξανδρῖνος Alĕxandrinŏs**, *al-ex-an-dree'-nos*; from the same as *221*; *Alexandrine*, or belonging to Alexandria:—of Alexandria.

223. **Ἀλέξανδρος Alĕxandrŏs**, *al-ex'-an-dros*; from the same as (the first part of) *220* and *435*; *man-defender*; *Alexander*, the name of three Isr. and one other man:—Alexander.

224. **ἄλευρον alĕurŏn**, *al'-yoo-ron*; from **ἀλέω alĕō** (to *grind*); *flour*:—meal.

225. **ἀλήθεια alēthĕia**, *al-ay'-thi-a*; from *227*; *truth*:—true, × truly, truth, verity.

226. **ἀληθεύω alēthĕuō**, *al-ayth-yoo'-o*; from *227*; to *be true* (in doctrine and profession):—speak (tell) the truth.

227. **ἀληθής alēthēs**, *al-ay-thace'*; from *1* (as a neg. particle) and *2990*; *true* (as *not concealing*):—true, truly, truth.

228. **ἀληθής alēthinās**, *al-ay-thes-nos'*; from *227*; *truthful*:—true.

229. **ἀλήθω alētheō**, *al-ay'-tho*; from the same as *224*; *to grind*:—grind.

230. **ἀληθῶς alēthōs**, *al-ay-thoce'*; adv. from *227*; *truly*:—indeed, surely, of a surety, truly, of a (in) truth, verily, very

231. **ἁλιεύς halieus**, *hal-ee-yoos'*; from *251*; a *sailor* (as engaged on the *salt* water), i.e. (by impl.) a *fisher*:—fisher (-man).

232. **ἁλιεύω halieuō**, *hal-ee-yoo'-o*; from *231*; to *be a fisher*, i.e. (by impl.) to *fish*:—go a-fishing.

233. **ἅλς halis**, *hal-ece'-so*; from *251*; to *salt*:—salt.

234. **ἁλισγημα aliseēma**, *al-is'-ghem-ah*; from ἁλισγέω *aliseō* (to *soil*); (cer.) *defilement*:—pollution.

235. **ἀλλά alla**, *al-lah'*; neut. plur. of *243*; prop. *other* things, i.e. (adv.) *contrariwise* (in many relations):—and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

236. **ἀλλάσσω allassō**, *al-las'-so*; from *243*; to *make different*:—change.

237. **ἀλλαχόθεν allachothēn**, *al-lakh-oth'-en*; from *243*; *from elsewhere*:—some other way.

238. **ἀλληγορέω allēgoreō**, *al-lay-gor-eh'-o*; from *243* and ἀγορεύω *agoreō* (to *harangue* [comp. *58*]); to *allegorize*:—be an allegory [*the Gr. word itself*].

239. **ἀλληλουϊά allēlouia**, *al-lay-loo'-ee-ah*; of Heb. or. [imper. of *1984* and *3050*]; *praise ye Jah!*, an adoring exclamation:—alleluiah.

240. **ἀλλήλων allēlōn**, *al-lay'-lone*; Gen. plur. from *243* redupl.; *one another*:—each other, mutual, one another, (the other), (them-, your-) selves, (selves) together [*sometimes with 3326 or 4314*].

241. **ἀλλογενής allogenēs**, *al-log-en-ace'*; from *243* and *1085*; *foreign*, i.e. not a Jew:—stranger.

242. **ἅλλομαι hallomai**, *hal'-lom-ahee*; mid. of appar. a prim. verb; to *jump*; fig. to *gush*:—leap, spring up.

243. **ἄλλος allos**, *al'-los*; a prim. word; "*else*," i.e. *different* (in many applications):—more, one (another), (an-, some an-) other (-s, -wise).

244. **ἀλλοτριεπίσκοπος allotriepiskopos**, *al-lot-ree-ep-is'-kop-os*; from *245* and *1985*; *overseeing others' affairs*, i.e. a *meddler* (spec. in Gentile customs):—busybody in other men's matters.

245. **ἀλλότριος allotrios**, *al-lot'-ree-os*; from *243*; *another's*, i.e. not one's own; by extens. *foreign*, *not akin*, *hostile*:—alien, (an-) other (man's, men's), strange (-r).

246. **ἀλλόφυλος allophulos**, *al-lof'-oo-los*; from *243* and *5443*; *foreign*, i.e. (spec.) *Gentile*:—one of another nation.

247. **ἄλλως allos**, *al'-loce*; adv. from *243*; *differently*:—otherwise.

248. **ἀλοάω aloaō**, *al-o-ah'-o*; from the same as *257*; to *tread out* grain:—thresh, tread out the corn.

249. **ἄλογος alogos**, *al'-og-os*; from *1* (as a neg. particle) and *3056*; *irrational*:—brute, unreasonable.

250. **ἀλοή aloē**, *al-o-ay'*; of for. or. [comp. *174*]; *aloes* (the gum):—aloes.

251. **ἅλς hals**, *halce*; a prim. word; "*salt*":—salt.

252. **ἁλυκός halukos**, *hal-oo-kos'*; from *251*: *brine*:—salt.

253. **ἀλυπότερος alupoterōs**, *al-oo-pot'-er-os*; compar. of a comp. of *1* (as a neg. particle) and *3077*; *more without grief*:—less sorrowful.

254. **ἅλυσις halusis**, *hal'-oo-sis*; of uncert. der.; a *fetter* or *manacle*:—bonds, chain.

255. **ἀλυσιτελής alusitelēs**, *al-oo-sit-el-ace'*; from *1* (as a neg. particle) and the base of *3081*; *gainless*, i.e. (by impl.) *pernicious*:—unprofitable.

256. **Ἀλφαῖος Alphaios**, *al-fah'-yos*; of Heb. or. [comp. *2501*]; *Alphæus*, an Isr.:—Alphæus.

257. **ἅλων halōn**, *hal'-ohn*; prob. from the base of *1507*; a threshing-*floor* (as *rolled* hard), i.e. (fig.) the *grain* (and chaff, as just threshed):—floor.

258. **ἀλώπηξ alōpēx**, *al-o'-pakes*; of uncert. der.; a *fox*, i.e. (fig.) a *cunning* person:—fox.

259. **ἅλωσις halōsis**, *hal'-o-sis*; from a collateral form of *138*; *capture*:—be taken.

260. **ἅμα hama**, *ham'-ah*; a prim. particle; prop. *at the "same" time*, but freely used as a prep. or adv. denoting close association:—also, and, together, with (-al).

261. **ἀμάθής amathās**, *am-ath-ace'*; from *1* (as a neg. particle) and *3129*; *ignorant*:—unlearned.

262. **ἀμαράντινος amarantinōs**, *am-ar-an'-tee-nos*; from *263*; "*amaranthine*", i.e. (by impl.) *fadeless*:—that fadeth not away.

263. **ἀμάραντος amarantōs**, *am-ar'-an-tos*; from *1* (as a neg. particle) and a presumed der. of *3133*; *unfading*, i.e. (by impl.) *perpetual*:—that fadeth not away.

264. **ἁμαρτάνω hamartanō**, *ham-ar-tan'-o*; perh. from *1* (as a neg. particle) and the base of *3313*; prop. to *miss* the mark (and so *not share* in the prize), i.e. (fig.) to *err*, esp. (mor.) to *sin*.—for your faults, offend, sin, trespass.

265. **ἁμάρτημα hamartēma**, *ham-ar'-tay-mah*; from *264*; a *sin* (prop. concr.):—sin.

266. **ἁμαρτία hamartia**, *ham-ar-tee'-ah*; from *264*; *sin* (prop. abstr.):—offence, sin (-ful).

267. **ἀμάρτυρος amarturōs**, *am-ar'-too-ros*; from *1* (as a neg. particle) and a form of *3144*; *unattested*:—without witness.

268. **ἁμαρτωλός hamartōlōs**, *ham-ar-to-los'*; from *264*; *sinful*, i.e. a *sinner*:—sinful, sinner.

269. **ἄμαχος amachōs**, *am'-akh-os*; from *1* (as a neg. particle) and *3163*; *peaceable*:—not a brawler.

270. **ἀμάω amaō**, *am-ah'-o*; from *260*; prop. *to collect*, i.e. (by impl.) *reap*:—reap down.

271. **ἀμέθυστος amēthustōs**, *am-eth'-oos-tos*; from *1* (as a neg. particle) and a der. of *3184*; the "*amethyst*" (supposed to *prevent intoxication*):—amethyst.

272. **ἀμελέω amelēō**, *am-el-eh'-o*; from *1* (as a neg. particle) and *3199*; to *be careless* of.:—make light of, neglect, be negligent, not regard.

273. **ἀμέμπτως amemptōs**, *am'-emp-toce*; from *1* (as a neg. particle) and a der. of *3201*; *irreproachable*:—blameless, faultless, unblamable.

274. **ἀμέμπτως amemptōs**, *am-emp'-toce*; adv. from *273*; *faultlessly*:—blameless, unblamably.

275. **ἀμέριμνος amerimnos**, *am-er'-im-nos*; from *1* (as a neg. particle) and *3308*; *not anxious*:—without care (-fulness), secure.

276. **ἀμετάθετος ametathetōs**, *am-et-ath'-et-os*; from *1* (as a neg. particle) and a der. of *3346*; *unchangeable*, or (neut. as abstr.) *unchangeability*:—immutable (-lility).

277. **ἀμετακίνητος ametakinētōs**, *am-et-ak-in'-ay-tos*; from *1* (as a neg. particle) and a der. of *3334*; *immovable*:—unmovable.

278. **ἀμεταμέλητος ametamelētōs**, *am-et-am-el'-ay-tos*; from *1* (as a neg. particle) and a presumed der. of *3338*; *irrevocable*:—without repentance, not to be repented of.

279. **ἀμετανόητος ametanoētōs**, *am-et-an-o'-ay-tos*; from *1* (as a neg. particle) and a presumed der. of *3340*; *unrepentant*:—impenitent.

280. **ἄμετρος ametrōs**, *am'-et-ros*; from *1* (as a neg. particle) and *3358*; *immoderate*:—(thing) without measure.

281. **ἀμήν amēn**, *am-ane'*; of Heb. or. [*543*]; prop. *firm*, i.e. (fig.) *trustworthy*; adv. *surely* (often as interj. *so be it*):—amen, verily.

282. **ἀμήτωρ amētōr**, *am-ay'-tore*; from *1* (as a neg. particle) and *3384*; *motherless*, i.e. *of unknown maternity*:—without mother.

283. **ἀμίαντος amiantōs**, *am-ee'-an-tos*; from *1* (as a neg. particle) and a der. of *3392*; *unsoiled*, i.e. (fig.) *pure*:—undefiled.

284. **Ἀμιναδάβ Aminadab**, *am-ee-nad-ab'*; of Heb. or. [*5992*]; *Aminadab*, an Isr.:—Aminadab.

285. **ἄμμος ammos**, *am'-mos*; perh. from *260*; *sand* (as *heaped* on the beach):—sand.

286. **ἀμνός amnos**, *am-nos'*; appar. a prim. word; a *lamb*:—lamb.

287. **ἀμοιβή amoibē**, *am-oy-bay'*; from ἀμείβω *ameibō* (to *exchange*); *requital*:—requita.

288. **ἄμπελος ampelos**, *am'-pel-os*; prob. from the base of *297* and that of *257*; a *vine* (as *coiling about* a support):—vine.

289. **ἀμπελουργός ampelourgos**, *am-pel-oor-gos'*; from *288* and *2041*; a *vine-worker*, i.e. *pruner*:—vine-dresser.

290. **ἀμπελών ampelōn**, *am-pel-ohn'*; from *288*; a *vineyard*:—vineyard.

291. **Ἀμπλίας Amplias**, *am-plee'-as*; contr. for Lat. *ampliatus* [*enlarged*]; *Amplias*, a Rom. Chr.:—Amplias.

292. **ἀμύνομαι amunomai**, *am-oo'-nom-ahee*; mid. of a prim. verb; to *ward off* (for oneself), i.e. *protect*:—defend.

293. **ἀμφίβληστρον amphiblēstron**, *am-fib'-lace-tron*; from a comp. of the base of *297* and *906*; a (fishing) *net* (as *thrown about* the fish):—net.

294. **ἀμφίεννυμι amphiennumi**, *am-fee-en'-noo-mee*; from the base of *297* and *1746* (with *1737* added); (to *invest*); to *enrobe*:—clothe.

295. **Ἀμφίπολις Amphipolis**, *am-fip'-ol-is*; from the base of *297* and *4172*; a *city surrounded* by a river; *Amphipolis*, a place in Macedonia:—Amphipolis.

296. **ἄμφοδον amphodon**, *am'-fod-on*; from the base of *297* and *3598*; a *fork* in the road:—where two ways meet.

297. **ἀμφότεροι amphoterōs**, *am-fot'-er-os*; compar. of **ἀμφί amphi** (*around*); (in plur.) *both*:—both.

298. **ἄμωμος amōmētos**, *am-o'-may-tos*; from *1* (as a neg. particle) and a der. of *3469*; *unblameable*:—blameless.

299. **ἄμωμος amōmos**, *am'-o-mos*; from *1* (as a neg. particle) and *3470*; *unblemished* (lit. or fig.):—without blame (blemish, fault, spot), faultless, unblameable.

300. **Ἀμών Amōn**, *am-one'*; of Heb. or. [*526*]; *Amon*, an Isr.:—Amon.

301. **Ἀμώς Amōs**, *am-oce'*; of Heb. or. [*531*]; *Amos*, an Isr.—Amos.

302. **ἄν an**, *an*; a prim. particle, denoting a *supposition*, *wish*, *possibility* or *uncertainty*:—[what-, where-, whither-, who-]soever. Usually unexpressed except by the subjunctive or potential mood. Also contr. for *1437*.

303. **ἀνά ana**, *an-ah'*; a prim. prep. and adv.; prop. up; but (by extens.) used (distributively) *severally*, or (locally) *at* (etc.):—and, apiece, by, each, every (man), in, through. In compounds (as a prefix) it often means (by impl.) *repetition*, *intensity*, *reversal*, etc.

304. **ἀναβαθμός anabathmos**, *an-ab-ath-mos'*; from *305* [comp. *898*]; a *stairway*:—stairs.

305. **ἀναβαίνω anabainō**, *an-ab-ah'-ee-no*; from *303* and the base of *939*; to *go up* (lit. or fig.):—arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

306. **ἀναβάλλομαι anaballomai**, *an-ab-al'-lom-ahee*; mid. from *303* and *906*; to *put off* (for oneself):—defer.

307. **ἀναβιβάζω anabibazō**, *an-ab-ee-bad'-so*; from *303* and a der. of the base of *939*; to *cause to go up*, i.e. *haul* (a net):—draw.

308. **ἀναβλέπω anablepō**, *an-ab-lep'-o*; from *303* and *991*; to *look up*; by impl. to *recover sight*:—look (up), see, receive sight.

309. **ἀνάβλεψις anablepsis**, *an-ab'-lep-sis*; from *308*; *restoration of sight*:—recovering of sight.

310. **ἀναβοάω anaboaō**, *an-ab-o-ah'-o*; from *303* and *994*; to *halloo*:—cry (aloud, out).

311. **ἀναβολή anabolē**, *an-ab-ol-ay'*; from *906*; a *putting off*:—delay.

312. **ἀναγγέλλω anaggĕllō**, *an-ang-el'-lo;* from *303* and the base of *32;* to announce (in detail):—declare, rehearse, report, show, speak, tell.

313. **ἀναγεννάω anagĕnnaō**, *an-ag-en-nah'-o;* from *303* and *1080;* to beget or (by extens.) bear (again):—beget, (bear) × again.

314. **ἀναγινώσκω anaginōskō**, *an-ag-in-oce'-ko;* from *303* and *1097;* to know again, i. e. (by extens.) to read:—read.

315. **ἀναγκάζω anagkazō**, *an-ang-kad'-zo;* from *318;* to necessitate;—compel, constrain.

316. **ἀναγκαῖος anagkaĭos**, *an-ang-kah'-yos;* from *318;* necessary; by impl. close (of kin):—near, necessary, needful.

317. **ἀναγκαστῶς anagkastōs**, *an-ang-kas-toce';* adv. from a der. of *315;* compulsorily:—by constraint.

318. **ἀνάγκη anagkē**, *an-ang-kay';* from *303* and the base of *43;* constraint (lit. or fig.); by impl. distress:—distress, must needs, (of) necessity (-sary), needeth, needful.

319. **ἀναγνωρίζομαι anagnōrizŏmai**, *an-ag-no-rid'-zom-ahee;* mid. from *303* and *1107;* to make (oneself) known:—be made known.

320. **ἀνάγνωσις anagnōsis**, *an-ag'-no-sis;* from *314;* (the act of) reading:—reading.

321. **ἀνάγω anagō**, *an-ag'-o;* from *303* and *71;* to lead up; by extens. to bring out; spec. to sail away:—bring (again, forth, up again), depart, launch (forth), lead (up), loose, offer, sail, set forth, take up.

322. **ἀναδείκνυμι anadĕiknumi**, *an-ad-ike'-noo-mee;* from *303* and *1166;* to exhibit, i.e. (by impl.) to indicate, appoint:—appoint, shew.

323. **ἀνάδειξις anadĕixis**, *an-ad'-ike-sis;* from *322;* (the act of) exhibition:—shewing.

324. **ἀναδέχομαι anadĕchŏmai**, *an-ad-ekh'-om-ahee;* from *303* and *1209;* to entertain (as a guest):—receive.

325. **ἀναδίδωμι anadidōmi**, *an-ad-eed'-om-ee;* from *303* and *1325;* to hand over:—deliver.

326. **ἀναζάω anazaō**, *an-ad-zah'-o;* from *303* and *2198;* to recover life (lit. or fig.):—(be a-) live again, revive.

327. **ἀναζητέω anazētĕō**, *an-ad-zay-teh'-o;* from *303* and *2212;* to search out:—seek.

328. **ἀναζώννυμι anazōnnumi**, *an-ad-zone'-noo-mee;* from *303* and *2224;* to gird afresh:—gird up.

329. **ἀναζωπυρέω anazōpurĕō**, *an-ad-zo-poor-eh'-o;* from *303* and a comp. of the base of *2226* and *4442;* to re-enkindle:—stir up.

330. **ἀναθάλλω anathallō**, *an-ath-al'-lo;* from *303* and θάλλω thallō (to flourish); to revive:—flourish again.

331. **ἀνάθεμα anathĕma**, *an-ath'-em-ah;* from *304;* a (religious) ban or (concr.) excommunicated (thing or person) :—accursed, anathema, curse, × great.

332. **ἀναθεματίζω anathĕmatizō**, *an-ath-em-at-id'-zo;* from *331;* to declare or vow under penalty of execration:—(bind under a) curse, bind with an oath.

333. **ἀναθεωρέω anathĕōrĕō**, *an-ath-eh-o-reh'-o;* from *303* and *2334;* to look again (i.e. attentively) at (lit. or fig.):—behold, consider.

334. **ἀνάθημα anathēma**, *an-ath'-ay-mah;* from *394* [like *331*, but in a good sense]; a votive offering:—gift.

335. **ἀναίδεια anaidĕia**, *an-ah'ee-die-ah';* from a comp. of *1* (as a neg. particle [comp. *427*]) and *127;* impudence, i.e. (by impl.) importunity:—importunity.

336. **ἀναίρεσις anairĕsis**, *an-ah'ee-res-is;* from *337;* (the act of) killing:—death.

337. **ἀναιρέω anairĕō**, *an-ahee-reh'-o;* from *303* and (the act. of) *138;* to take up, i.e. adopt; by impl. to take away (violently), i.e. abolish, murder:—put to death, kill, slay, take away, take up.

338. **ἀναίτιος anaitĭos**, *an-ah'ee-tee-os;* from *1* (as a neg. particle) and *159* (in the sense of *160*); innocent:—blameless, guiltless.

339. **ἀνακαθίζω anakathizō**, *an-ak-ath-id'-zo;* from *303* and *2523;* prop. to set up, i.e. (reflex.) to sit up:—sit up.

340. **ἀνακαινίζω anakainizō**, *an-ak-ahee-nid'-zo;* from *303* and a der. of *2537;* to restore:—renew.

341. **ἀνακαινόω anakainŏō**, *an-ak-ahee-nŏ'-o;* from *303* and a der. of *2537;* to renovate:—renew.

342. **ἀνακαίνωσις anakainōsis**, *an-ak-ah'ee-no-sis;* from *341;* renovation:—renewing.

343. **ἀνακαλύπτω anakaluptō**, *an-ak-al-oop'-to;* from *303* (in the sense of reversal) and *2572;* to unveil:—open, ([un-]) taken away.

344. **ἀνακάμπτω anakamptō**, *an-ak-amp'-to;* from *303* and *2578;* to turn back:—(re-) turn.

345. **ἀνάκειμαι anakĕimai**, *an-ak-i'-mahee;* from *303* and *2749;* to recline (as a corpse or at a meal):—guest, lean, lie, sit (down, at meat), at the table.

346. **ἀνακεφαλαίομαι anakĕphalaiŏmai**, *an-ak-ef-al-ah'ee-om-ahee;* from *303* and *2775* (in its or. sense); to sum up:—briefly comprehend, gather together in one.

347. **ἀνακλίνω anaklinō**, *an-ak-lee'-no;* from *303* and *2827;* to lean back:—lay, (make) sit down.

348. **ἀνακόπτω anakŏptō**, *an-ak-op'-to;* from *303* and *2875;* to beat back, i.e. check:—hinder.

349. **ἀνακράζω anakrazō**, *an-ak-rad'-zo;* from *303* and *2896;* to scream up (aloud):—cry out.

350. **ἀνακρίνω anakrinō**, *an-ak-ree'-no;* from *303* and *2919;* prop. to scrutinize, i.e. (by impl.) investigate, interrogate, determine:—ask, question, discern, examine, judge, search.

351. **ἀνάκρισις anakrisis**, *an-ak'-ree-sis;* from *350;* a (judicial) investigation:—examination.

352. **ἀνακύπτω anakuptō**, *an-ak-oop'-to;* from *303* (in the sense of reversal) and *2955;* to unbend, i.e. rise; fig. be elated:—lift up, look up.

353. **ἀναλαμβάνω analambanō**, *an-al-am-ban'-o;* from *303* and *2983;* to take up:—receive up, take (in, unto, up).

354. **ἀνάληψις analēpsis**, *an-al'-ape-sis;* from *353;* ascension:—taking up.

355. **ἀναλίσκω analiskō**, *an-al-is'-ko;* from *303* and a form of the alternate of *138;* prop. to use up, i.e. destroy:—consume.

356. **ἀναλογία analŏgia**, *an-al-og-ee'-ah;* from a comp. of *303* and *3056;* proportion:—proportion.

357. **ἀναλογίζομαι analŏgizŏmai**, *an-al-og-id'-zom-ahee;* mid. from *356;* to estimate, i.e. (fig.) contemplate:—consider.

358. **ἄναλος analŏs**, *an'-al-os;* from *1* (as a neg. particle) and *251;* saltless, i.e. insipid:— × lose saltness.

359. **ἀνάλυσις analusis**, *an-al'-oo-sis;* from *360;* departure:—departure.

360. **ἀναλύω analuō**, *an-al-oo'-o;* from *303* and *3089;* to break up, i.e. depart (lit. or fig.):—depart, return.

361. **ἀναμάρτητος anamartētŏs**, *an-am-ar'-tay-tos;* from *1* (as a neg. particle) and a presumed der. of *264;* sinless:—that is without sin.

362. **ἀναμένω anemĕnō**, *an-am-en'-o;* from *303* and *3306;* to await:—wait for.

363. **ἀναμιμνήσκω anamimnēskō**, *an-am-im-nace'-ko;* from *303* and *3403;* to remind; reflex. to recollect:—call to mind, (bring to, call to, put in), remember (-brance).

364. **ἀνάμνησις anamnēsis**, *an-am'-nay-sis;* from *363;* recollection:—remembrance (again).

365. **ἀνανεόω ananĕŏō**, *an-an-neh-ŏ'-o;* from *303* and a der. of *3501;* to renovate, i.e. reform:—renew.

366. **ἀνανήφω ananēphō**, *an-an-ay'-fo;* from *303* and *3525;* to become sober again, i.e. (fig.) regain (one's) senses:—recover self.

367. **Ἀνανίας Ananias**, *an-an-ee'-as;* of Heb. or. [*2608*]; *Ananias*, the name of three Isr.:—Ananias.

368. **ἀναντιῤῥήτως anantirrhētōs**, *an-an-tir-hray'-toce;* adv. from *368;* promptly:—without gainsaying.

369. **ἀναντιῤῥήτως anantirrhētōs**, *an-an-tir-hray'-toce;* adv. from *368;* promptly:—without gainsaying.

370. **ἀνάξιος anaxiŏs**, *an-ax'-ee-os;* from *1* (as a neg. particle) and *514;* unfit:—unworthy.

371. **ἀναξίως anaxiōs**, *an-ax-ee'-oce;* adv. from *370;* irreverently:—unworthily.

372. **ἀνάπαυσις anapausis**, *an-ap'-ŏw-sis;* from *373;* intermission; by impl. recreation:—rest.

373. **ἀναπαύω anapauō**, *an-up-ŏw'-o;* from *303* and *3973;* (reflex.) to repose (lit. or fig. [be exempt], remain); by impl. to refresh:—take ease, refresh, (give, take) rest.

374. **ἀναπείθω anapĕithō**, *an-ap-i'-tho;* from *303* and *3982;* to incite,—persuade.

375. **ἀναπέμπω anapĕmpō**, *an-ap-em'-po;* from *303* and *3992;* to send up or back:—send (again).

376. **ἀνάπηρος anapērŏs**, *an-ap'-ay-ros;* from *303* (in the sense of intensify) and πῆρος pērŏs (maimed); crippled:—maimed.

377. **ἀναπίπτω anapipto**, *an-ap-ip'-to;* from *303* and *4098;* to fall back, i.e. lie down, lean back:—lean, sit down (to meat).

378. **ἀναπληρόω anaplērŏō**, *an-ap-lay-rŏ'-o;* from *303* and *4137;* to complete; by impl. to occupy, supply; fig. to accomplish (by coincidence or obedience):—fill up, fulfil, occupy, supply.

379. **ἀναπολόγητος anapŏlōgētŏs**, *an-ap-ol-og'-ay-tos;* from *1* (as a neg. particle) and a presumed der. of *626;* indefensible:—without excuse, inexcuseable.

380. **ἀναπτύσσω anaptussō**, *an-ap-toos'-so;* from *303* (in the sense of reversal) and *4428;* to unroll (a scroll or volume):—open.

381. **ἀνάπτω anaptō**, *an-ap'-to;* from *303* and *681;* to enkindle:—kindle, light.

382. **ἀναρίθμητος anarithmētŏs**, *an-ar-ith'-may-tos;* from *1* (as a neg. particle) and a der. of *705;* unnumbered, i.e. without number:—innumerable.

383. **ἀνασείω anasĕiō**, *an-as-i'-o;* from *303* and *4579;* fig. to excite:—move, stir up.

384. **ἀνασκευάζω anaskĕuazō**, *an-ask-yoo-ad'-zo;* from *303* (in the sense of reversal) and a der. of *4632;* prop. to pack up (baggage), i.e. (by impl. and fig.) to upset:—subvert.

385. **ἀνασπάω anaspaō**, *an-as-pah'-o;* from *303* and *4685;* to take up or extricate:—draw up, pull out.

386. **ἀνάστασις anastasis**, *an-as'-tas-is;* from *450;* a standing up again, i.e. (lit.) a resurrection from death (individual, gen. or by impl. [its author]), or (fig.) a (moral) recovery (of spiritual truth):—raised to life again, resurrection, rise from the dead, that should rise, rising again.

387. **ἀναστατόω anastatŏō**, *an-as-tat-ŏ'-o;* from a der. of *450* (in the sense of removal); prop. to drive out of home, i.e. (by impl.) to disturb (lit. or fig.):—trouble, turn upside down, make an uproar.

388. **ἀνασταυρόω anastaurŏō**, *an-as-tŏw-rŏ'-o;* from *303* and *4717;* to recrucify (fig.):—crucify afresh.

389. **ἀναστενάζω anastĕnazō**, *an-as-ten-ad'-so;* from *303* and *4727;* to sigh deeply:—sigh deeply.

390. **ἀναστρέφω anastrĕphō**, *an-as-tref'-o;* from *303* and *4762;* to overturn; also to return; by impl. to busy oneself, i.e. remain, live:—abide, behave self, have conversation, live, overthrow, pass, return, be used.

391. **ἀναστροφή anastrŏphē**, *an-as-trof-ay';* from *390;* behavior:—conversation.

392. **ἀνατάσσομαι anatassŏmai**, *an-at-as'-som-ahee;* from *303* and the mid. of *5021;* to arrange:—set in order.

393. **ἀνατέλλω anatĕllō**, *an-at-el'-lo;* from *303* and the base of *5056;* to (cause to) arise:—(a-, make to) rise, at the rising of, spring (up), be up.

394. **ἀνατίθεμαι anatithĕmai**, *an-at-ith'-em-ahee;* from *303* and the mid. of *5087;* to set forth (for oneself), i.e. propound:—communicate, declare.

395. **ἀνατολή anatolē**, *an-at-ol-ay'*; from *303*; a *rising* of light, i.e. *dawn* (fig.); by impl. the *east* (also in plur.):—daysspring, east, rising.

396. **ἀνατρέπω anatrĕpō**, *an-at-rep'-o*; from *303* and the base of *5157*; to *overturn* (fig.):—overthrow, subvert.

397. **ἀναστρέφω anastrĕphō**, *an-as-tref'-o*; from *303* and *5138*; to *veer* (phys. or ment.):—bring up, nourish (up).

398. **ἀναφαίνω anaphainō**, *an-af-ah'ee-no*; from *303* and *5316*; to *show*, i.e. (reflex.) *appear*, or (pass.) *have pointed out*:—(should) appear, discover.

399. **ἀναφέρω anaphĕrō**, *an-af-er'-o*; from *303* and *5342*; to *take up* (lit. or fig.):—bear, bring (carry, lead) up, offer (up).

400. **ἀναφωνέω anaphōnĕō**, *an-af-o-neh'-o*; from *303* and *5455*; to *exclaim*:—speak out.

401. **ἀνάχυσις anachusis**, *an-akh'-oo-sis*; from a comp. of *303* and Χέω chĕō (to *pour*); prop. *effusion*, i.e. (fig.) *license*:—excess.

402. **ἀναχωρέω anachōrĕō**, *an-akh-o-reh'-o*; from *303* and *5562*; to *retire*:—depart, give place, go (turn) aside, withdraw self.

403. **ἀνάψυξις anapsuxis**, *an-aps'-ook-sis*; from *404*; prop. a *recovery of breath*, i.e. (fig.) *revival*:—revival.

404. **ἀναψύχω anapsuchō**, *an-aps-oo'-kho*; from *303* and *5594*; prop. to *cool off*, i.e. (fig.) *relieve*:—refresh.

405. **ἀνδραποδιστής andrapodistēs**, *an-drap-od-is-tace'*; from a der. of a comp. of *435* and *4228*; an *enslaver* (as bringing *men* to his *feet*):—menstealer.

406. **Ἀνδρέας Andrĕas**, *an-dreh'-as*; from *435*; *manly*; *Andreas*, an Isr.:—Andrew.

407. **ἀνδρίζομαι andrizŏmai**, *an-drid'-zom-ahee*; mid. from *435*; to *act manly*:—quit like men.

408. **Ἀνδρόνικος Andrŏnikŏs**, *an-dron'-ee-kos*; from *435* and *3534*; *man of victory*; *Andronicus*, an Isr.:—Andronicus.

409. **ἀνδροφόνος andrŏphŏnŏs**, *an-drof-on'-os*; from *435* and *5408*; a *murderer*:—manslayer.

410. **ἀνέγκλητος anĕgklētŏs**, *an-eng'-klay-tos*; from *1* (as a neg. particle) and a der. of *1458*; *unaccused*, i.e. (by impl.) *irreproachable*:—blameless.

411. **ἀνεκδιήγητος anĕkdiēgētŏs**, *an-ek-dee-ay'-gay-tos*; from *1* (as a neg. particle) and a presumed der. of *1555*; *not expounded* in full, i.e. *indescribable*:—unspeakable.

412. **ἀνεκλάλητος anĕklalētŏs**, *an-ek-lal'-ay-tos*; from *1* (as a neg. particle) and a presumed der. of *1583*; *not spoken out*, i.e. (by impl.) *unutterable*:—unspeakable.

413. **ἀνέκλειπτος anĕklĕiptŏs**, *an-ek'-lipe-tos*; from *1* (as a neg. particle) and a presumed der. of *1587*; *not left out*, i.e. (by impl.) *inexhaustible*:—that faileth not.

414. **ἀνεκτότερος anĕktŏtĕrŏs**, *an-ek-tot'-er-os*; compar. of a der. of *430*; *more endurable*:—more tolerable.

415. **ἀνελεήμων anĕlĕēmōn**, *an-eleh-ay'-mone*; from *1* (as a neg. particle) and *1655*; *merciless*:—unmerciful.

416. **ἀνεμίζω anemizō**, *an-em-id'-zo*; from *417*; to *toss with the wind*:—drive with the wind.

417. **ἄνεμος anĕmŏs**, *an'-em-os*; from the base of *109*; *wind*; (plur.) by impl. (the four) *quarters* (of the earth):—wind.

418. **ἀνένδεκτος anĕndĕktŏs**, *an-en'-dek-tos*; from *1* (as a neg. particle) and a der. of the same as *1735*; *unadmitted*, i.e. (by impl.) *not supposable*:—impossible.

419. **ἀνεξερεύνητος anĕxĕrĕunētŏs**, *an-ex-er-yoo'-nay-tos*; from *1* (as a neg. particle) and a presumed der. of *1830*; *not searched out*, i.e. (by impl.) *inscrutable*:—unsearchable.

420. **ἀνεξίκακος anĕxikakŏs**, *an-ex-ik'-ak-os*; from *430* and *2556*; *enduring of ill*, i.e. *forbearing*:—patient.

421. **ἀνεξιχνίαστος anĕxichniastŏs**, *an-ex-ikh-nee'-as-tos*; from *1* (as a neg. particle) and a presumed der. of a comp. of *1537* and a der. of *2487*; *not tracked out*, i.e. (by impl.) *untraceable*:—past finding out, unsearchable.

422. **ἀνεπαίσχυντος anĕpaischuntŏs**, *an-ep-ah'-es-khoon-tos*; from *1* (as a neg. particle) and a presumed der. of a comp. of *1909* and *153*; *not ashamed*, i.e. (by impl.) *irreprehensible*:—that needeth not to be ashamed.

423. **ἀνεπίληπτος anĕpilēptŏs**, *an-ep-eel'-ape-tos*; from *1* (as a neg. particle) and a der. of *1949*; *not arrested*, i.e. (by impl.) *inculpable*:—blameless, unrebukeable.

424. **ἀνέρχομαι anĕrchŏmai**, *an-erkh'-om-ahee*; from *303* and *2064*; to *ascend*:—go up.

425. **ἄνεσις anĕsis**, *an'-es-is*; from *447*; *relaxation* or (fig.) *relief*:—eased, liberty, rest.

426. **ἀνετάζω anĕtazō**, *an-et-ad'-so*; from *303* and ἑτάζω ĕtazō (to *test*); to *investigate* (judicially):—(should have) examine (-d).

427. **ἄνευ anĕu**, *an'-yoo*; a prim. particle; *without*:—without. Comp. *1*.

428. **ἀνεύθετος anĕuthĕtŏs**, *an-yoo'-the-tos*; from *1* (as a neg. particle) and *2111*; *not well set*, i.e. *inconvenient*:—not commodious.

429. **ἀνευρίσκω anĕuriskō**, *an-yoo-ris'-ko*; from *303* and *2147*; to *find out*:—find.

430. **ἀνέχομαι anĕchŏmai**, *an-ekh'-om-ahee*; mid. from *303* and *2192*; to *hold oneself up* against, i.e. (fig.) *put up with*:—bear with, endure, forbear, suffer.

431. **ἀνήφ anēpĕus**, *an-ep'-ee-os*; from *1* (as a particle of union) and an obsolete νήπος nēpŏs (a *brood*); prop. *akin*, i.e. (spec.) a *cousin*:—sister's son.

432. **ἄνηθον anēthŏn**, *an'-ay-thon*; prob. of for. or.; *dill*:—anise.

433. **ἀνήκω anēkō**, *an-ay'-ko*; from *303* and *2240*; to *attain to*, i.e. (fig.) *be proper*:—convenient, be fit.

434. **ἀνήμερος anēmĕrŏs**, *an-ay'-mer-os*; from *1* (as a neg. particle) and ἥμερος hēmĕrŏs (*tame*); *savage*:—fierce.

435. **ἀνήρ anēr**, *an'-ayr*; a prim. word [comp. *444*]; a *man* (prop. as an individual male):—fellow, husband, man, sir.

436. **ἀνθίστημι anthistēmi**, *anth-is'-tay-mee*; from *473* and *2476*; to *stand against*, i.e. *oppose*:—resist, withstand.

437. **ἀνθομολογέομαι anthŏmŏlŏgĕŏmai**, *anth-om-ol-og-eh'-om-ahee*; from *473* and the mid. of *3670*; to *confess in turn*, i.e. *respond* in praise:—give thanks.

438. **ἄνθος anthŏs**, *anth'-os*; a prim. word; a *blossom*:—flower.

439. **ἀνθρακιά anthrakia**, *anth-rak-ee-ah'*; from *440*; a bed of burning *coals*:—fire of coals.

440. **ἄνθραξ anthrax**, *anth'-rax*; of uncert. der.; a live *coal*:—coal of fire.

441. **ἀνθρεσκείαι anthrĕskĕia**, *anth-res-ki'-ah*; from *444* and *700*; *man-courting*, i.e. *fawning*:—men-pleaser.

442. **ἀνθρώπινος anthrōpinŏs**, *anth-ro'-pee-nos*; from *444*; *human*:—human, common to man, man[-kind], [man-]kind, men's, after the manner of men.

443. **ἀνθρωποκτόνος anthrōpŏktŏnŏs**, *anth-ro-pok-ton'-os*; from *444* and κτείνω ktĕinō (to *kill*); a *manslayer*:—murderer. Comp. *5406*.

444. **ἄνθρωπος anthrōpŏs**, *anth'-ro-pos*; from *435* and ὤψ ōps (the *countenance*; from *3700*); *man-faced*, i.e. a *human* being:—certain, man.

445. **ἀνθυπατεύω anthupatĕuō**, *anth-oo-pat-yoo'-o*; from *446*; to *act as proconsul*:—be the deputy.

446. **ἀνθύπατος anthupatŏs**, *anth-oo'-pat-os*; from *473* and a superlative of *5228*; *instead of the highest officer*, i.e. (spec.) a Roman *proconsul*:—deputy.

447. **ἀνίημι anĭēmi**, *an-ee'-ay-mee*; from *303* and ἵημι hĭēmi (to *send*); to *let up*, i.e. (lit.) *slacken*, or (fig.) *desert*, *desist* from:—forbear, leave, loose.

448. **ἀνίλεως anĭlĕōs**, *an-ee'-leh-os*; from *1* (as a neg. particle) and *2436*; *inexorable*:—without mercy.

449. **ἄνιπτος anipti**, *an'-ip-tos*; from *1* (as a neg. particle) and a presumed der. of *3538*; *without ablution*:—unwashen.

450. **ἀνίστημι anistēmi**, *an-is'-tay-mee*; from *303* and *2476*; to *stand up* (lit. or fig., trans. or intrans.):—arise, lift up, raise up (again), rise (again), stand up (-right).

451. **Ἄννα Anna**, *an'-nah*; of Heb. or. [*2584*]; *Anna*, an Israelitess:—Anna.

452. **Ἅννας Annas**, *an'-nas*; of Heb. or. [*2608*]; *Annas* (i.e. *307*), an Isr.:—Annas.

453. **ἀνόητος anŏētŏs**, *an-ŏ'-ay-tos*; from *1* (as a neg. particle) and a der. of *3539*; *unintelligent*; by impl. *sensual*:—fool (-ish), unwise.

454. **ἄνοια anŏia**, *an'-oy-ah*; from a comp. of *1* (as a neg. particle) and *3563*; *stupidity*; by impl. *rage*:—folly, madness.

455. **ἀνοίγω anŏigō**, *an-oy'-go*; from *303* and οἴγω ŏigō (to *open*); to *open up* (lit. or fig., in various applications):—open.

456. **ἀνοικοδομέω anŏikŏdŏmĕō**, *an-oy-kod-om-eh'-o*; from *303* and *3618*; to *rebuild*:—build again.

457. **ἀνοιξις anŏixis**, *an'-oi-x-is*; from *455*; *opening* (throat):— × open.

458. **ἀνομία anŏmia**, *an-om-ee'-ah*; from *459*; *illegality*, i.e. *violation of law* or (gen.) *wickedness*:—iniquity, × transgress (-ion of) the law, unrighteousness.

459. **ἄνομος anŏmŏs**, *an'-om-os*; from *1* (as a neg. particle) and *3551*; *lawless*, i.e. (neg.) *not subject to* (the Jewish) *law*; (by impl. a *Gentile*), or (pos.) *wicked*:—without law, lawless, transgressor, unlawful, wicked.

460. **ἀνόμως anŏmōs**, *an-om'-oce*; adv. from *459*; *lawlessly*, i.e. (spec.) *not amenable to* (the Jewish) *law*:—without law.

461. **ἀνορθόω anŏrthŏō**, *an-orth-ŏ'-o*; from *303* and a der. of the base of *3717*; to *straighten up*:—lift (set) up, make straight.

462. **ἀνόσιος anŏsiŏs**, *an-os'-ee-os*; from *1* (as a neg. particle) and *3741*; *wicked*:—unholy.

463. **ἀνοχή anŏchē**, *an-okh-ay'*; from *430*; *self-restraint*, i.e. *tolerance*:—forbearance.

464. **ἀνταγωνίζομαι antagōnizŏmai**, *an-tag-o-nid'-zom-ahee*; from *473* and *75*; to *struggle against* (fig.) ["antagonize"]:—strive against.

465. **ἀντάλλαγμα antallagma**, *an-tal'-ag-mah*; from a comp. of *473* and *236*; an *equivalent* or *ransom*:—in exchange.

466. **ἀνταναπληρόω antanaplērŏō**, *an-tan-ap-lay-rŏ'-o*; from *473* and *378*; to *supplement*:—fill up.

467. **ἀνταποδίδωμι antapŏdidōmi**, *an-tap-od-ee'-do-mee*; from *473* and *591*; to *requite* (good or evil):—recompense, render, repay.

468. **ἀνταπόδομα antapŏdŏma**, *an-tap-od'-om-ah*; from *467*; a *requital* (prop. the thing):—recompense.

469. **ἀνταπόδοσις antapŏdŏsis**, *an-tap-od'-os-is*; from *467*; *requital* (prop. the act):—reward.

470. **ἀντεπερωτάω antapŏkrinŏmai**, *an-tap-ok-ree'-nom-ahee*; from *473* and *611*; to *contradict* or *dispute*:—answer again, reply against.

471. **ἀντέπω antĕpō**, *an-tep'-o*; from *473* and *2036*; to *refute* or *deny*:—gainsay, say against.

472. **ἀντέχομαι antĕchŏmai**, *an-tekh'-om-ahee*; from *473* and the mid. of *2192*; to *hold oneself opposite* to, i.e. (by impl.) *adhere to*; by extens. to *cause for*:—hold fast, hold to, support.

473. **ἀντί anti**, *an-tee'*; a prim. particle; *opposite*, i.e. *instead* or *because of* (rarely *in addition to*):—for, in the room of. Often used in composition to denote *contrast*, *requital*, *substitution*, *correspondence*, etc.

474. ἀντιβάλλω **antiballō**, *an-tee-bal'-lo;* from *473* and *906;* to *bandy:*—have.

475. ἀντιδιατίθεμαι **antidiatithĕmai**, *an-tee-dee-at-eeth'-em-ahee;* from *473* and *1303;* to *set oneself opposite*, i.e. *be disputatious:*—that oppose themselves.

476. ἀντίδικος **antidikŏs**, *an-tid'-ee-kos;* from *473* and *1349;* an *opponent* (in a lawsuit); spec. *Satan* (as the arch-enemy):—adversary.

477. ἀντίθεσις **antithĕsis**, *an-tith'-es-is;* from a comp. of *473* and *5087;* *opposition*, i.e. a *conflict* (of theories):—opposition.

478. ἀντικαθίστημι **antikathistēmi**, *an-tee-kath-is'-tay-mee;* from *473* and *2525;* to *set down* (troops) *against*, i.e. *withstand:*—resist.

479. ἀντικαλέω **antikalĕō**, *an-tee-kal-eh'-o;* from *473* and *2564;* to *invite in return:*—bid again.

480. ἀντίκειμαι **antikĕimai**, *an-tik'-i-mahee;* from *473* and *2749;* to *lie opposite*, i.e. *be adverse* (fig. *repugnant*) to:—adversary, be contrary, oppose.

481. ἀντικρύ **antikru**, *an-tee-kroo';* prol. from *473;* *opposite:*—over against.

482. ἀντιλαμβάνομαι **antilambanŏmai**, *an-tee-lam-ban'-om-ahee;* from *473* and the mid. of *2983;* to *take* hold of *in turn*, i.e. *succor;* also to *participate:*—help, partaker, support.

483. ἀντίλεγω **antilĕgō**, *an-til'-eg-o;* from *473* and *3004;* to *dispute, refuse:*—answer again, contradict, deny, gainsay (-er), speak against.

484. ἀντίληψις **antilēpsis**, *an-til'-ape-sis;* from *482;* *relief:*—help.

485. ἀντιλογία **antilŏgia**, *an-tee-log-ee'-ah;* from a der. of *483;* *dispute, disobedience:*—contradiction, gainsaying, strife.

486. ἀντιλοιδορέω **antilŏidŏrĕō**, *an-tee-loy-dor-eh'-o;* from *473* and *3058;* to *rail in reply:*—revile again.

487. ἀντίλυτρον **antilutrŏn**, *an-til'-oo-tron;* from *473* and *3083;* a *redemption-price:*—ransom.

488. ἀντιμετρέω **antimĕtrĕō**, *an-tee-met-reh'-o;* from *473* and *3354;* to *mete in return:*—measure again.

489. ἀντιμισθία **antimisthia**, *an-tee-mis-thee'-ah;* from a comp. of *473* and *3408;* *requital, correspondence:*—recompense.

490. Ἀντιόχεια **Antiŏchĕia**, *an-tee-okh'-i-ah;* from Ἀντίοχος **Antiŏchus** (a Syrian king); *Antiochia*, a place in Syria:—Antioch.

491. Ἀντιοχεύς **Antiŏchĕus**, *an-tee-okh-yoos';* from *490;* an *Antiochian* or inhab. of Antiochia:—of Antioch.

492. ἀντιπαρέρχομαι **antiparĕrchŏmai**, *an-tee-par-er'-khom-ahee;* from *473* and *3928;* to *go along opposite:*—pass by on the other side.

493. Ἀντίπας **Antipas**, *an-tee'-pas;* contr. for a comp. of *473* and a der. of *3962;* *Antipas*, a Chr.:—Antipas.

494. Ἀντιπατρίς **Antipatris**, *an-tip-at-rece';* from the same as *493;* *Antipatris*, a place in Pal.:—Antipatris.

495. ἀντιπέραν **antipĕran**, *an-tee-per'-an;* from *473* and *4008;* *on the opposite side:*—over against.

496. ἀντιπίπτω **antipiptō**, *an-tee-pip'-to;* from *473* and *4098* (includ. its alt.); to *oppose:*—resist.

497. ἀντιστρατεύομαι **antistratĕuŏmai**, *an-tee-strat-yoo'-om-ahee;* from *473* and *4754;* (fig.) to *attack*, i.e. (by impl.) *destroy:*—war against.

498. ἀντιτάσσομαι **antitassŏmai**, *an-tee-tas'-som-ahee;* from *473* and the mid. of *5021;* to *range oneself against*, i.e. *oppose:*—oppose themselves, resist.

499. ἀντίτυπον **antitupŏn**, *an-teet'-oo-pon;* neut. of a comp. of *473* and *5179;* *corresponding* ["antitype"], i.e. a *representative, counterpart:*—(like) figure (whereunto).

500. ἀντίχριστος **antichristŏs**, *an-tee'-khris-tos;* from *473* and *5547;* an *opponent of the Messiah:*—antichrist.

501. ἀντλέω **antlĕō**, *ant-leh'-o;* from ἄντλος **antlŏs** (the *hold* of a ship); to *bale* up (prop. bilge water), i.e. *dip* water (with a bucket, pitcher, etc.):—draw (out).

502. ἄντλημα **antlēma**, *ant'-lay-mah;* from *501;* a *baling-vessel:*—thing to draw with.

503. ἀντοφθαλμέω **antŏphthalmĕō**, *ant-of-thal-meh'-o;* from a comp. of *473* and *3788;* to *face:*—bear up into.

504. ἄνυδρος **anudrŏs**, *an'-oo-dros;* from *1* (as a neg. particle) and *5204;* *waterless*, i.e. *dry:*—dry, without water.

505. ἀνυπόκριτος **anupŏkritŏs**, *an-oo-pok'-ree-tos;* from *1* (as a neg. particle) and a presumed der. of *5271;* *undissembled*, i.e. *sincere:*—without dissimulation (hypocrisy), unfeigned.

506. ἀνυπότακτος **anupŏtaktŏs**, *an-oo-pot'-ak-tos;* from *1* (as a neg. particle) and a presumed der. of *5293;* *unsubdued*, i.e. *insubordinate* (in fact or temper):—disobedient, that is not put under, unruly.

507. ἄνω **anō**, *an'-o;* adv. from *473;* *upward* or *on the top:*—above, brim, high, up.

508. ἀνώγεον **anōgĕŏn**, *an-ogue'-eh-on;* from *507* and *1093;* *above* the *ground*, i.e. (prop.) the *second floor* of a building; used for a *dome* or a *balcony* on the upper story:—upper room.

509. ἄνωθεν **anōthĕn**, *an'-o-then;* from *507;* *from above;* by anal. *from the first;* by impl. *anew:*—from above, again, from the beginning (very first), the top.

510. ἀνωτερικός **anōtĕrikŏs**, *an-o-ter-ee-kos';* from *511;* *superior*, i.e. (locally) *more remote:*—upper.

511. ἀνώτερος **anōtĕrŏs**, *an-o'-ter-os;* comp. degree of *507;* *upper*, i.e. (neut. as adv.) to a *more conspicuous* place, in a *former* part of the book:—above, higher.

512. ἀνωφελές **anōphĕlĕs**, *an-o-fel'-ace;* from *1* (as a neg. particle) and the base of *5624;* *useless* or (neut.) *inutility:*—unprofitable (-ness).

513. ἀξίνη **axinē**, *ax-ee'-nay;* prob. from ἄγνυμι **agnumi** (to *break;* comp. *4486*); an *axe:*—axe.

514. ἄξιος **axiŏs**, *ax'-ee-os;* prob. from *71;* *deserving, comparable* or *suitable* (as if *drawing* praise):—due reward, meet, [un-] worthy.

515. ἀξιόω **axiŏō**, *ax-ee-ŏ'-o;* from *514;* to *deem entitled* or *fit:*—desire, think good, count (think) worthy.

516. ἀξίως **axiōs**, *ax-ee'-oce;* adv. from *514;* *appropriately:*—as becometh, after a godly sort, worthily (-thy).

517. ἀόρατος **aŏratŏs**, *ah-or'-at-os;* from *1* (as a neg. particle) and *3707;* *invisible:*—invisible (thing).

518. ἀπαγγέλλω **apaggĕllō**, *ap-ang-el'-lo;* from *575* and the base of *32;* to *announce:*—bring word (again), declare, report, shew (again), tell.

519. ἀπάγχομαι **apagchŏmai**, *ap-ang'-khom-ahee;* from *575* and ἄγχω **agchō** (to *choke;* akin to the base of *43*); to *strangle oneself off* (i.e. to death):—hang himself.

520. ἀπάγω **apagō**, *ap-ag'-o;* from *575* and *71;* to *take off* (in various senses):—bring, carry away, lead (away), put to death, take away.

521. ἀπαίδευτος **apaidĕutŏs**, *ap-ah'ee-dyoo-tos;* from *1* (as a neg. particle) and a der. of *3811;* *uninstructed*, i.e. (fig.) *stupid:*—unlearned.

522. ἀπαίρω **apairō**, *ap-ah'ee-ro;* from *575* and *142;* to *lift off*, i.e. *remove:*—take (away).

523. ἀπαιτέω **apaitĕō**, *ap-ah'ee-teh-o;* from *575* and *154;* to *demand back:*—ask again, require.

524. ἀπαλγέω **apalgĕō**, *ap-alg-eh'-o;* from *575* and ἀλγέω **algĕō** (to *smart*); to *grieve out*, i.e. *become apathetic:*—be past feeling.

525. ἀπαλλάσσω **apallassō**, *ap-al-las'-so;* from *575* and *236;* to *change away*, i.e. *release*, (reflex.) *remove:*—deliver, depart.

526. ἀπαλλοτριόω **apallŏtriŏō**, *ap-al-lot-ree-ŏ'-o;* from *575* and a der. of *245;* to *estrange away*, i.e. (pass. and fig.) to *be non-participant:*—alienate, be alien.

527. ἀπαλός **apalŏs**, *ap-al-os';* of uncert. der.; *soft:*—tender.

528. ἀπαντάω **apantaō**, *ap-an-tah'-o;* from *575* and a der. of *473;* to *meet away*, i.e. *encounter:*—meet.

529. ἀπάντησις **apantēsis**, *ap-an'-tay-sis;* from *528;* a (friendly) *encounter:*—meet.

530. ἅπαξ **hapax**, *hap'-ax;* prob. from *537;* *one* (or a *single*) *time* (numerically or conclusively):—once.

531. ἀπαράβατος **aparabatŏs**, *ap-ar-ab'-at-os;* from *1* (as a neg. particle) and a der. of *3845;* *not passing away*, i.e. *untransferable* (perpetual):—unchangeable.

532. ἀπαρασκεύαστος **aparaskĕuastŏs**, *ap-ar-ask-yoo'-as-tos;* from *1* (as a neg. particle) and a der. of *3903;* *unready:*—unprepared.

533. ἀπαρνέομαι **aparnĕŏmai**, *ap-ar-neh'-om-ahee;* from *575* and *720;* to *deny utterly*, i.e. *disown, abstain:*—deny.

534. ἀπάρτι **aparti**, *ap-ar'-tee;* from *575* and *737;* *from now*, i.e. *henceforth* (*already*):—from henceforth.

535. ἀπαρτισμός **apartismŏs**, *ap-ar-tis-mos';* from a der. of *534;* *completion:*—finishing.

536. ἀπαρχή **aparchē**, *ap-ar-khay';* from a comp. of *575* and *756;* a *beginning* of sacrifice, i.e. the (Jewish) *first-fruit* (fig.):—first-fruits.

537. ἅπας **hapas**, *hap'-as;* from *1* (as a particle of union) and *3956;* absolutely *all* or (sing.) *every* one:—all (things), every (one), whole.

538. ἀπατάω **apataō**, *ap-at-ah'-o;* of uncert. der.; to *cheat*, i.e. *delude:*—deceive.

539. ἀπάτη **apatē**, *ap-at'-ay;* from *538;* *delusion:*—deceit (-ful, -fulness), deceivableness (-ving).

540. ἀπάτωρ **apatōr**, *ap-at'-ore;* from *1* (as a neg. particle) and *3962;* *fatherless*, i.e. *of unrecorded paternity:*—without father.

541. ἀπαύγασμα **apaugasma**, *ap-ŏw'-gas-mah;* from a comp. of *575* and *826;* an *off-flash*, i.e. *effulgence:*—brightness.

542. ἀπείδω **apĕidō**, *ap-i'-do;* from *575* and the same as *1492;* to *see* fully:—see.

543. ἀπείθεια **apĕithĕia**, *ap-i'-thi-ah;* from *545;* *disbelief* (obstinate and rebellious):—disobedience, unbelief.

544. ἀπειθέω **apĕithĕō**, *ap-i-theh'-o;* from *545;* to *disbelieve* (wilfully and perversely):—not believe, disobedient, obey not, unbelieving.

545. ἀπειθής **apĕithēs**, *ap-i-thace';* from *1* (as a neg. particle) and *3982;* *unpersuadable*, i.e. *contumacious:*—disobedient.

546. ἀπειλέω **apĕilĕō**, *ap-i-leh'-o;* of uncert. der.; to *menace;* by impl. to *forbid:*—threaten.

547. ἀπειλή **apĕilē**, *ap-i-lay';* from *546;* a *menace:*— × straitly, threatening.

548. ἄπειμι **apĕimi**, *ap'-i-mee;* from *575* and *1510*, to *be away:*—be absent. Comp. *549*.

549. ἄπειμι **apĕimi**, *ap'-i-mee;* from *575* and εἶμι **ĕimi** (to *go*); to *go away:*—go. Comp. *548*.

550. ἀπειπόμην **apĕipŏmēn**, *ap-i-pom'-ane;* reflex. past of a comp. of *575* and *2036;* to *say off* for oneself, i.e. *disown:*—renounce.

551. ἀπείραστος **apĕirastŏs**, *ap-i'-ras-tos;* from *1* (as a neg. particle) and a presumed der. of *3987;* *untried*, i.e. *not temptable:*—not to be tempted.

552. ἄπειρος **apĕirŏs**, *ap'-i-ros;* from *1* (as a neg. particle) and *3984;* *inexperienced*, i.e. *ignorant:*—unskilful.

553. ἀπεκδέχομαι **apĕkdĕchŏmai**, *ap-ek-dekh'-om-ahee;* from *575* and *1551;* to *expect fully:*—look (wait) for.

554. ἀπεκδύομαι **apĕkduŏmai**, *ap-ek-doo'-om-ahee;* mid. from *575* and *1562;* to *divest wholly* oneself, or (for oneself) *despoil:*—put off, spoil.

555. ἀπέκδυσις **apĕkdusis**, *ap-ek'-doo-sis;* from *554;* *divestment:*—putting off.

556. ἀπελαύνω **apĕlaunō**, *ap-el-ŏw'-no;* from *575* and *1643;* to *dismiss:*—drive.

557. ἀπέλεγμος apĕlĕgmŏs, *ap-el-eg-mos'*; from a comp. of *575* and *1651*; *refutation*, i.e. (by impl.) *contempt.*—nought.

558. ἀπελεύθερος apĕlĕuthĕrŏs, *ap-el-yoo'-ther-os*; from *575* and *1658*; one *freed* away, i.e. a *freedman*:—freeman.

559. Ἀπελλῆς Apĕllēs, *ap-el-lace'*; of Lat. or.; *Apelles*, a Chr.:—Apelles.

560. ἀπελπίζω apĕlpizō, *ap-el-pid'-zo*; from *575* and *1679*; to *hope out*, i.e. *fully expect*:—hope for again.

561. ἀπέναντι apĕnanti, *ap-en'-an-tee*; from *575* and *1725*; *from in front*, i.e. *opposite, before* or *against*:—before, contrary, over against, in the presence of.

ἀπέπω apĕpō. See *550*.

562. ἀπέραντος apĕrantŏs, *ap-er'-an-tos*; from *1* (as a neg. particle) and a secondary der. of *4008*; *unfinished*, i.e. (by impl.) *interminable*:—endless.

563. ἀπερισπάστως apĕrispastōs, *ap-er-is-pas'-toce'*; adv. from a comp. of *1* (as a neg. particle) and a presumed der. of *4049*; *undistractedly*, i.e. *free from* (domestic) *solicitude*:—without distraction.

564. ἀπερίτμητος apĕritmētŏs, *ap-er-eet'-may-tos*; from *1* (as a neg. particle) and a presumed der. of *4059*; *uncircumcised* (fig.):—uncircumcised.

565. ἀπέρχομαι apĕrchŏmai, *ap-erkh'-om-ahee*; from *575* and *2064*; to *go off* (i.e. *depart*), *aside* (i.e. *apart*) or *behind* (i.e. *follow*), lit. or fig.:—come, depart, go (aside, away, back, out, . . . ways), pass away, be past.

566. ἀπέχει apĕchĕi, *ap-ekh'-i*; 3d pers. sing. pres. indic. act. of *568* used impers.; *it is sufficient*:—it is enough.

567. ἀπέχομαι apĕchŏmai, *ap-ekh'-om-ahee*; mid. (reflex.) of *568*; to *hold oneself off*, i.e. *refrain*:—abstain.

568. ἀπέχω apĕchō, *ap-ekh'-o*; from *575* and *2192*; (act.) to *have out*, i.e. *receive in full*; (intrans.) to *keep* (oneself) *away*, i.e. *be distant* (lit. or fig.):—be, have, receive.

569. ἀπιστέω apistĕō, *ap-is-teh'-o*; from *571*; to *be unbelieving*, i.e. (trans.) *disbelieve*, or (by impl.) *disobey*:—believe not.

570. ἀπιστία apistia, *ap-is-tee'-ah*; from *571*; *faithlessness*, i.e. (neg.) *disbelief* (*want* of Chr. *faith*), or (pos.) *unfaithfulness* (*disobedience*):—unbelief.

571. ἄπιστος apistŏs, *ap'-is-tos*; from *1* (as a neg. particle) and *4100*; (act.) *disbelieving*, i.e. *without* Chr. *faith* (spec. a *heathen*); (pass.) *untrustworthy* (person), or *incredible* (thing):—that believeth not, faithless, incredible thing, infidel, unbeliever (-ling).

572. ἁπλότης haplŏtēs, *hap-lot'-ace*; from *573*; *singleness*, i.e. (subj.) *sincerity* (*without dissimulation* or *self-seeking*), or (obj.) *generosity* (*copious bestowal*):—bountifulness, liberal (-ity), simplicity, singleness.

573. ἁπλοῦς haplŏus, *hap-looce'*; prob. from *1* (as a particle of union) and the base of *4120*; prop. *folded together*, i.e. *single* (fig. *clear*):—single.

574. ἁπλῶς haplōs, *hap-loce'*; adv. from *573* (in the obj. sense of *572*); *bountifully*:—liberally.

575. ἀπό apŏ, *apŏ'*; a prim. particle; "*off*," i.e. *away* (from something near), in various senses (of place, time, or relation); lit. or fig.):—(× here-) after, ago, at, because of, before, by (the space of), for (-th), from, in, (out) of, off, (up-) on (-ce), since, with. In composition (as a prefix) it usually denotes *separation*, *departure*, *cessation*, *completion*, *reversal*, etc.

576. ἀποβαίνω apŏbainō, *ap-ob-ah'ee-no*; from *575* and the base of *939*; lit. to *disembark*; fig. to *eventuate*:—become, go out, turn.

577. ἀποβάλλω apŏballō, *ap-ob-al'-lo*; from *575* and *906*; to *throw off*; fig. to *lose*:—cast away.

578. ἀποβλέπω apŏblĕpō, *ap-ob-lep'-o*; from *575* and *991*; to *look away* from everything else, i.e. (fig.) *intently regard*:—have respect.

579. ἀπόβλητος apŏblētŏs, *ap-ob'-lay-tos*; from *1544*; *cast off*, i.e. (fig.) such as to be *rejected*:—be refused.

580. ἀποβολή apŏbŏlē, *ap-ob-ol-ay'*; from *577*; *rejection*; fig. *loss*:—casting away, loss.

581. ἀπογεγυμνωμένος apŏgĕgumōmĕnŏs, *ap-og-ey-om'-en-os*; past part. of a comp. of *575* and *1131*; *absent*, i.e. *deceased* (fig. *renounced*):—being dead.

582. ἀπογραφή apŏgraphē, *ap-og-raf-ay'*; from *583*; an *enrollment*; by impl. an *assessment*:—taxing.

583. ἀπογράφω apŏgraphō, *ap-og-raf'-o*; from *575* and *1125*; to *write off* (a copy or list), i.e. *enrol*:—tax, write.

584. ἀποδείκνυμι apŏdĕiknumi, *ap-od-ike'-noo-mee*; from *575* and *1166*; to *show off*, i.e. *exhibit*; fig. to *demonstrate*, i.e. *accredit*:—(ap-) prove, set forth, shew.

585. ἀπόδειξις apŏdĕixis, *ap-od'-ike-sis*; from *584*; *manifestation*:—demonstration.

586. ἀποδεκατόω apŏdĕkatŏō, *ap-od-ek-at-o'-o*; from *575* and *1183*; to *tithe* (as debtor or creditor):—(give, pay, take) tithe.

587. ἀπόδεκτος apŏdĕktŏs, *ap-od'-ek-tos*; from *588*; *accepted*, i.e. *agreeable*:—acceptable.

588. ἀποδέχομαι apŏdĕchŏmai, *ap-od-ekh'-om-ahee*; from *575* and *1209*; to *take fully*, i.e. *welcome* (persons), *approve* (things):—accept, receive (gladly).

589. ἀποδημέω apŏdēmĕō, *ap-od-ay-meh'-o*; from *590*; to *go abroad*, i.e. *visit a foreign land*:—go (travel) into a far country, journey.

590. ἀπόδημος apŏdēmŏs, *ap-od'-ay-mos*; from *575* and *1218*; *absent from one's own people*, i.e. a *foreign traveller*:—taking a far journey.

591. ἀποδίδωμι apŏdidōmi, *ap-od-eed'-o-mee*; from *575* and *1325*; to *give away*, i.e. *up, over, back*, etc. (in various applications):—deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

592. ἀποδιορίζω apŏdiōrizō, *ap-od-ee-or-id'-zo*; from *575* and a comp. of *1223* and *3724*; to *disjoin* (by a boundary, fig. a party):—separate.

593. ἀποδοκιμάζω apŏdŏkimazō, *ap-od-ok-ee-mad'-zo*; from *575* and *1381*; to *disapprove*, i.e. (by impl.) to *repudiate*:—disallow, reject.

594. ἀποδοχή apŏdŏchē, *ap-od-okh-ay'*; from *588*; *acceptance*:—acceptation.

595. ἀπόθεσις apŏthĕsis, *ap-oth'-es-is*; from *659*; a *laying aside* (lit. or fig.):—putting away (off).

596. ἀποθήκη apŏthēkē, *ap-oth-ay'-kay*; from *659*; a *repository*, i.e. *granary*:—barn, garner.

597. ἀποθησαυρίζω apŏthēsaurizō, *ap-oth-ay-sŏw-rid'-zo*; from *575* and *2343*; to *treasure away*:—lay up in store.

598. ἀποθλίβω apŏthlibō, *ap-oth-lee'-bo*; from *575* and *2346*; to *crowd* from (every side):—press.

599. ἀποθνήσκω apŏthnēskō, *ap-oth-nace'-ko*; from *575* and *2348*; to *die off* (lit. or fig.):—be dead, death, die, lie a-dying, be slain (× with).

600. ἀποκαθίστημι apŏkathistēmi, *ap-ok-ath-is'-tay-mee*; from *575* and *2525*; to *reconstitute* (in health, home or organization):—restore (again).

601. ἀποκαλύπτω apŏkaluptō, *ap-ok-al-oop'-to*; from *575* and *2572*; to take *off the cover*, i.e. *disclose*:—reveal.

602. ἀποκάλυψις apŏkalupsis, *ap-ok-al'-oop-sis*; from *601*; *disclosure*:—appearing, coming, lighten, manifestation, be revealed, revelation.

603. ἀποκαραδοκία apŏkaradŏkia, *ap-ok-ar-ad-ok-ee'-ah*; from a comp. of *575* and a comp. of *2768* **kara** (the *head*) and *1380* (in the sense of *watching*); *intense anticipation*:—earnest expectation.

604. ἀποκαταλλάσσω apŏkatallassō, *ap-ok-at-al-las'-so*; from *575* and *2644*; to *reconcile fully*:—reconcile.

605. ἀποκατάστασις apŏkatastasis, *ap-ok-at-as'-tas-is*; from *600*; *reconstitution*:—restitution.

606. ἀπόκειμαι apŏkĕimai, *ap-ok'-i-mahee*; from *575* and *2749*; to *be reserved*; fig. to *await*:—be appointed, (be) laid up.

607. ἀποκεφαλίζω apŏkĕphalizō, *ap-ok-ef-al-id'-zo*; from *575* and *2776*; to *decapitate*:—behead.

608. ἀποκλείω apŏklĕiō, *ap-ok-li'-o*; from *575* and *2808*; to *close fully*:—shut up.

609. ἀποκόπτω apŏkŏptō, *ap-ok-op'-to*; from *575* and *2875*; to *amputate*; reflex. (by irony) to *mutilate* (the privy parts):—cut off. Comp. *2999*.

610. ἀπόκριμα apŏkrima, *ap-ok'-ree-mah*; from *611* (in its orig. sense of *judging*); a judicial *decision*:—sentence.

611. ἀποκρίνομαι apŏkrinŏmai, *ap-ok-ree'-nom-ahee*; from *575* and *κρίνω* **krino**; to *conclude for oneself*, i.e. (by impl.) to *respond*; by Hebr. (comp. *6030*) to *begin to speak* (where an address is expected):—answer.

612. ἀπόκρισις apŏkrisis, *ap-ok'-ree-sis*; from *611*; a *response*:—answer.

613. ἀποκρύπτω apŏkruptō, *ap-ok-roop'-to*; from *575* and *2928*; to *conceal* (i.e. *fully*); fig. to *keep secret*:—hide.

614. ἀπόκρυφος apŏkruphŏs, *ap-ok'-roo-fos*; from *613*; *secret*; by impl. *treasured*:—hid, kept secret.

615. ἀποκτείνω apŏktĕinō, *ap-ok-ti'-no*; from *575* and *κτείνω* **ktĕinō** (to *slay*); to *kill* outright; fig. to *destroy*:—put to death, kill, slay.

616. ἀποκυέω apŏkuĕō, *ap-ok-oo-eh'-o*; from *575* and the base of *2949*; to *breed forth*, i.e. (by transf.) to *generate* (fig.):—beget, bring forth.

617. ἀποκυλίω apŏkulio, *ap-ok-oo-lee'-o*; from *575* and *2947*; to *roll away*:—roll away (back).

618. ἀπολαμβάνω apŏlambanō, *ap-ol-am-ban'-o*; from *575* and *2983*; to *receive* (spec. in *full*, or as a host); also to *take aside*:—receive, take.

619. ἀπόλαυσις apŏlausis, *ap-ol'-ŏw-sis*; from a comp. of *575* and *λαύω* **laud** (to *enjoy*); full *enjoyment*:—enjoy (-ment).

620. ἀπολείπω apŏlĕipō, *ap-ol-i'pe-o*; from *575* and *3007*; to *leave* behind (pass. *remain*); by impl. to *forsake*:—leave, remain.

621. ἀπολείχω apŏlĕichō, *ap-ol-i'-kho*; from *575* and *λείχω* **lĕichō** (to "*lick*"); to *lick* clean:—lick.

622. ἀπόλλυμι apŏllumi, *ap-ol'-loo-mee*; from *575* and the base of *3639*; to *destroy* fully (reflex. to *perish*, or *lose*), lit. or fig.:—destroy, die, lose, mar, perish.

623. Ἀπολλύων Apŏllyōn, *ap-ol-loo'-ohn*; act. part. of *622*; a *destroyer* (i.e. *Satan*):—Apollyon.

624. Ἀπολλωνία Apŏllōnia, *ap-ol-lo-nee'-ah*; from the pagan deity **Ἀπόλλων Apŏllōn** (i.e. the *sun*; from *622*); *Apollonia*, a place in Macedonia:—Apollonia.

625. Ἀπολλώς Apŏllōs, *ap-ol-loce'*; prob. from the same as *624*; *Apollos*, an Iar.:—Apollos.

626. ἀπολογέομαι apŏlŏgĕŏmai, *ap-ol-og-eh'-om-ahee*; mid. from a comp. of *575* and *3056*; to give an *account* (legal *plea*) of oneself, i.e. *exculpate* (self):—answer (for self), make defence, excuse (self), speak for self.

627. ἀπολογία apŏlŏgia, *ap-ol-og-ee'-ah*; from the same as *626*; a *plea* ("apology"):—answer (for self), clearing of self, defence.

628. ἀπολούω apŏlŏuō, *ap-ol-oo'-o*; from *575* and *3068*; to *wash* fully, i.e. (fig.) *have remitted* (reflex.):—wash (away).

629. ἀπολύτρωσις apŏlutrōsis, *ap-ol-oo'-tro-sis*; from a comp. of *575* and *3083*; (the act) *ransom* in full, i.e. (fig.) *riddance*, or (spec.) Chr. *salvation*:—deliverance, redemption.

630. ἀπολύω apŏlŭō, *ap-ol-oo'-o*; from *575* and *3089*; to *free* fully, i.e. (lit.) *relieve, release, dismiss* (reflex. *depart*), or (fig.) *let die, pardon*, or (spec.) *divorce*:—(let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

631. ἀπομάσσομαι apŏmassŏmai, *ap-om-as'-som-ahee*; mid. from *575* and *μάσσω* **massō** (to *squeeze, knead, smear*); to *scrape away*:—wipe off.

632. ἀπονέμω apŏnĕmō, *ap-on-em'-o*; from *575* and the base of *3551*; to *apportion*, i.e. *bestow*:—give.

633. ἀπονίπτω apŏniptō, *ap-on-ip'-to*; from *575* and *3538*; to *wash off* (reflex. one's own hands symbolically):—wash.

634. ἀπονίπτω apŏniptō, *ap-op-ip'-to*; from *575* and *4098*; to *fall off*:—fall.

635. ἀποπλανάω apŏplanaō, *ap-op-lan-ah'-o*; from *575* and *4105*; to *lead astray* (fig.); pass. to *stray* (from truth):—err, seduce.

636. ἀποπλέω apŏpleō, *ap-op-leh'-o*; from *575* and *4126*; to *set sail*:—sail away.

637. ἀποπλύνω apŏplunō, *ap-op-loo'-no*; from *575* and *4150*; to *rinse off*:—wash.

638. ἀποπνίγω apŏpnigō, *ap-op-nee'-go*; from *575* and *4155*; to *stifle* (by drowning or overgrowth):—choke.

639. ἀπορέω apŏrĕō, *ap-or-eh'-o*; from a comp. of *1* (as a neg. particle) and the base of *4198*; to *have no way out*, i.e. *be at a loss* (mentally):—(stand in) doubt, be perplexed.

640. ἀπορία apŏria, *ap-or-ee'-a*; from the same as *639*; a (state of) *quandary*:—perplexity.

641. ἀποῤῥίπτω apŏrrhiptō, *ap-or-hrip'-to*; from *575* and *4496*; to *hurl off*, i.e. *precipitate* (oneself):—cast.

642. ἀπορφανίζω apŏrphanizō, *ap-or-fan-id'-so*; from *575* and a der. of *3737*; to *bereave wholly*, i.e. (fig.) *separate* (from intercourse):—take.

643. ἀποσκευάζω apŏskĕuazō, *ap-osk-yoo-ad'-so*; from *575* and a der. of *4632*; to *pack up* (one's) *baggage*:—take up . . . carriages.

644. ἀποσκίασμα apŏskiasma, *ap-os-kee'-as-mah*; from a comp. of *575* and a der. of *4639*; a *shading off*, i.e. *obscuration*:—shadow.

645. ἀποσπάω apŏspaō, *ap-os-pah'-o*; from *575* and *4685*; to *drag forth*, i.e. (lit.) *unsheathe* (a sword), or rel. (with a degree of force implied) *retire* (pers. or factiously):—(with-) draw (away), after we were gotten from.

646. ἀποστασία apŏstasia, *ap-os-tas-ee'-ah*; fem. of the same as *647*; *defection* from truth (prop. the state) ["apostasy"]:—falling away, forsake.

647. ἀποστάσιον apŏstasiŏn, *ap-os-tas'-ee-on*; neut. of a (presumed) adj. from a der. of *868*; prop. something *separative*, i.e. (spec.) *divorce*:—(writing of) divorcement.

648. ἀποστεγάζω apŏstĕgazō, *ap-os-teg-ad'-so*; from *575* and a der. of *4721*; to *unroof*:—uncover.

649. ἀποστέλλω apŏstĕllō, *ap-os-tel'-lo*; from *575* and *4724*; *set apart*, i.e. (by impl.) to *send out* (prop. on a mission) lit. or fig.:—put in, send (away, forth, out), set [at liberty].

650. ἀποστερέω apŏstĕrĕō, *ap-os-ter-eh'-o*; from *575* and *στερέω stĕrĕō* (to *deprive*); to *despoil*:—defraud, destitute, kept back by fraud.

651. ἀποστολή apŏstŏlē, *ap-os-tol-ay'*; from *649*, *commission*, i.e. (spec.) *apostolate*:—apostleship.

652. ἀπόστολος apŏstŏlŏs, *ap-os'-tol-os*; from *649*, a *delegate*; spec. an *ambassador* of the Gospel; officially a *commissioner* of Christ ["*apostle*"] (with miraculous powers):—apostle, messenger, he that is sent.

653. ἀποστοματίζω apŏstŏmatizō, *ap-os-tom-at-id'-so*; from *575* and a (presumed) der. of *4750*; to *speak off-hand* (prop. *dictate*), i.e. to *catechize* (in an invidious manner):—provoke to speak.

654. ἀποστρέφω apŏstrĕphō, *ap-os-tref'-o*; from *575* and *4762*; to *turn away* or *back* (lit. or fig.):—bring again, pervert, turn away (from).

655. ἀποστυγέω apŏstugĕō, *ap-os-toog-eh'-o*; from *575* and the base of *4767*; to *detest* utterly:—abhor.

656. ἀποσυνάγωγος apŏsunagōgŏs, *ap-os-oon-ag'-o-gos*; from *575* and *4864*; *excommunicated*:—(put) out of the synagogue (-s).

657. ἀποτάσσομαι apŏtassŏmai, *ap-ot-as'-somahee*; mid. from *575* and *5021*; lit. to *say adieu* (by departing or dismissing); fig. to *renounce*:—bid farewell, forsake, take leave, send away.

658. ἀποτελέω apŏtĕlĕō, *ap-ot-el-eh'-o*; from *575* and *5055*; to *complete entirely*, i.e. *consummate*:—finish.

659. ἀποτίθημι apŏtithēmi, *ap-ot-eeth'-ay-mee*; from *575* and *5087*; to *put away* (lit. or fig.):—cast off, lay apart (aside, down), put away (off).

660. ἀποτινάσσω apŏtinassō, *ap-ot-in-as'-so*; from *575* and *τινάσσω tinassō* (to *jostle*); to *brush off*:—shake off.

661. ἀποτίνω apŏtinō, *ap-ot-ee'-no*; from *575* and *5099*; to *pay in* full:—repay.

662. ἀποτολμάω apŏtōlmaō, *ap-ot-ol-mah'-o*; from *575* and *5111*; to *venture* plainly:—be very bold.

663. ἀποτομία apŏtŏmia, *ap-ot-om-ee'-ah*; from the base of *664*; (fig.) *decisiveness*, i.e. *rigor*:—severity.

664. ἀποτόμως apŏtŏmōs, *ap-ot-om'-oce*; adv. from a der. of a comp. of *575* and *τέμνω tĕmnō* (to *cut*); *abruptly*, i.e. *peremptorily*:—sharply (-ness).

665. ἀποτρέπω apŏtrĕpō, *ap-ot-rep'-o*; from *575* and the base of *5157*; to *deflect*, i.e. (reflex.) *avoid*:—turn away.

666. ἀπουσία apŏusia, *ap-oo-see'-ah*; from the part. of *548*; a *being away*:—absence.

667. ἀποφέρω appŏphĕrō, *ap-of-er'-o*; from *575* and *5342*; to *bear off* (lit. or rel.):—bring, carry (away).

668. ἀποφεύγω apŏphĕugō, *ap-of-yoo'-go*; from *575* and *5343*; (fig.) to *escape*:—escape.

669. ἀποφθέγγομαι apŏphthĕggŏmai, *ap-of-theng'-om-ahee*; from *575* and *5350*; to *enunciate* plainly, i.e. *declare*:—say, speak forth, utterance.

670. ἀποφορτίζομαι apŏphŏrtizŏmai, *ap-of-or-tid'-zom-ahee*; from *575* and the mid. of *5412*; to *unload*:—unlade.

671. ἀπόχρησις apŏchrēsis, *ap-okh'-ray-sis*; from a comp. of *575* and *5530*; the act of *using* up, i.e. *consumption*:—using.

672. ἀποχωρέω apŏchōrĕō, *ap-okh-o-reh'-o*; from *575* and *5562*; to *go away*:—depart.

673. ἀποχωρίζω apŏchōrizō, *ap-okh-o-rid'-zo*; from *575* and *5563*; to *rend apart*; reflex. to *separate*:—depart (asunder).

674. ἀποψύχω apŏpsuchō, *ap-ops-oo'-kho*; from *575* and *5594*; to *breathe out*, i.e. *faint*:—hearts failing.

675. Ἄππιος Appiŏs, *ap'-pee-os*; of Lat. or.; (in the genitive, i.e. possessive case) *of Appius*, the name of a Roman:—Appii.

676. ἀπρόσιτος aprŏsitŏs, *ap-ros'-ee-tos*; from *1* (as a neg. particle) and a der. of a comp. of *4314* and *εἶμι ĕimi* (to *go*); *inaccessible*:—which no man can approach.

677. ἀπρόσκοπος aprŏskŏpŏs, *ap-ros'-kop-os*; from *1* (as a neg. particle) and a presumed der. of *4350*; act. *inoffensive*, i.e. *not leading into sin*; pass. *faultless*, i.e. *not led into sin*:—none (void of, without) offence.

678. ἀπροσωπολήπτως aprŏsōpŏlēptōs, *ap-ros-o-pol-ape'-toce*; adv. from a comp. of *1* (as a neg. particle) and a presumed der. of a presumed comp. of *4383* and *2983* [comp. *4381*]; in a way *not accepting the person*, i.e. *impartially*:—without respect of persons.

679. ἄπταιστος aptaistŏs, *ap-tah'-ee-stos*; from *1* (as a neg. particle) and a der. of *4417*; *not stumbling*, i.e. (fig.) *without sin*:—from falling.

680. ἅπτομαι haptŏmai, *hap'-tom-ahee*; reflex. of *681*; prop. to *attach* oneself to, i.e. to *touch* (in many implied relations):—touch.

681. ἅπτω haptō, *hap'-to*; a prim. verb; prop. to *fasten* to, i.e. (spec.) to *set* on fire:—kindle, light.

682. Ἀπφία Apphia, *ap-fee'-a*; prob. of for. or.; *Apphia*, a woman of Colossæ:—Apphia.

683. ἀπωθέομαι apōthĕŏmai, *ap-o-theh'-om-ahee*; or **ἀπώθομαι apōthŏmai**, *ap-o'-thom-ahee*; from *575* and the mid. of *ὠθέω ōthĕō* or *ὤθω ōthō* (to *shove*); to *push off*, fig. to *reject*:—cast away, put away (from), thrust away (from).

684. ἀπώλεια apōlĕia, *ap-o'-li-a*; from a presumed der. of *622*; *ruin* or *loss* (phys., spiritual or eternal):—damnable (-nation), destruction, die, perdition, × perish, pernicious ways, waste.

685. ἄρα ara, *ar'-ah*; prob. from *142*; prop. *prayer* (as *lifted* to Heaven), i.e. (by impl.) *imprecation*:—curse.

686. ἆρα ara, *ar'-ah*; prob. from *142* (through the idea of *drawing* a conclusion); a particle denoting an *inference* more or less decisive (as follows):—haply, (what) manner (of man), no doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially *1065* or *3767* (after) or *1487* (before). Comp. also *687*.

687. ἆρα ara, *ar'-ah*; a form of *686*, denoting an *interrogation* to which a negative answer is presumed:—therefore.

688. Ἀραβία Arabia, *ar-ab-ee'-ah*; of Heb. or. [6152]; *Arabia*, a region of Asia:—Arabia.

ἄραγε aragĕ. See *686* and *1065*.

689. Ἀράμ Aram, *ar-am'*; of Heb. or. [7410]; *Aram* (i.e. *Ram*), an Isr.:—Aram.

690. Ἄραψ Araps, *ar'-aps*; from *688*; an *Arab* or native of Arabia:—Arabian.

691. ἀργέω argĕō, *arg-eh'-o*; from *692*; to be *idle*, i.e. (fig.) to *delay*:—linger.

692. ἀργός argŏs, *ar-gos'*; from *1* (as a neg. particle) and *2041*; *inactive*, i.e. *unemployed*; (by impl.) *lazy*, *useless*:—barren, idle, slow.

693. ἀργύριος argurĕŏs, *ar-goo'-reh-os*; from *696*; made *of silver*:—(of) silver.

694. ἀργύριον argurĭŏn, *ar-goo'-ree-on*; neut. of a presumed der. of *696*; *silvery*, i.e. (by impl.) *cash*; spec. a *silverling* (i.e. *drachma* or *shekel*):—money, (piece of) silver (piece).

695. ἀργυροκόπος argurŏkŏpŏs, *ar-goo-rok-op'-os*; from *696* and *2875*; a *beater* (i.e. *worker*) *of silver*:—silversmith.

696. ἄργυρος argurŏs, *ar'-goo-ros*; from **ἀργός argŏs** (*shining*); *silver* (the metal, in the articles or coin):—silver.

697. Ἄρειος Πάγος Arĕĭŏs Pagŏs, *ar'-i-os pag'-os*; from **Ἄρης Arēs** (the name of the Greek deity of war) and a der. of *4078*; *rock of Ares*, a place in Athens:—Areopagus, Mars' Hill.

698. Ἀρεοπαγίτης Arĕŏpagitēs, *ar-eh-op-ag-ee'-tace*; from *697*; an *Areopagite* or member of the court held on Mars' Hill:—Areopagite.

699. ἀρέσκεια arĕskĕia, *ar-es'-ki-ah*; from a der. of *700*; *complaisance*:—pleasing.

700. ἀρέσκω arĕskō, *ar-es'-ko*; prob. from *142* (through the idea of *exciting* emotion); to *be agreeable* (or by impl. to seek to be so):—please.

701. ἀρεστός arĕstŏs, *ar-es-tos'*; from *700*; *agreeable*; by impl. *fit*:—(things that) please (-ing), reason.

702. Ἀρέτας Arĕtas, *ar-et'-as*; of for. or.; *Aretas*, an Arabian:—Aretas.

703. ἀρετή arĕtē, *ar-et'-ay*; from the same as *730*; prop. *manliness* (*valor*), i.e. *excellence* (intrinsic or attributed):—praise, virtue.

704. ἀρήν arēn, *ar-ane'*; perh. the same as *730*; a *lamb* (as a *male*):—lamb.

705. ἀριθμέω arithmĕō, *ar-ith-meh'-o*; from *706*; to *enumerate* or *count*:—number.

706. ἀριθμός arithmŏs, *ar-ith-mos'*; from *142*; a *number* (as reckoned up):—number.

707. Ἀριμαθαία Arimathaia, *ar-ee-math-ah'-ee-ah*; of Heb. or. [7414]; *Arimathæa* (or *Ramah*), a place in Pal.:—Arimathæa.

708. Ἀρίσταρχος Aristarchŏs, *ar-is'-tar-khos*; from the same as *712* and *757*; *best ruling*; *Aristarchus*, a Macedonian:—Aristarchus.

709. ἀριστάω aristaō, *ar-is-tah'-o*; from *712*; to *take the principal meal*:—dine.

710. ἀριστερός aristĕrŏs, *ar-is-ter-os'*; appar. a comp. of the same as *712*; the *left* hand (as *second-best*):—left [hand].

711. **Ἀριστόβουλος Aristŏbōulŏs**, *ar-is-tob'-oo-los*; from the same as *712* and *1012*; *best counselling*; *Aristobulus*, a Chr.:—Aristobulus.

712. **ἄριστον aristŏn**, *ar'-is-tone*; appar. neut. of a superlative from the same as *730*; the best meal [or *breakfast*]; perh. from *πρό* *prŏ* ("early")], i.e. lunch-eon.:—dinner.

713. **ἀρκετός arkĕtŏs**, *ar-ket-os'*; from *714*; *satisfactory*:—enough, suffice (-ient).

714. **ἀρκέω arkĕō**, *ar-keh'-o*; appar. a prim. verb [but prob. akin to *142* through the idea of *raising* a barrier]; prop. to *ward off*, i.e. (by impl.) to *avail* (fig. *be satisfactory*):—be content, be enough, suffice, be sufficient.

715. **ἄρκτος arktŏs**, *ark'-tos*; prob. from *714*; a *bear* (as *obstructing* by ferocity):—bear.

716. **ἅρμα harma**, *har'-mah*; prob. from *142* [perh. with *1* (as a particle of union) prefixed]; a *chariot* (as *raised* or fitted *together* [comp. *719*]):—chariot.

717. **Ἁρμαγεδδών Armagĕddōn**, *ar-mag-ed-dohn'*; of Heb. or. [H2022 and H4023]; *Armageddon* (or *Har-Megiddon*), a symbol. name:—Armageddon.

718. **ἁρμόζω harmŏzō**, *har-mod'-zo*; from *719*; to *joint*, i.e. (fig.) to woo (reflex. to *betroth*):—espouse.

719. **ἁρμός harmŏs**, *har-mos'*; from the same as *716*; an *articulation* (of the body):—joint.

720. **ἀρνέομαι arnĕŏmai**, *ar-neh'-om-ahee*; perh. from *1* (as a neg. particle) and the mid. of *4483*; to *contradict*, i.e. *disavow*, *reject*, *abnegate*:—deny, refuse.

721. **ἀρνίον arnĭŏn**, *ar-nee'-on*; diminutive from *704*; a *lambkin*:—lamb.

722. **ἀροτριάω arŏtrĭăō**, *ar-ot-ree-ŭ'-o*; from *723*; to *plough*:—plow.

723. **ἄροτρον arŏtrŏn**, *ar'-ot-ron*; from *ἀρόω* *arŏō* (to *till*); a *plough*:—plow.

724. **ἁρπαγή harpagē**, *har-pag-ay'*; from *726*; *pillage* (prop. abstr.):—extortion, ravening, spoiling.

725. **ἁρπαγμός harpagmŏs**, *har-pag-mos'*; from *726*; *plunder* (prop. concr.):—robbery.

726. **ἁρπάζω harpazō**, *har-pad'-zo*; from a der. of *138*; to *seize* (in various applications):—catch (away, up), pluck, pull, take (by force).

727. **ἅρπαξ harpax**, *har'-pax*; from *726*; *rapacious*:—extortion, ravening.

728. **ἀρραβών arrhabōn**, *ar-hrab-ohn'*; of Heb. or. [6162]; a *pledge*, i.e. part of the purchase-money or property given in advance as *security* for the rest:—earnest.

729. **ἄρραφος arrhaphŏs**, *ar'-hraf-os*; from *1* (as a neg. particle) and a presumed der. of the same as *4476*; *unsewed*, i.e. of a single piece:—without seam.

730. **ἄῤῥην arrhēn**, *ar'-hrane*; or

ἄρσην arsēn, *ar'-sane*; prob. from *142*; *male* (as stronger for *lifting*):—male, man.

731. **ἄῤῥητος arrhētŏs**, *ar'-hray-tos*; from *1* (as a neg. particle) and the same as *4490*; *unsaid*, i.e. (by impl.) *inexpressible*:—unspeakable.

732. **ἄῤῥωστος arrhōstŏs**, *ar'-hroce-tos*; from *1* (as a neg. particle) and a presumed der. of *4517*; *infirm*:—sick (folk, -ly).

733. **ἀρσενοκοίτης arsĕnŏkŏĭtēs**, *ar-sen-ok-oy'-tase*; from *730* and *2845*; a *sodomite*:—abuser of (that defile) self with mankind.

734. **Ἀρτεμᾶς Artĕmas**, *ar-tem-as'*; contr. from a comp. of *735* and *1435*; *gift of Artemis*; *Artemas* (or *Artemidorus*), a Chr.:—Artemas.

735. **Ἄρτεμις Artĕmis**, *ar'-tem-is*; prob. from the same as *736*; *prompt*; *Artemis*, the name of a Grecian goddess borrowed by the Asiatics for one of their deities:—Diana.

736. **ἀρτέμων artĕmōn**, *ar-tem'-ohn*; from a der. of *142*: prop. something *ready* [or else more remotely from *142* (comp. *740*); something *hung* up], i.e. (spec.) the *topsail* (rather *foresail* or *jib*) of a vessel:—mainsail.

737. **ἄρτι arti**, *ar'-tee*; adv. from a der. of *142* (comp. *740*) through the idea of *suspension*; *just now*:—this day (hour), hence [-forth], here [-after], hither [-to], (even) now, (this) present.

738. **ἀρτιγέννητος artigĕnnētŏs**, *ar-tee-ghen'-nay-tos*; from *737* and *1084*; *just* born, i.e. (fig.) a *young convert*:—new born.

739. **ἄρτιος artĭŏs**, *ar'-tee-os*; from *737*; *fresh*, i.e. (by impl.) *complete*:—perfect.

740. **ἄρτος artŏs**, *ar'-tos*; from *142*; *bread* (as *raised*) or a *loaf*:—(shew-) bread, loaf.

741. **ἀρτύω artŭō**, *ar-too'-o*; from a presumed der. of *142*; to *prepare*, i.e. *spice* (with *stimulating* condiments):—season.

742. **Ἀρφαξάδ Arphaxad**, *ar-fax-ad'*; of Heb. or. [7770]; *Arphaxad*, a post-diluvian patriarch:—Arphaxad.

743. **ἀρχάγγελος archaggĕlŏs**, *ar-khang'-el-os*; from *757* and *32*; a *chief angel*:—archangel.

744. **ἀρχαῖος archaĭŏs**, *ar-khah'-yos*; from *746*; *original* or *primeval*:—(them of) old (time).

745. **Ἀρχέλαος Archĕlaŏs**, *ar-khel'-ah-os*; from *757* and *2994*; *people-ruling*; *Archelaus*, a Jewish king:—Archelaus.

746. **ἀρχή archē**, *ar-khay'*; from *756*; (prop. abstr.) a *commencement*, or (concr.) *chief* (in various applications of order, time, place or rank):—beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

747. **ἀρχηγός archēgŏs**, *ar-khay-gos'*; from *746* and *71*; a *chief leader*:—author, captain, prince.

748. **ἀρχιερατικός archĭĕratikŏs**, *ar-khee-er-at-ee-kos'*; from *746* and a der. of *2413*; *high-priestly*:—of the high-priest.

749. **ἀρχιερεύς archĭĕrĕus**, *ar-khee-er-yuce'*; from *746* and *2409*; the *high-priest* (lit. of the Jews, typ. Christ); by extena. a *chief priest*:—chief (high) priest, chief of the priests.

750. **ἀρχιποίμην archĭpŏimēn**, *ar-khee-poy'-mane*; from *746* and *4166*; a *head shepherd*:—chief shepherd.

751. **Ἄρχιππος Archippŏs**, *ar'-khip-pos*; from *746* and *2462*; *horse-ruler*; *Archippus*, a Chr.:—Archippus.

752. **ἀρχισυνάγωγος archĭsunagōgŏs**, *ar-khee-soon-ag'-o-gos*; from *746* and *4864*; *director of the synagogue services*:—(chief) ruler of the synagogue.

753. **ἀρχιτέκτων archĭtĕktōn**, *ar-khee-tek'-tone*; from *746* and *5045*; a *chief constructor*, i.e. "*architect*":—masterbuilder.

754. **ἀρχιτελώνης archĭtĕlōnēs**, *ar-khee-tel-o'-nace*; from *746* and *5057*; a *principal tax-gatherer*:—chief among the publicans.

755. **ἀρχιτρίκλινος archĭtrĭklinŏs**, *ar-khee-tree'-klee-nos*; from *746* and a comp. of *5140* and *2827* (a *dinner-bed*, because composed of three couches); *director of the entertainment*:—governor (ruler) of the feast.

756. **ἄρχομαι archŏmai**, *ar'-khom-ahee*; mid. of *757* (through the impl. of *precedence*); to *commence* (in order of time):—(rehearse from the) begin (-ning).

757. **ἄρχω archō**, *ar'-kho*; a prim. verb; to be *first* (in political rank or power):—reign (rule) over.

758. **ἄρχων archōn**, *ar'-khone*; pres. part. of *757*; a *first* (in rank or power):—chief (ruler), magistrate, prince, ruler.

759. **ἄρωμα "arōma."** *ar'-o-mah*; from *142* (in the sense of *sending off scent*); an *aromatic*:—(sweet) spice.

760. **Ἀσά Asa**, *as-ah'*; of Heb. or. [609]; *Asa*, an Isr.:—Asa.

761. **ἀσάλευτος asalĕutŏs**, *as-al'-yoo-tos*; from *1* (as a neg. particle) and a der. of *4531*; *unshaken*, i.e. (by impl.) *immovable* (fig.):—which cannot be moved, unmovable.

762. **ἄσβεστος asbĕstŏs**, *as'-bes-tos*; from *1* (as a neg. particle) and a der. of *4570*; *not extinguished*, i.e. (by impl.) *perpetual*:—not to be quenched, unquenchable.

763. **ἀσέβεια asĕbĕia**, *as-eb'-i-ah*; from *765*; *impiety*, i.e. (by impl.) *wickedness*:—ungodly (-liness).

764. **ἀσεβέω asĕbĕō**, *as-eb-eh'-o*; from *765*; to be (by impl. *act*) *impious* or *wicked*:—commit (live, that after should live) ungodly.

765. **ἀσεβής asĕbēs**, *as-eb-ace'*; from *1* (as a neg. particle) and a presumed der. of *4576*; *irreverent*, i.e. (by extena.) *impious* or *wicked*:—ungodly (man).

766. **ἀσέλγεια asĕlgĕia**, *as-elg'-i-ah*; from a comp. of *1* (as a neg. particle) and a presumed *σελγής* *sĕlgēs* (of uncert. der., but appar. mean. *continent*)]; *licentiousness* (sometimes including other vices):—filthy, lasciviousness, wantonness.

767. **ἄγαμος asĕmŏs**, *as'-ay-mos*; from *1* (as a neg. particle) and the base of *4726*; *unmarried*, i.e. (fig.) *ignoble*:—mean.

768. **Ἀσήρ Asēr**, *as-ayr'*; of Heb. or. [836]; *Asar* (i.e. *Asher*), an Isr. tribe:—Aser.

769. **ἀσθένεια asthĕnĕia**, *as-then'-i-ah*; from *772*; *feebleness* (of body or mind); by impl. *malady*; mor. *frailty*:—disease, infirmity, sickness, weakness.

770. **ἀσθενέω asthĕnĕō**, *as-then-eh'-o*; from *772*; to be *feeble* (in any sense):—be diseased, impotent folk (man), (be) sick, (be, be made) weak.

771. **ἀσθένημα asthĕnēma**, *as-then'-ay-mah*; from *770*; a *scruple* of conscience:—infirmity.

772. **ἀσθενής asthĕnēs**, *as-then-ace'*; from *1* (as a neg. particle) and the base of *4599*; *strengthless* (in various applications, lit., fig. and mor.):—more feeble, impotent, sick, without strength, weak (-er, -ness, thing).

773. **Ἀσία Asia**, *as-ee'-ah*; of uncert. der.; *Asia*, i.e. *Asia Minor*, or (usually) only its western shore:—Asia.

774. **Ἀσιανός Asianŏs**, *as-ee-an-os'*; from *773*; an *Asian* (i.e. *Asiatic*) or inhab. of Asia:—of Asia.

775. **Ἀσιάρχης Asiarchēs**, *as-ee ar'-khace*; from *773* and *746*; an *Asiarch* or president of the public festivities in a city of Asia Minor:—chief of Asia.

776. **ἀσιτία asitia**, *as-ee-tee'-ah*; from *777*; *fasting* (the state):—abstinence.

777. **ἄσιτος asitŏs**, *as'-ee-tos*; from *1* (as a neg. particle) and *4621*; *without* (taking) *food*:—fasting.

778. **ἀσκέω askĕō**, *as-keh'-o*; prob. from the same as *4629*; to *elaborate*, i.e. (fig.) *train* (by impl. *strive*):—exercise.

779. **ἀσκός askŏs**, *as-kos'*; from the same as *778*; a leathern (or skin) *bag* used as a bottle:—bottle.

780. **ἀσμένως asmĕnōs**, *as-men'-oce*; adv. from a der. of the base of *2237*; *with pleasure*:—gladly.

781. **ἄσοφος asŏphŏs**, *as'-of-os*; from *1* (as a neg. particle) and *4680*; *unwise*:—fool.

782. **ἀσπάζομαι aspazŏmai**, *as-pad'-som-ahee*; from *1* (as a particle of union) and a presumed form of *4685*; to *enfold* in the arms, i.e. (by impl.) to *salute*, (fig.) to *welcome*:—embrace, greet, salute, take leave.

783. **ἀσπασμός aspasmŏs**, *as-pas-mos'*; from *782*; a *greeting* (in person or by letter):—greeting, salutation.

784. **ἄσπιλος aspilŏs**, *as'-pee-los*; from *1* (as a neg. particle) and *4695*; *unblemished* (phys. or mor.):—without spot, unspotted.

785. **ἀσπίς aspis**, *as-pece'*; of uncert. der.; a *buckler* (or *round* shield); used of a serpent (as *coiling* itself), prob. the "*asp*":—asp.

786. **ἀσπονδος aspŏndŏs**, *as'-pon-dos*; from *1* (as a neg. particle) and a der. of *4689*; lit. *without libation* (which usually accompanied a treaty), i.e. (by impl.) *truce-breaker*:—implacable, truce-breaker.

787. **ἀσσάριον assarĭŏn**, *as-sar'-ee-on*; of Lat. or.; an *assarius* or *as*, a Roman coin:—farthing.

788. **ἄσσον assŏn**, *as'-son*; neut. comparative of the base of *1451*; *more nearly*, i.e. *very near*:—close.

789. **Ἄσσος Assŏs**, *as'-sos*; prob. of for. or.; *Assus*, a city of Asia Minor:—Assos.

790. **ἀστατέω astatĕō**, *as-tat-eh'-o*; from *1* (as a neg. particle) and a der. of *2476*; to be *non-stationary*, i.e. (fig.) *homeless*:—have no certain dwelling-place.

791. **ἄστατος astatŏs**, *as-tat'-os*; from *ἵστημι* *astu* (a *city*); *urbane*, i.e. (by impl.) *handsome*:—fair.

792. **ἀστήρ astēr**, *as-tare'*; prob. from the base of *4766*; a *star* (as *strewn* over the sky), lit. or fig.:—star.

793. ἀστήρικτος astēriktŏs, *as-tay'-rik-tos*; from *1* (as a neg. particle) and a presumed der. of *4741*; *unfixed*, i.e. (fig.) *vacillating*:—unstable.

794. ἀστοργος astorgŏs, *as'-tor-gos*; from *1* (as a neg. particle) and a presumed der. of *στέργω stĕrgō* (*to cherish* affectionately); *hard-hearted* towards kindred:—without natural affection.

795. ἀστοχέω astŏchĕō, *as-tokh-eh'-o*; from a comp. of *1* (as a neg. particle) and *στόχος stŏchŏs* (an *aim*); to *miss* the mark, i.e. (fig.) *deviate* from truth:—err, swerve.

796. ἀστραπή astrapē, *as-trap-ay'*; from *797*; *lightning*; by anal. *glare*:—lightning, bright shining.

797. ἀστράπτω astraptō, *as-trap'-to*; prob. from *792*; to *flash* as lightning:—lighten, shine.

798. ἄστρον astrŏn, *as'-tron*; neut. from *792*; prop. a *constellation*; put for a single *star* (nat. or artificial):—star.

799. Ἀσύγκριτος Asugkritŏs, *as-oong'-kree-tos*; from *1* (as a neg. particle) and a der. of *4793*; *incomparable*; *Asyncritus*, a Chr.:—Asyncritus.

800. ἀσύμφωνος asumphōnŏs, *as-oom'-fo-nos*; from *1* (as a neg. particle) and *4859*; *inharmonious* (fig.):—agree not.

801. ἀσύνετος asunētŏs, *as-oon'-ay-tos*; from *1* (as a neg. particle) and *4908*; *unintelligent*; by impl. *wicked*:—foolish, without understanding.

802. ἀσύνθετος asunthētŏs, *as-oon'-thet-os*; from *1* (as a neg. particle) and a der. of *4934*; prop. *not agreed*, i.e. *treacherous* to compacts:—covenant-breaker.

803. ἀσφάλεια asphalĕia, *as-fal'-i-ah*; from *804*; *security* (lit. or fig.):—certainty, safety.

804. ἀσφαλής asphalēs, *as-fal-ace'*; from *1* (as a neg. particle) and *σφάλλω sphallō* (to "*fail*"); *secure* (lit. or fig.):—certain (-ty), safe, sure.

805. ἀσφαλίζω asphalizō, *as-fal-id'-zo*; from *804*; to *render secure*:—make fast (sure).

806. ἀσφαλῶς asphalōs, *as-fal-oce'*; adv. from *804*; *securely* (lit. or fig.):—assuredly, safely.

807. ἀσχημονέω aschēmŏnĕō, *as-kay-mon-eh'-o*; from *809*; to *be* (i.e. *act*) *unbecoming*:—behave self uncomely (unseemly).

808. ἀσχημοσύνη aschēmŏsunē, *as-kay-mos-oo'-nay*; from *809*; an *indecency*; by impl. the *pudenda*:—shame, that which is unseemly.

809. ἀσχήμων askēmōn, *as-kay'-mone*; from *1* (as a neg. particle) and a presumed der. of *2192* (in the sense of its congener *4976*); prop. *shapeless*, i.e. (fig.) *inelegant*:—uncomely.

810. ἀσωτία asōtia, *as-o-tee'-ah*; from a comp. of *1* (as a neg. particle) and a presumed der. of *4982*; prop. *unsavedness*, i.e. (by impl.) *profligacy*:—excess, riot.

811. ἀσώτως asōtōs, *as-o'-toce*; adv. from the same as *810*; *dissolutely*:—riotous.

812. ἀτακτέω ataktĕō, *at-ak-teh'-o*; from *813*; to *be* (i.e. *act*) *irregular*:—behave self disorderly.

813. ἄτακτος ataktŏs, *at'-ak-tos*; from *1* (as a neg. particle) and a der. of *5021*; *unarranged*, i.e. (by impl.) *insubordinate* (religiously):—unruly.

814. ἀτάκτως ataktōs, *at-ak'-toce*; adv. from *813*; *irregularly* (mor.):—disorderly.

815. ἄτεκνος atĕknŏs, *at'-ek-nos*; from *1* (as a neg. particle) and *5043*; *childless*:—childless, without children.

816. ἀτενίζω atĕnizō, *at-en-id'-zo*; from a comp. of *1* (as a particle of union) and *τείνω tĕinō* (to *stretch*); to *gaze* intently:—behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

817. ἄτερ atĕr, *at'-er*; a particle prob. akin to *427*; *aloof*, i.e. *apart* from (lit. or fig.):—in the absence of, without.

818. ἀτιμάζω atimazō, *at-im-ad'-zo*; from *820*; to *render infamous*, i.e. (by impl.) *contemn* or *maltreat*:—despise, dishonour, suffer shame, entreat shamefully.

819. ἀτιμία atimia, *at-ee-mee'-ah*; from *820*; *infamy*, i.e. (subj.) comparative *indignity*, (obj.) *disgrace*:—dishonour, reproach, shame, vile.

820. ἄτιμος atimŏs, *at'-ee-mos*; from *1* (as a neg. particle) and *5092*; (neg.) *unhonoured* or (pos.) *dishonoured*:—despised, without honour, less honourable [*comparative degree*].

821. ἀτιμόω atimŏō, *at-ee-mŏ'-o*; from *820*; used like *818*, to *maltreat*:—handle shamefully.

822. ἀτμίς atmis, *at-mece'*; from the same as *109*; *mist*:—vapour.

823. ἄτομος atŏmŏs, *at'-om-os*; from *1* (as a neg. particle) and the base of *5114*; *uncut*, i.e. (by impl.) *indivisible* [an "*atom*" of time]:—moment.

824. ἄτοπος atŏpŏs, *at'-op-os*; from *1* (as a neg. particle) and *5117*; *out of place*, i.e. (fig.) *improper*, *injurious*, *wicked*:—amiss, harm, unreasonable.

825. Ἄτταλεια Attalĕia, *at-tal'-i-ah*; from Ἄτταλος Attalŏs (a king of Pergamus); *Attaleia*, a place in Pamphylia:—Attalia.

826. αὐγάζω augazō, *ow-gad'-so*; from *827*; to *beam* forth (fig.):—shine.

827. αὐγή augē, *ow-ay'*; of uncert. der.; a *ray* of light, i.e. (by impl.) *radiance*, *dawn*:—break of day.

828. Αὔγουστος Augŏustŏs, *ow'-goos-tos*; from Lat. ["*august*"]; *Augustus*, a title of the Rom. emperor:—Augustus.

829. αὐθάδης authadēs, *ow-thad'-ace*; from *846* and the base of *2237*; *self-pleasing*, i.e. *arrogant*:—self-willed.

830. αἱρετίζω authairĕtizō, *ow-thah'-ee-ret-ee-zo*; from *846* and the same as *140*; *self-chosen*, i.e. (by impl.) *voluntary*:—of own accord, willing of self.

831. αὐθεντέω authentĕō, *ow-then-teh'-o*; from a comp. of *846* and an obsol. ἕντης hentēs (a *worker*); to *act of oneself*, i.e. (fig.) *dominate*:—usurp authority over.

832. αὐλέω aulĕō, *ow-leh'-o*; from *836*; to play the *flute*:—pipe.

833. αὐλή aulē, *ow-lay'*; from the same as *109*; a *yard* (as open to the *wind*); by impl. a *mansion*:—court, ([sheep-]) fold, hall, palace.

834. αὐλητής aulētēs, *ow-lay-tace'*; from *832*; a *flute-player*:—minstrel, piper.

835. αὐλίζομαι aulizŏmai, *ow-lid'-zom-ahee*; mid. from *833*; to *pass the night* (prop. in the open air):—abide, lodge.

836. αὐλός aulŏs, *ow-los'*; from the same as *109*; a *flute* (as *blown*):—pipe.

837. αὐξάνω auxanō, *owx-an'-o*; a prolonged form of a prim. verb; to *grow* ("*wax*"), i.e. *enlarge* (lit. or fig., act. or pass.):—grow (up), (give the) increase.

838. αὔξησις auxēsis, *owx'-ay-sis*; from *837*; *growth*:—increase.

839. αὔριον aurĭon, *ow'-ree-on*; from a der. of the same as *109* (mean. a *breeze*, i.e. the morning *air*); prop. *fresh*, i.e. (adv. with ellipsis of *2250*) *to-morrow*:—(to-) morrow, next day.

840. αὐστηρός austērŏs, *ow-stay-ros'*; from a (presumed) der. of the same as *109* (mean. *blown*); *rough* (prop. as a *gale*), i.e. (fig.) *severe*:—austere.

841. αὐτάρκεια autarkĕia, *ow-tar'-ki-ah*; from *846*; *self-satisfaction*, i.e. (abstr.) *contentedness*, or (concr.) a *competence*:—contentment, sufficiency.

842. αὐτάρκης autarkēs, *ow-tar'-kace*; from *846* and *714*; *self-complacent*, i.e. *contented*:—content.

843. αὐτοκατάκριτος autŏkatakritŏs, *ow-tok-at-ak'-ree-tos*; from *846* and a der. of *2632*; *self-condemned*:—condemned of self.

844. αὐτόματος autŏmatŏs, *ow-tom'-at-os*; from *846* and the same as *3155*; *self-moved* ["automatic"], i.e. *spontaneous*:—of own accord, of self.

845. αὐτόπτης autŏptēs, *ow-top'-tace*; from *846* and *3700*; *self-seeing*, i.e. an *eye-witness*:—eye-witness.

846. αὐτός autŏs, *ow-tos'*; from the particle *αὖ au* [perh. akin to the base of *109* through the idea of a *baffling* wind] (*backward*); the reflex. pron. *self*, used (alone or in the comp. *1438*) of the third pers., and (with the prop. pers. pron.) of the other persons:—her, it (-self), one, the other, (mine) own, said, ([self-], the) same, ([him-, my-, thy-]) self, [your-] selves, she, that, their (-s), them ([-selves]), there [-at, -by, -in, -into, -of, -on, -with], they, (these) things, this (man), those, together, very, which. Comp. *848*.

847. αὐτοῦ autŏu, *ow-too'*; genitive (i.e. possessive) of *846*, used as an adv. of location; prop. belonging to the *same* spot, i.e. *in this* (or *that*) *place*:—(t-) here.

848. αὑτοῦ hautŏu, *how-too'*; contr. for *1438*; *self* (in some oblique case or reflex. relation):—her (own), (of) him (-self), his (own), of it, thee, their (own), them (-selves), they.

849. αὐτόχειρ autŏchĕir, *ow-tokh'-ire*; from *846* and *5495*; *self-handed*, i.e. doing *personally*:—with . . . own hands.

850. αὐχμηρός anchmērŏs, *owkh-may-ros'*; from *αὐχμός anchmŏs* [prob. from a base akin to that of *109*] (*dust*, as *dried* by wind); prop. *dirty*, i.e. (by impl.) *obscure*:—dark.

851. ἀφαιρέω aphairĕō, *af-ahee-reh'-o*; from *575* and *138*; to *remove* (lit. or fig.):—cut (emite) off, take away.

852. ἀφανής aphanēs, *af-an-ace'*; from *1* (as a neg. particle) and *5316*; *non-apparent*:—that is not manifest.

853. ἀφανίζω aphanizō, *af-an-id'-zo*; from *852*; *to render unapparent*, i.e. (act.) *consume* (becloud), or (pass.) *disappear* (*be destroyed*):—corrupt, disfigure, perish, vanish away.

854. ἀφανισμός aphanismŏs, *af-an-is-mos'*; from *853*; *disappearance*, i.e. (fig.) *abrogation*:—vanish away.

855. ἄφαντος aphantŏs, *af'-an-tos*; from *1* (as a neg. particle) and a der. of *5316*; *non-manifested*, i.e. *invisible*:—vanished out of sight.

856. ἀφεδρών aphĕdrōn, *af-ed-rone'*; from a comp. of *575* and the base of *1476*; a *place of sitting apart*, i.e. a *privy*:—draught.

857. ἀφειδία aphēidia, *af-i-dee'-ah*; from a comp. of *1* (as a neg. particle) and *5339*; *unsparingness*, i.e. *austerity* (*ascetism*):—neglecting.

858. ἀφελότης aphĕlŏtēs, *af-el-ot'-ace*; from a comp. of *1* (as a neg. particle) and *φίλλος phēllŏs* (in the sense of a *stone* as *stubbing* the foot); *smoothness*, i.e (fig.) *simplicity*:—singleness.

859. ἄφεσις aphĕsis, *af'-es-is*; from *863*; *freedom*; (fig.) *pardon*:—deliverance, forgiveness, liberty, remission.

860. ἁφή haphē, *haf-ay'*; from *680*; prob. a *ligament* (as *fastening*):—joint.

861. ἀφθαρσία aphtharsia, *af-thar-see'-ah*; from *862*; *incorruptibility*; gen. *unending existence*; (fig.) *genuineness*:—immortality, incorruption, sincerity.

862. ἄφθαρτος aphthartŏs, *af'-thar-tos*; from *1* (as a neg. particle) and a der. of *5351*; *undecaying* (in essence or continuance):—not (in-, un-) corruptible, immortal.

863. ἀφίημι aphiēmi, *af-ee'-ay-mee*; from *575* and ἵημι hiēmi (to *send*; an intens. form of εἶμι *ĕimi*, to *go*); to *send forth*, in various applications (as follow):—cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

864. ἀφικνέομαι aphiknĕŏmai, *af-ik-neh'-om-ahee*; from *575* and the base of *2425*; to *go* (i.e. *spread*) *forth* (by rumor):—come abroad.

865. ἀφιλάγαθος aphilagathŏs, *af-il-ag'-ath-os*; from *1* (as a neg. particle) and *5358*; *hostile to virtue*:—despiser of those that are good.

866. ἀφιλάργυρος aphilargurŏs, *af-il-ar'-goo-ros*; from *1* (as a neg. particle) and *5366*; *unavaricious*:—without covetousness, not greedy of filthy lucre.

867. ἄφιξις aphixis, *af'-ix-is*; from *864*; prop. *arrival*, i.e. (by impl.) *departure*:—departing.

868. ἀφίστημι aphistēmi, *af-is'-tay-mee*; from *575* and *2476*; to *remove*, i.e. (act.) *instigate* to revolt;

usually (reflex.) to *desist, desert,* etc.:—depart, draw (hall) away, refrain, withdrew self.

869. ἀφεν aphen, *af'-ane;* adv. from 575 (constr.); *unawares,* i.e. *unexpectedly:*—suddenly.

870. ἀφόβως aphobōs, *af-ob'-oce;* adv. from a comp. of 1 (as a neg. particle) and 5401; *fearlessly:*—without fear.

871. ἀφοράω aphŏrao, *af-om-ŏy-ŏ'-o;* from 575 and 3708; to *unmistake* closely:—make like.

872. ἀφοράω aphŏrao, *af-or-ah'-o;* from 575 and 3708; to *consider* attentively:—look.

873. ἀφορίζω aphŏrizō, *af-or-id'-so;* from 575 and 3724; to *set off* by boundary, i.e. (fig.) *limit, ex-clude, appoint,* etc.:—divide, separate, sever.

874. ἀφορμή aphŏrmē, *af-or-may';* from a comp. of 575 and 3729; a *starting-point,* i.e. (fig.) an *opportunity:*—occasion.

875. ἀφρίζω aphrizō, *af-rid'-so;* from 876; to *froth* at the mouth (in epilepsy):—foam.

876. ἀφρός aphrŏs, *af-ros';* appar. a prim. word; *froth,* i.e. *slaver:*—foaming.

877. ἀφροσύνη aphrŏsunē, *af-ros-oo'-nay;* from 878; *senselessness,* i.e. (euphem.) *egotism;* (mor.) *recklessness:*—folly, foolishly (-ness).

878. ἄφρων aphrōn, *af'-rone;* from 1 (as a neg. particle) and 5424; prop. *mindless,* i.e. *stupid,* (by impl.) *ignorant,* (spec.) *egotistic,* (practically) *rash,* or (mor.) *unbelieving:*—fool (-ish), unwise.

879. ἀφυπνόω aphupnŏō, *af-oop-nŏ'-o;* from a comp. of 575 and 5258; prop. to *become awake,* i.e. (by impl.) to *drop* (off) in slumber:—fall asleep.

880. ἄφωνος aphōnŏs, *af'-o-nos;* from 1 (as a neg. particle) and 5456; *voiceless,* i.e. *mute* (by nature or choice); fig. *unmeaning:*—dumb, without signification.

881. Ἀχάζ Achas, *akh-ad';* of Heb. or. [271]; *Achaz,* an Isr.:—Achaz.

882. Ἀχαΐα Achaïa, *ach-ah-ee'-ah;* of uncert. der.; *Achaïa* (i.e. *Greece*), a country of Europe:—Achaia.

883. Ἀχαϊκός Achaïkŏs, *ach-ah-ee-kos';* from 882; an *Achaian; Achaïcus,* a Chr.:—Achaicus.

884. ἀχάριστος acharistŏs, *ach-ar'-is-tos;* from 1 (as a neg. particle) and a presumed der. of 5483; *thankless,* i.e. *ungrateful:*—unthankful.

885. Ἀχείμ Achĕim, *akh-ime';* prob. of Heb. or. [comp. 3137]; *Achim,* an Isr.:—Achim.

886. ἀχειροποίητος achĕirŏpŏiētŏs, *akh-i-rop-oy'-ay-tos;* from 1 (as a neg. particle) and 5499; *unmanufactured,* i.e. *inartificial:*—made without (not made with) hands.

887. ἀχλύς achlus, *akh-looce';* of uncert. der.; *dimness* of sight, i.e. (prob.) a *cataract:*—mist.

888. ἀχρεῖος achrĕiŏs, *akh-ri'-os;* from 1 (as a neg. particle) and a der. of 5534 [comp. 5532]; *useless,* i.e. (euphem.) *unmeritorious:*—unprofitable.

889. ἀχρειόω achrĕiŏō, *akh-ri-ŏ'-o;* from 888; to *render useless,* i.e. *spoil:*—become unprofitable.

890. ἄχρηστος achrēstŏs, *akh'-race-tos;* from 1 (as a neg. particle) and 5543; *inefficient,* i.e. (by impl.) *detrimental:*—unprofitable.

891. ἄχρι achri, *akh'-ree;* or ἄχρις achris, *akh'-rece;* akin to 206 (through the idea of a *terminus*); (of time) *until* or (of place) *up to:*—as far as, for, in (-to), till, (even, un-) to, until, while. Comp. 3360.

892. ἄχυρον achurŏn, *akh'-oo-ron;* perh. remotely from χέω chĕō (to *shed* forth); *chaff* (as *diffusive*):—chaff.

893. ἀψευδής apsĕudēs, *aps-yoo-dace';* from 1 (as a neg. particle) and 5579; *veracious:*—that cannot lie.

894. ἄψινθος apsinthŏs, *ap'-sin-thos;* of uncert. der.; *wormwood* (as a type of *bitterness,* i.e. (fig.) *calamity*):—wormwood.

895. ἄψυχος apsuchŏs, *ap'-soo-khos;* from 1 (as a neg. particle) and 5590; *lifeless,* i.e. *inanimate* (mechanical):—without life.

B

896. Βάαλ Baal, *bah'-al;* of Heb. or. [1168]; *Baal,* a Phœnician deity (used as a symbol of idolatry):—Baal.

897. Βαβυλών Babulōn, *bab-oo-lone';* of Heb. or. [894]; *Babylon,* the capital of Chaldæa (lit. or fig. [as a type of tyranny]):—Babylon.

898. βαθμός bathmŏs, *bath-mos';* from the same as 899; a *step,* i.e. (fig.) *grade* (of dignity):—degree.

899. βάθος bathŏs, *bath'-os;* from the same as 901; *profundity,* i.e. (by impl.) *extent;* (fig.) *mystery:*—deep (-ness, things), depth.

900. βαθύνω bathunō, *bath-oo'-no;* from 901; to *deepen:*—deep.

901. βαθύς bathus, *bath-oos';* from the base of 939; *profound* (as *going* down), lit. or fig.:—deep, very early.

902. βαλάντιον balŏn, *bal-an'-tee-on;* a diminutive of a der. prob. of the base of 939; a palm *twig* (as *going* out far):—branch.

903. Βαλαάμ Balaam, *bal-ah-am';* of Heb. or. [1109]; *Balaam,* a Mesopotamian (symb. of a false teacher):—Balaam.

904. Βαλάκ Balak, *bal-ak';* of Heb. or. [1111]; *Balak,* a Moabite:—Balac.

905. βαλλάντιον balantiŏn, *bal-an'-tee-on;* prob. remotely from 906 (as a *depository*); a *pouch* (for money):—bag, purse.

906. βάλλω ballō, *bal'-lo;* a prim. verb; to *throw* (in various applications, more or less violent or intense):—arise, cast (out), × dung, lay, lie, pour, put (up), send, strike, throw (down), thrust. Comp. 4496.

907. βαπτίζω baptizō, *bap-tid'-zo;* from a der. of 911; to *make whelmed* (i.e. *fully wet*); used only (in the N. T.) of ceremonial *ablution,* espec. (techn.) of the ordinance of Chr. *baptism:*—baptist, baptize, wash.

908. βάπτισμα baptisma, *bap'-tis-mah;* from 907; *baptism* (techn. or fig.):—baptism.

909. βαπτισμός baptismŏs, *bap-tis-mos';* from 907; *ablution* (cerem. or Chr.):—baptism, washing.

910. Βαπτιστής Baptistēs, *bap-tis-tace';* from 907; a *baptizer,* as an epithet of Christ's forerunner:—Baptist.

911. βάπτω baptō, *bap'-to;* a prim. verb; to *whelm,* i.e. *cover* wholly with a fluid; in the N. T. only in a qualified or spec. sense, i.e. (lit.) to *moisten* (a part of one's person), or (by impl.) to *stain* (as with dye):—dip.

912. Βαραββᾶς Barabbas, *bar-ab-bas';* of Chald. or. [1247 and 5]; *son of Abba; Bar-abbas,* an Isr.:—Barabbas.

913. Βαράκ Barak, *bar-ak';* of Heb. or. [1301]; *Barak,* an Isr.:—Barak.

914. Βαραχίας Barachias, *bar-akh-ee'-as;* of Heb. or. [1296]; *Barachias* (i.e. *Berechiah*), an Isr.:—Barachias.

915. βάρβαρος barbarŏs, *bar'-bar-os;* of uncert. der.; a *foreigner* (i.e. *non-Greek*):—barbarian (-rous).

916. βαρέω barĕō, *bar-eh'-o;* from 926; to *weigh* down (fig.):—burden, charge, heavy, press.

917. βαρέως barĕōs, *bar-eh'-oce;* adv. from 926; *heavily* (fig.):—dull.

918. Βαρθολομαῖος Bartholŏmaïŏs, *bar-thol-om-ah'-yos;* of Chald. or. [1247 and 6625]; *son of Tolmai; Bar-tholomæus,* a Chr. apostle:—Bartholomeus.

919. Βαριησοῦ Bariēsŏu, *bar-ee-ay-sooce';* of Chald. or. [1247 and 3091]; *son of Jesus* (or *Joshua*); *Bar-jesus,* an Isr.:—Bar-jesus.

920. Βαριωνᾶ Bariōnas, *bar-ee-o-nas';* of Chald. or. [1247 and 3124]; *son of Jonas* (or *Jonah*); *Bar-jonas,* an Isr.:—Bar-jona.

921. Βαρνάβας Barnabas, *bar-nab'-as;* of Chald. or. [1247 and 5029]; *son of Nabas* (i.e. *prophecy*); *Barnabas,* an Isr.:—Barnabas.

922. βάρος barŏs, *bar'-os;* prob. from the same as 939 (through the notion of *going* down); comp. 890); *weight;* in the N. T. only fig. a *load, abundance, authority:*—burden (-some), weight.

923. Βαρσαβᾶς Barsabas, *bar-sab-as';* of Chald. or. [1247 and prob. 6634]; *son of Sabas* (or *Tsaba*); *Bar-sabas,* the name of two Isr.:—Barsabas.

924. Βαρτιμαῖος Bartimaïŏs, *bar-tim-ah'-yos;* of Chald. or. [1247 and 2931]; *son of Timæus* (or the *unclean*); *Bar-timæus,* an Isr.:—Bartimæus.

925. βαρύνω barunō, *bar-oo'-no;* from 926; to *burden* (fig.):—overcharge.

926. βαρύς barus, *bar-oos';* from the same as 939; *weighty,* i.e. (fig.) *burdensome, grave:*—grievous, heavy, weightier.

927. βαρύτιμος barutimŏs, *bar-oo'-tim-os;* from 926 and 5092; highly *valuable:*—very precious.

928. βασανίζω basanizō, *bas-an-id'-so;* from 931; to *torture:*—pain, toil, torment, toss, vex.

929. βασανισμός basanismŏs, *bas-an-is-mos';* from 928; *torture:*—torment.

930. βασανιστής basanistēs, *bas-an-is-tace';* from 928; a *torturer:*—tormentor.

931. βάσανος basanŏs, *bas'-an-os;* perh. remotely from the same as 939 (through the notion of *going* to the bottom); a *touch-stone,* i.e. (by anal.) *torture:*—torment.

932. βασιλεία basilĕia, *bas-il-i'-ah;* from 935; prop. *royalty,* i.e. (abstr.) *rule,* or (concr.) a *realm* (lit. or fig.):—kingdom, + reign.

933. βασίλειον basilĕiŏn, *bas-il'-i-on;* neut. of 934; a *palace:*—king's court.

934. βασίλειος basilĕiŏs, *bas-il'-i-os;* from 935; *kingly* (in nature):—royal.

935. βασιλεύς basilĕus, *bas-il-yooce';* prob. from 939 (through the notion of a *foundation* of power); a *sovereign* (abs., rel. or fig.):—king.

936. βασιλεύω basilĕuō, *bas-il-yoo'-o;* from 935; to *rule* (lit. or fig.):—king, reign.

937. βασιλικός basilikŏs, *bas-il-ee-kos';* from 935; *regal* (in relation), i.e. (lit.) belonging to (or befitting) the sovereign (as land, dress, or a *courtier*), or (fig.) *preeminent:*—king's, nobleman, royal.

938. βασίλισσα basilissa, *bas-il'-is-sah;* fem. from 936; a *queen:*—queen.

939. βάσις basis, *bas'-ece;* from βαίνω bainō (to *walk*); a *pace* ("base"), i.e. (by impl.) the *foot:*—foot.

940. βασκαίνω baskainō, *bas-kah'-ee-no;* akin to 5335; to *malign,* i.e. (by extens.) to *fascinate* (by false representations):—bewitch.

941. βαστάζω bastazō, *bas-tad'-zo;* perh. remotely der. from the base of 939 (through the idea of *removal*); to *lift,* lit. or fig. (*endure, declare, sustain,* receive, etc.):—bear, carry, take up.

942. βάτος batŏs, *bat'-os;* of uncert. der.; a *brier* shrub:—bramble, bush.

943. βάτος batŏs, *bat'-os;* of Heb. or. [1324]; a *bath,* or measure for liquids:—measure.

944. βατραχος batrachŏs, *bat'-rakh-os;* of uncert. der.; a *frog:*—frog.

945. βαττολογέω battŏlŏgĕō, *bat-tol-og-eh'-o;* from Βάττος Battŏs (a proverbial stammerer) and 3056; to *stutter,* i.e. (by impl.) to *prate* tediously:—use vain repetitions.

946. βδέλυγμα bdĕlugma, *bdel'-oog-mah;* from 948; a *detestation,* i.e. (spec.) *idolatry:*—abomination.

947. βδελυκτός bdĕluktŏs, *bdel-ook-tos';* from 948; *detestable,* i.e. (spec.) *idolatrous:*—abominable.

948. βδελύσσω bdĕlussō, *bdel-oos'-so;* from a (presumed) der. of βδέω bdĕō (to *stink*); to be *disgusted,* i.e. (by impl.) *detest* (espec. of idolatry):—abhor, abominable.

949. βέβαιος bĕbaiŏs, *beb'-ah-yos;* from the base of 939 (through the idea of *basality*); *stable* (lit. or fig.):—firm, of force, stedfast, sure.

950. βεβαιόω bĕbaiŏō, *beb-ah-yŏ'-o;* from 949; to *stabilitate* (fig.):—confirm, (e-) stablish.

951. βεβαίωσις bĕbaiōsis, *beb-ah'-yo-sis;* from 950; *stabilitment:*—confirmation.

952. βέβηλος bĕbēlŏs, *beb'-ay-los;* from the base of 939 and βηλός bēlŏs (a *threshold*); *accessible* (as

by *crossing the door-way*), i.e. (by impl. of Jewish notions) *heathenish, wicked:*—profane (person).

953. **βεβηλόω bĕbēlŏō**, *beb-ay-lŏ'-o;* from *952;* to *desecrate:*—profane.

954. **Βεελζεβούλ Bĕēlzĕbŏul**, *beh-el-zeb-ool';* of Chald. or. [by parody upon 1176]; *dung-god; Beelzebul*, a name of Satan:—Beelzebub.

955. **Βελίαλ Bĕlial**, *bel-ee'-al;* of Heb. or. [1100]; *worthlessness; Belial*, as an epithet of Satan:—Belial.

956. **βέλος bĕlŏs**, *bel'-os;* from *906;* a *missile*, i.e. *spear* or *arrow:*—dart.

957. **βελτίον bĕlтiŏn**, *bel-tee'-on;* neut. of a comp. of a der. of *906* (used for the comp. of *18*); *better:*—very well.

958. **Βενιαμίν Bĕniamin**, *ben-ee-am-een';* of Heb. or. [1144]; *Benjamin*, an Isr.:—Benjamin.

959. **Βερνίκη Bĕrnikē**, *ber-nee'-kay;* from a provincial form of *5342* and *3529; victorious; Bernicè*, a member of the Herodian family:—Bernice.

960. **Βέροια Bĕrŏia**, *ber'-oy-ah;* perh. a provincial from a der. of *4008* [*Peræa*, i.e. the region *beyond* the coast-line]; *Berœa*, a place in Macedonia:—Berea.

961. **Βεροιαῖος Bĕrŏiaiŏs**, *ber-oy-ah'-yos;* from *960;* a *Berœæan* or native of Berœa:—of Berea.

962. **Βηθαβαρά Bēthabara**, *bay-thab-ar-ah';* of Heb. or. [1004 and 5679]; *ferry-house; Bethabara* (i.e. *Bethabarah*), a place on the Jordan:—Bethabara.

963. **Βηθανία Bēthania**, *bay-than-ee'-ah;* of Chald. or.; *date-house; Beth-any*, a place in Pal.:—Bethany.

964. **Βηθεσδά Bēthēsda**, *bay-thes-dah';* of Chald. or. [comp. 1004 and 2617]; *house of kindness; Beth-esda*, a pool in Jerus.:—Bethesda.

965. **Βηθλεέμ Bēthlĕēm**, *bayth-leh-em';* of Heb. or. [1036]; *Bethleem* (i.e. *Beth-lechem*), a place in Pal.:—Bethlehem.

966. **Βηθσαϊδά Bēthsaïda**, *bayth-sahee-dah';* of Chald. or. [comp. 1004 and 6719]; *fishing-house; Bethsaïda*, a place in Pal.:—Bethsaida.

967. **Βηθφαγή Bēthphagē**, *bayth-fag-ay';* of Chald. or. [comp. 1004 and 6291]; *fig-house; Bethphagè*, a place in Pal.:—Bethphage.

968. **βῆμα bēma**, *bay'-ma;* from the base of *939; a step*, i.e. *foot-breath;* by impl. a *rostrum*, i.e. *tribunal:*—judgment-seat, set [foot] on, throne.

969. **βήρυλλος bērullŏs**, *bay'-rool-los;* of uncert. der.; a "*beryl*":—beryl.

970. **βία bia**, *bee'-ah;* prob. akin to *979* (through the idea of *vital* activity); *force:*—violence.

971. **βιάζω biazŏ**, *bee-ad'-zo;* from *970;* to *force*, i.e. (reflex.) to *crowd oneself* (into), or (pass.) to *be seized:*—press, suffer violence.

972. **βίαιος biaiŏs**, *bee'-ah-yos;* from *970; violent:*—mighty.

973. **βιαστής biastēs**, *bee-as-tace';* from *971;* a *forcer*, i.e. (fig.) *energetic:*—violent.

974. **βιβλιαρίδιον bibliaridiŏn**, *bib-lee-ar-id'-ee-on;* a dimin. of *975;* a *booklet:*—little book.

975. **βιβλίον bibliŏn**, *bib-lee'-on;* a dimin. of *976;* a *roll:*—bill, book, scroll, writing.

976. **βίβλος biblŏs**, *bib'-los;* prop. the inner *bark* of the papyrus plant, i.e. (by impl.) a *sheet* or *scroll* of writing:—book.

977. **βιβρώσκω bibrōskō**, *bib-ro'-sko;* a reduplicated and prolonged form of an obsol. prim. verb [perh. causative of *2068*]; to *eat:*—eat.

978. **Βιθυνία Bithunia**, *bee-thoo-nee'-ah;* of uncert. der.; *Bithynia*, a region of Asia:—Bithynia.

979. **βίος biŏs**, *bee'-os;* a prim. word; *life*, i.e. (lit.) the present state of existence; by impl. the means of *livelihood:*—good, life, living.

980. **βιόω biŏō**, *bee-ŏ'-o;* from *979;* to *spend* existence:—live.

981. **βίωσις biōsis**, *bee'-o-sis;* from *980; living* (prop. the act, by impl. the mode):—manner of life.

982. **βιωτικός biōtikŏs**, *bee-o-tee-kos';* from a der. of *980; relating to the present existence:*—of (pertaining to, things that pertain to) this life.

983. **βλαβερός blabĕrŏs**, *blab-er-os';* from *984; injurious:*—hurtful.

984. **βλάπτω blaptō**, *blap'-to;* a prim. verb; prop. to *hinder*, i.e. (by impl.) to *injure:*—hurt.

985. **βλαστάνω blastanō**, *blas-tan'-o;* from **βλαστός blastŏs** (a *sprout*); to *germinate;* by impl. to *yield* fruit:—bring forth, bud, spring (up).

986. **Βλάστος Blastŏs**, *blas'-tos;* perh. the same as the base of *985; Blastus*, an officer of Herod Agrippa:—Blastus.

987. **βλασφημέω blasphēmĕō**, *blas-fay-meh'-o;* from *988;* to *vilify;* spec. to *speak impiously:*—(speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.

988. **βλασφημία blasphēmia**, *blas-fay-me'-ah;* from *989; vilification* (espec. against God):—blasphemy, evil speaking, railing.

989. **βλάσφημος blasphēmŏs**, *blas'-fay-mos;* from a der. of *984* and *5345; scurrilous*, i.e. *calumnious* (against man), or (spec.) *impious* (against God):—blasphemer (-mous), railing.

990. **βλέμμα blemma**, *blem'-mah;* from *991; vision* (prop. concr.; by impl. abstr.):—seeing.

991. **βλέπω blĕpō**, *blep'-o;* a prim. verb; to *look* at (lit. or fig.):—behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed. Comp. *3700.*

992. **βλητέος blētĕŏs**, *blay-teh'-os;* from *906;* fit *to be cast* (i.e. *applied*):—must be put.

993. **Βοανηργές Bŏanērgēs**, *bŏ-an-erg-es';* of Chald. or. [1123 and 7266]; *sons of commotion; Boänerges*, an epithet of two of the Apostles:—Boanerges.

994. **βοάω bŏaō**, *bŏ-ah'-o;* appar. a prol. form of a prim. verb; to *halloo*, i.e. *shout* (for help or in a tumultuous way):—cry.

995. **βοή bŏē**, *bŏ-ay';* from *994;* a *halloo*, i.e. *call* (for aid, etc.):—cry.

996. **βοήθεια bŏēthĕia**, *bŏ-ay'-thi-ah;* from *998; aid;* spec. a rope or chain for *frapping* a vessel:—help.

997. **βοηθέω bŏēthĕō**, *bŏ-ay-theh'-o;* from *998;* to *aid* or *relieve:*—help, succour.

998. **βοηθός bŏēthŏs**, *bŏ-ay-thos';* from *995* and *θέω thĕō* (to *run*); a *succorer:*—helper.

999. **βόθυνος bŏthunŏs**, *both'-oo-nos;* akin to *900;* a *hole* (in the ground); spec. a *cistern:*—ditch, pit.

1000. **βολή bŏlē**, *bol-ay';* from *906;* a *throw* (as a measure of distance):—cast.

1001. **βολίζω bŏlizō**, *bol-id'-zo;* from *1002;* to *heave* the lead:—sound.

1002. **βολίς bŏlis**, *bol-ece';* from *906;* a *missile*, i.e. *javelin:*—dart.

1003. **Βοόζ Bŏŏz** *bŏ-oz';* of Heb. or. [1162]; *Boöz*, (i.e. *Boäz*), an Isr.:—Booz.

1004. **βόρβορος bŏrbŏrŏs**, *bor'-bor-os;* of uncert. der.; *mud:*—mire.

1005. **βορρᾶς borrhas**, *bor-hras';* of uncert. der.; the *north* (prop. wind):—north.

1006. **βόσκω bŏskō**, *bos'-ko;* a prol. form of a prim. verb [comp. *977, 1016*]; to *pasture;* by extens. to *fodder;* reflex. to *graze:*—feed, keep.

1007. **Βοσόρ Bŏsŏr**, *bos-or';* of Heb. or. [1160]; *Bosor* (i.e. *Beör*), a Moabite:—Bosor.

1008. **βοτάνη bŏtanē**, *bot-an'-ay;* from *1006; herbage* (as if for *grazing*):—herb.

1009. **βότρυς bŏtrus**, *bot'-rooce;* of uncert. der.; a *bunch* (of grapes):—(vine) cluster (of the vine).

1010. **βουλευτής bŏulĕutēs**, *bool-yoo-tace';* from *1011;* an *adviser*, i.e. (spec.) a *councillor* or member of the Jewish Sanhedrim:—counsellor.

1011. **βουλεύω bŏulĕuō**, *bool-yoo'-o;* from *1012;* to *advise*, i.e. (reflex.) *deliberate*, or (by impl.) *resolve:*—consult, take counsel, determine, be minded, purpose.

1012. **βουλή bŏulē**, *boo-lay';* from *1014; volition*, i.e. (obj.) *advice*, or (by impl.) *purpose:*— + advise, counsel, will.

1013. **βούλημα bŏulēma**, *boo'-lay-mah;* from *1014; a resolve:*—purpose, will.

1014. **βούλομαι** *boo'-lom-ahee;* mid. of a prim. verb; to "*will*," i.e. (reflex.) *be willing:*—be disposed, minded, intend, list, (be, of own) will (-ing). Comp. *2309.*

1015. **βουνός bŏunŏs**, *boo-nos';* prob. of for. or.; a *hillock:*—hill.

1016. **βοῦς bŏus**, *booce;* prob. from the base of *1006;* an *ox* (as *grazing*), i.e. an animal of that species ("beef"):—ox.

1017. **βραβεῖον brabĕiŏn**, *brab-i'-on;* from **βραβεύς brabĕus** (an *umpire;* of uncert. der.); an *award* (of arbitralon), i.e. (spec.) a *prize* in the public games:—prize.

1018. **βραβεύω brabĕuō**, *brab-yoo'-o;* from the same as *1017;* to *arbitrate*, i.e. (gen.) to *govern* (fig. *prevail*):—rule.

1019. **βραδύνω bradunō**, *brad-oo'-no;* from *1021;* to *delay:*—be slack, tarry.

1020. **βραδυπλοέω bradupleō**, *brad-oo-plŏ-eh'-o;* from *1021* and a prol. form of *4126;* to *sail slowly:*—sail slowly.

1021. **βραδύς bradus**, *brad-ooce';* of uncert. affin.; *slow;* fig. *dull:*—slow.

1022. **βραδύτης bradutēs**, *brad-oo'-tace;* from *1021; tardiness:*—slackness.

1023. **βραχίων brachiōn**, *brakh-ee'-own;* prop. comp. of *1024*, but appar. in the sense of **βράσσω brassō** (to *wield*); the *arm*, i.e. (fig.) *strength:*—arm.

1024. **βραχύς brachus**, *brakh-ooce';* of uncert. affin.; *short* (of time, place, quantity, or number):—few words, little (space, while).

1025. **βρέφος brĕphŏs**, *bref'-os;* of uncert. affin.; an *infant* (prop. unborn) lit. or fig.:—babe, (young) child, infant.

1026. **βρέχω brĕchō**, *brekh'-o;* a prim. verb; to *moisten* (espec. by a shower):—(send) rain, wash.

1027. **βροντή brŏntē**, *bron-tay';* akin to **βρέμω brĕmō** (to *roar*); *thunder:*—thunder (-ing).

1028. **βροχή brŏchē**, *brokh-ay';* from *1026; rain:*—rain.

1029. **βρόχος brŏchŏs**, *brokh'-os;* of uncert. der; a *noose:*—snare.

1030. **βρυγμός brugmŏs**, *broog-mos';* from *1031;* a *grating* (of the teeth):—gnashing.

1031. **βρύχω bruchō**, *broo'-kho;* a prim. verb; to *grate* the teeth (in pain or rage):—gnash.

1032. **βρύω brunō**, *broo'-o;* a prim. verb; to *swell* out, i.e. (by impl.) to *gush:*—send forth.

1033. **βρῶμα brōma**, *bro'-mah;* from the base of *977; food* (lit. or fig.), espec. (cer.) articles allowed or forbidden by the Jewish law:—meat, victuals.

1034. **βρώσιμος brōsimŏs**, *bro'-sim-os;* from *1035; eatable:*—meat.

1035. **βρῶσις brōsis**, *bro'-sis;* from the base of *977;* (abstr.) *eating* (lit. or fig.); by extens. (concr.) *food* (lit. or fig.):—eating, food, meat.

1036. **βυθίζω buthizō**, *boo-thid'-zo;* from *1037;* to *sink;* by impl. to *drown:*—begin to sink, drown.

1037. **βυθός buthŏs**, *boo-thos';* a var. of *899; depth*, i.e. (by impl.) the *sea:*—deep.

1038. **βυρσεύς bursĕus**, *boorce-yooce';* from **βύρσα bursa** (a *hide*); a *tanner:*—tanner.

1039. **βύσσινος bussinŏs**, *boos'-see-nos;* from *1040;* made of *linen* (neut. a linen *cloth*):—fine linen.

1040. **βύσσος bussŏs**, *boos'-sos;* of Heb. or. [948]; white *linen:*—fine linen.

1041. **βῶμος bōmŏs**, *bo'-mos;* from the base of *939;* prop. a *stand*, i.e. (spec.) an *altar:*—altar.

Γ

1042. **γαββαθά gabbatha**, *gab-bath-ah';* of Chald. or. [comp. 1355]; *the knoll; gabbatha*, a vernacular term for the Roman tribunal in Jerus.:—Gabbatha.

1043. **Γαβριήλ Gabriēl**, *gab-ree-ale'*; of Heb. or. [1403]; *Gabriel*, an archangel:—Gabriel.

1044. **γάγγραινα gaggraina**, *gang'-grahee-nah*; from *γράω graiō* (to *gnaw*); an *ulcer* ("gangrene"):—canker.

1045. **Γάδ Gad**, *gad*; of Heb. or. [1410]; *God*, a tribe of Isr.:—God.

1046. **Γαδαρηνός Gadarēnŏs**, *gad-ar-ay-nos'*; from **Γαδαρά** (a town E. of the Jordan); a *Gadarene* or inhab. of Gadara:—Gadarene.

1047. **γάζα gaza**, *gad'-zah*; of for. or.; a *treasure*:—treasure.

1048. **Γάζα Gaza**, *gad'-zah*; of Heb. or. [5804]; *Gazah* (i.e. *'Azzah*), a place in Pal.:—Gaza.

1049. **γαζοφυλάκιον gazŏphulakiŏn**, *gad-zof-oo-lak'-ee-on*; from *1047* and *5438*; a *treasure-house*, i.e. a court in the temple for the collection-boxes:—treasury.

1050. **Γάϊος Gaïŏs**, *gah'-ee-os*; of Lat. or.; *Gaius* (i.e. *Caius*), a Chr.:—Gaius.

1051. **γάλα gala**, *gal'-ah*; of uncert. affin.; *milk* (fig.):—milk.

1052. **Γαλάτης Galatēs**, *gal-at'-ace*; from *1053*; a *Galatian* or inhab. of Galatia:—Galatian.

1053. **Γαλατία Galatia**, *gal-at-ee'-ah*; of for. or.; *Galatia*, a region of Asia:—Galatia.

1054. **Γαλατικός Galatikŏs**, *gal-at-ee-kos'*; from *1053*; *Galatic* or relating to Galatia:—of Galatia.

1055. **γαλήνη galēnē**, *gal-ay'-nay*; of uncert. der.; *tranquillity*:—calm.

1056. **Γαλιλαία Galilaia**, *gal-il-ah'-yah*; of Heb. or. [1551]; *Galilæa* (i.e. the heathen *circle*), a region of Pal.:—Galilee.

1057. **Γαλιλαῖος Galilaiŏs**, *gal-ee-lah'-yos*; from *1056*; *Galilæan* or belonging to Galilee:—Galilæan, of Galilee.

1058. **Γαλλίων Galliōn**, *gal-lee'-own*; of Lat. or.; *Gallion* (i.e. *Gallio*), a Roman officer:—Gallio.

1059. **Γαμαλιήλ Gamaliēl**, *gam-al-ee-ale'*; of Heb. or. [1583]; *Gamaliel* (i.e. *Gamliel*), an Isr.:—Gamaliel.

1060. **γαμέω gamĕō**, *gam-eh'-o*; from *1062*; to *wed* (of either sex):—marry (a wife).

1061. **γαμίσκω gamiskō**, *gam-is'-ko*; from *1062*; to *espouse* (a daughter to a husband):—give in marriage.

1062. **γάμος gamŏs**, *gam'-os*; of uncert. affin.; *nuptials*:—marriage, wedding.

1063. **γάρ gar**, *gar*; a prim. particle; prop. assigning a *reason* (used in argument, explanation or intensification; often with other particles):—and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet.

1064. **γαστήρ gastēr**, *gas-tare'*; of uncert. der.; the *stomach*; by anal. the *matrix*; fig. a *gourmand*:—belly, + with child, womb.

1065. **γέ gĕ**, *gheh*; a prim. particle of *emphasis* or *qualification* (often used with other particles prefixed):—and besides, doubtless, at least, yet.

1066. **Γεδεών Gĕdĕōn**, *ghed-eh-own'*; of Heb. or. [1439]; *Gedeon* (i.e. *Gid[e]on*), an Isr.:—Gideon.

1067. **γέεννα gĕĕnna**, *gheh'-en-nah*; of Heb. or [1516 and 2011]; *valley of* (the son of) *Hinnom*; *gehenna* (or *Ge-Hinnom*), a valley of Jerus., used (fig.) as a name for the place (or state) of everlasting punishment:—hell.

1068. **Γεθσημανή Gĕthsēmanĕ**, *gheth-ay-man-ay'*; of Chald. or. [comp. 1660 and 8081]; *oil-press*; *Gethsemane*, a garden near Jerus.:—Gethsemane.

1069. **γείτων gĕitōn**, *ghi'-tone*; from *1093*; a *neighbor* (as adjoining one's *ground*); by impl. a *friend*:—neighbour.

1070. **γελάω gĕlaō**, *ghel-ah'-o*; of uncert. affin.; to *laugh* (as a sign of joy or satisfaction):—laugh.

1071. **γέλως gĕlōs**, *ghel'-oce*; from *1070*; *laughter* (as a mark of gratification):—laughter.

1072. **γεμίζω gĕmizō**, *ghem-id'-zo*; trans. from *1073*; to *fill* entirely:—fill (be) full.

1073. **γέμω gĕmō**, *ghem'-o*; a prim. verb; to *swell out*, i.e. *be full*:—be full.

1074. **γενεά gĕnĕa**, *ghen-eh-ah'*; from (a presumed der. of) *1085*; a *generation*; by impl. an *age* (the period or the persons):—age, generation, nation, time.

1075. **γενεαλογία gĕnĕalŏgia**, *ghen-eh-al-og-ee'-ah*; from the same as *1074*; *tracing by generations*, i.e. "*genealogy*":—genealogy.

1077. **γενέσια gĕnĕsia**, *ghen-es'-ee-ah*; neut. plur. of a der. of *1078*; *birthday* ceremonies:—birthday.

1078. **γένεσις genĕsis**, *ghen'-es-is*; from the same as *1074*; *nativity*; fig. *nature*:—generation, nature (-ral).

1079. **γενετή gĕnĕtē**, *ghen-et-ay'*; fem. of a presumed der. of the base of *1074*; *birth*:—birth.

1080. **γεννάω gĕnnaō**, *ghen-nah'-o*; from a var. of *1085*; to *procreate* (prop. of the father, but by extens. of the mother); fig. to *regenerate*:—bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

1081. **γέννημα gĕnnēma**, *ghen'-nay-mah*; from *1080*; *offspring*; by anal. *produce* (lit. or fig.):—fruit, generation.

1082. **Γεννησαρέτ Gĕnnēsarĕt**, *ghen-nay-sar-et'*; of Heb. or. [comp. 3672]; *Gennesaret* (i.e. *Kinnereth*), a lake and plain in Pal.:—Gennesaret.

1083. **γέννησις gĕnnēsis**, *ghen'-nay-sis*; from *1080*; *nativity*:—birth.

1084. **γεννητός gĕnnētŏs**, *ghen-nay-tos'*; from *1080*; *born*:—they that are born.

1085. **γένος gĕnŏs**, *ghen'-os*; from *1096*; "*kin*" (abstr. or concr., lit. or fig., indiv. or coll.):—born, country (-man), diversity, generation, kind (-red), nation, offspring, stock.

1086. **Γεργεσηνός Gĕrgĕsēnŏs**, *gher-ghes-ay-nos'*; of Heb. or. [1622]; a *Gergesene* (i.e. *Girgashite*) or one of the aborigines of Pal.:—Gergesene.

1087. **γερουσία gĕrousia**, *gher-oo-see'-ah*; from *1088*; the *eldership*, i.e. (collect.) the Jewish *Sanhedrim*:—senate.

1088. **γέρων gĕrōn**, *gher'-own*; of uncert. affin. [comp. *1094*]; *aged*:—old.

1089. **γεύομαι gĕuŏmai**, *ghyoo'-om-ahee*; a prim. verb; to *taste*; by impl. to *eat*; fig. to *experience* (good or ill):—eat, taste.

1090. **γεωργέω gĕōrgĕō**, *gheh-ore-gheh'-o*; from *1092*; to *till* (the soil):—dress.

1091. **γεώργιον gĕōrgiŏn**, *gheh-ore'-ghee-on*; neut. of a (presumed) der. of *1092*; *cultivable*, i.e. a *farm*:—husbandry.

1092. **γεωργός gĕōrgŏs**, *gheh-ore-gos'*; from *1093* and the base of *2041*; a *land-worker*, i.e. *farmer*:—husbandman.

1093. **γῆ gē**, *ghay*; contr. from a prim. word; *soil*; by extens. a *region*, or the solid part or the whole of the *terrene* globe (includ. the occupants in each application):—country, earth (-ly), ground, land, world.

1094. **γῆρας gēras**, *ghay'-ras*; akin to *1088*; *senility*:—old age.

1095. **γηράσκω gērasskō**, *ghay-ras'-ko*; from *1094*; to be *senescent*:—be (wax) old.

1096. **γίνομαι ginŏmai**, *ghin'-om-ahee*; a prol. and mid. form of a prim. verb; to *cause to be* ("*gen*"-*erate*), i.e. (reflex.) to *become* (*come into being*), used with great latitude (lit., fig., intens., etc.):—arise, be assembled, be (come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, be done, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be shewed, × soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

1097. **γινώσκω ginōskō**, *ghin-oce'-ko*; a prol. form of a prim. verb; to "*know*" (absol.), in a great variety of applications and with many impl. (as follow, with others not thus clearly expressed):—allow, be aware (of), feel, (have) known (-ledge), perceive, to be resolved, can speak, be sure, understand.

1098. **γλεῦκος gleukŏs**, *glyoo'-kos*; akin to *1099*; *sweet* wine, i.e. (prop.) *must* (fresh juice), but used of the more saccharine (and therefore highly intoxicating) fermented *wine*:—new wine.

1099. **γλυκύς glukus**, *gloo-koos'*; of uncert. affin.; *sweet* (i.e. not bitter nor salt):—sweet, fresh.

1100. **γλῶσσα glōssa**, *glo-sah'*; of uncert. affin.; the *tongue*; by impl. a *language* (spec. one naturally unacquired):—tongue.

1101. **γλωσσόκομον glōssŏkŏmŏn**, *gloce-sok'-om-on*; from *1100* and the base of *2889*; prop. a *case* (to keep mouthpieces of wind-instruments in), i.e. (by extens.) a *casket* or (spec.) *purse*:—bag.

1102. **γναφεύς gnaphĕus**, *gnaf-yooce'*; by var. for a der. from κνάπτω **knaptō** (to *tease* cloth); a cloth-*dresser*:—fuller.

1103. **γνήσιος gnēsiŏs**, *gnay'-see-os*; from the same as *1077*; *legitimate* (of birth), i.e. *genuine*:—own, sincerity, true.

1104. **γνησίως gnēsiōs**, *gnay-see'-oce*; adv. from *1103*; *genuinely*, i.e. *really*:—naturally.

1105. **γνόφος gnŏphŏs**, *gnof'-os*; akin to *3509*; *gloom* (as of a storm):—blackness.

1106. **γνώμη gnōmē**, *gno'-may*; from *1097*; *cognition*, i.e. (sub.) *opinion*, (obj.) *resolve* (counsel, *consent*, etc.):—advice, + agree, judgment, mind, purpose, will.

1107. **γνωρίζω gnōrizō**, *gno-rid'-so*; from a der. of *1097*; to *make known*; subj. to *know*:—certify, declare, make known, give to understand, do to wit, wot.

1108. **γνῶσις gnōsis**, *gno'-sis*; from *1097*; *knowing* (the act), i.e. (by impl.) *knowledge*:—knowledge, science.

1109. **γνώστης gnōstēs**, *gnoce'-tace*; from *1097*; a *knower*:—expert.

1110. **γνωστός gnōstŏs**, *gnoce-tos'*; from *1097*; well *known*:—acquaintance, (which may be) known, notable.

1111. **γογγύζω gŏggузō**, *gong-good'-so*; of uncert. der.; to *grumble*:—murmur.

1112. **γογγυσμός gŏggusmŏs**, *gong-goos-mos'*; from *1111*; a *grumbling*:—grudging, murmuring.

1113. **γογγυστής gŏggustēs**, *gong-goos-tace'*; from *1111*; a *grumbler*:—murmurer.

1114. **γόης gŏēs**, *gŏ'-ace*; from **γοάω gŏaō** (to *wail*); prop. a *wizard* (as *muttering* spells), i.e. (by impl.) an *impostor*:—seducer.

1115. **Γολγοθά Golgŏthă**, *gol-goth-ah'*; of Chald. or. [comp. 1538]; *the skull*; *Golgotha*, a knoll near Jerus.:—Golgotha.

1116. **Γόμορρα Gŏmŏrrha**, *gom'-or-hrhak*; of Heb. or. [6017]; *Gomorrha* (i.e. *'Amorah*), a place near the Dead Sea:—Gomorrha.

1117. **γόμος gŏmŏs**, *gom'-os*; from *1073*; a *load* (as *filling*), i.e. (spec.) a *cargo*, or (by extens.) *wares*:—burden, merchandise.

1118. **γονεύς gŏnĕus**, *gon-yoce'*; from the base of *1096*; a *parent*:—parent.

1119. **γόνυ gŏnu**, *gon-oo'*; of uncert. affin.; the "*knee*":—knee (× -l).

1120. **γονυπετέω gŏnupĕtĕō**, *gon-oo-pet-eh'-o*; from a comp. of *1119* and the alt. of *4098*; to *fall on the knee*:—bow the knee, kneel down.

1121. **γράμμα grammа**, *gram'-mah*; from *1125*; a *writing*, i.e. a *letter*, *note*, *epistle*, *book*, etc.; plur. *learning*:—bill, learning, letter, scripture, writing, written.

1122. **γραμματεύς grammatĕus**, *gram-mat-yooce'*; from *1121*; a *writer*, i.e. (professionally) *scribe* or *secretary*:—scribe, town-clerk.

1123. **γραπτός graptŏs**, *grap-tos'*; from *1125*; (as-)*scribed* (fig.):—written.

1124. **γραφή graphē**, *graf-ay'*; from *1125*; a *document*, i.e. holy *Writ* (or its contents or a *statement* in it):—scripture.

1125. **γράφω graphō**, *graf'-o;* a prim. verb; to "*grave*", espec. to *write;* fig. to *describe:*—describe, write (-ing, -ten).

1126. **γραΐδης graïdēs**, *grah-ee'-dace;* from **γραῦς graus** (an *old woman*) and *1491;* *crone-like,* i.e. *silly:*—old wives'.

1127. **γρηγορέω grēgŏrĕō**, *gray-gor-yeh'-o;* from *1453;* to *keep awake,* i.e. *watch* (lit. or fig.):—be vigilant, wake, (be) watch (-ful).

1128. **γυμνάζω gumnazō**, *goom-nad'-zo;* from *1131;* to *practise naked* (in the games), i.e. *train* (fig.):—exercise.

1129. **γυμνασία gumnasia**, *goom-nas-ee'-ah;* from *1128;* *training,* i.e. (fig.) *asceticism:*—exercise.

1130. **γυμνητεύω gumnēteuō**, *goom-nayt-yoo'-o;* from a der. of *1131;* to *strip,* i.e. (reflex.) *go poorly clad:*—be naked.

1131. **γυμνός gumnŏs**, *goom-nos';* of uncert. affin.; *nude* (absol. or rel., lit. or fig.):—naked.

1132. **γυμνότης gumnŏtēs**, *goom-not'-ace;* from *1131;* *nudity* (absol. or comp.):—nakedness.

1133. **γυναικάριον gunaikarïon**, *goo-nahee-kar'-ee-on;* a dimin. from *1135;* a *little* (i.e. *foolish*) *woman:*—silly woman.

1134. **γυναικεῖος gunaikēïos**, *goo-nahee-ki'-os;* from *1135;* *feminine:*—wife.

1135. **γυνή gunē**, *goo-nay';* prob. from the base of *1096;* a *woman;* spec. a *wife:*—wife, woman.

1136. **Γώγ Gōg**, *gogue;* of Heb. or. [1463]; *Gog,* a symb. name for some future Antichrist:—Gog.

1137. **γωνία gōnia**, *go-nee'-ah;* prob. akin to *1119;* an *angle:*—corner, quarter.

Δ

1138. **Δαβίδ Dabid**, *dab-eed';* of Heb. or. [1732]; *Dabid* (i.e. *David*), the Isr. king:—David.

1139. **δαιμονίζομαι daimŏnizŏmai**, *dahee-mon-id'-zom-ahee;* mid. from *1142;* to *be exercised by a dæmon:*—have a (be vexed with, be possessed with) devil (-s).

1140. **δαιμόνιον daimŏnïŏn**, *dahee-mon'-ee-on;* neut. of a der. of *1142;* a *dæmonic being;* by extens. a *deity:*—devil, god.

1141. **δαιμονιώδης daimŏnïōdēs**, *dahee-mon-ee-o'-dace;* from *1140* and *1142;* *dæmon-like:*—devilish.

1142. **δαίμων daimōn**, *dah'ee-mown;* from **δαίω daïō** (to *distribute* fortunes); a *dæmon* or supernatural spirit (of a bad nature):—devil.

1143. **δάκνω daknō**, *dak'-no;* a prol. form of a prim. root: to *bite,* i.e. (fig.) *thwart:*—bite.

1144. **δάκρυ dakru**, *dak'-roo;* or

δάκρυον dakruŏn, *dak'-roo-on;* of uncert. affin.; a *tear:*—tear.

1145. **δακρύω dakruō**, *dak-roo'-o;* from 1144; to *shed tears:*—weep. Comp. *2799.*

1146. **δακτύλιος daktulïŏs**, *dak-too'-lee-os;* from *1147;* a *finger*-ring:—ring.

1147. **δάκτυλος daktulŏs**, *dak'-too-los;* prob. from *1176;* a *finger:*—finger.

1148. **Δαλμανουθά Dalmanuthă**, *dal-man-oo-thah';* prob. of Chald. or.; *Dalmanutha,* a place in Pal.:—Dalmanutha.

1149. **Δαλματία Dalmatia**, *dal-mat-ee'-ah;* prob. of for. dar.; *Dalmatia,* a region of Europe:—Dalmatia.

1150. **δαμάζω damazō**, *dam-ad'-zo;* a var. of an obs. prim. of the same mean.; to *tame:*—tame.

1151. **δάμαλις damalis**, *dam'-al-is;* prob. from the base of *1150;* a *heifer* (as *tame*):—heifer.

1152. **Δάμαρις Damaris**, *dam'-ar-is;* prob. from the base of *1150;* perh. *gentle;* *Damaris,* an Athenian woman:—Damaris.

1153. **Δαμασκηνός Damaskēnŏs**, *dam-as-kay-nos';* from *1154;* a *Damascene* or inhab. of Damascus:—Damascene.

1154. **Δαμασκός Damaskŏs**, *dam-as-kos';* of Heb. or. [1834]; *Damascus,* a city of Syria:—Damascus.

1155. **δανίζω danïzō**, *dan-id'-zo;* from *1156;* to *loan* on interest; reflex. to *borrow:*—borrow, lend.

1156. **δάνειον danĕïon**, *dan'-i-on;* from **δάνος danŏs** (a *gift*); prob. akin to the base of *1325;* a *loan:*—debt.

1157. **δανιστής danïstēs**, *dan-ice-tace';* from *1155;* a *lender:*—creditor.

1158. **Δανιήλ Daniēl**, *dan-ee-ale';* of Heb. or [1840]; *Daniel,* an Isr.:—Daniel.

1159. **δαπανάω dapanaō**, *dap-an-ah'-o;* from *1160;* to *expend,* i.e. (in a good sense) to *incur cost,* or (in a bad one) to *waste:*—be at charges, consume, spend.

1160. **δαπάνη dapanē**, *dap-an'-ay;* from **δάπτω daptō** (to *devour*); *expense* (as *consuming*):—cost.

1161. **δέ dĕ**, *deh;* a prim. particle (adversative or continuative); *but,* and, etc.:—also, and, but, moreover, now [*often unexpressed in English*].

1162. **δέησις dĕēsis**, *deh'-ay-sis;* from *1189;* a *petition:*—prayer, request, supplication.

1163. **δεῖ dĕï**, *die;* 3d pers. sing. act. pres. of *1210;* also **δέον dĕŏn**, *deh-on';* neut. act. part. of the same; both used impers.; *it is* (*was,* etc.) *necessary* (as *binding*):—beloved, be meet, must (needs), (be) need (-ful), ought, should.

1164. **δεῖγμα dĕigma**, *dïgh'-mah;* from the base of *1166;* a *specimen* (as *shown*):—example.

1165. **δειγματίζω dĕigmatizō**, *dïgh-mat-id'-zo;* from *1164;* to *exhibit:*—make a shew.

1166. **δείκνυω dĕiknuō**, *dike-noo'-o;* a prol. form of an obs. prim. of the same mean.; to *show* (lit. or fig.):—shew.

1167. **δειλία dĕilia**, *di-lee'-ah;* from *1169;* *timidity:*—fear.

1168. **δειλιάω dĕiliaō**, *di-lee-ah'-o;* from *1167;* to *be timid:*—be afraid.

1169. **δειλός dĕilŏs**, *di-los';* from **δίος dĕos** (*dread*); *timid,* i.e. (by impl.) *faithless:*—fearful.

1170. **δεῖνα dĕina**, *di'-nah;* prob. from the same as *1171* (through the idea of forgetting the name as *fearful,* i.e. *strange*); *so and so* (when the person is not specified):—such a man.

1171. **δεινῶς dĕinōs**, *di-noce';* adv. from a der. of the same as *1169;* *terribly,* i.e. *excessively:*—grievously, vehemently.

1172. **δειπνέω dĕipnĕō**, *dipe-neh'-o;* from *1173;* to *dine,* i.e. take the principal (or evening) meal:—sup (× -per).

1173. **δεῖπνον dĕipnŏn**, *dipe'-non;* from the same as *1160;* *dinner,* i.e. the chief meal (usually in the evening):—feast, supper.

1174. **δεισιδαιμονίστερος dĕisidaimŏnĕstĕrŏs**, *dice-ee-dahee-mon-es'-ter-os;* the comp. of a der. of the base of *1169* and *1142;* *more religious* than others:—too superstitious.

1175. **δεισιδαιμονία dĕisidaimŏnia**, *dice-ee-dahee-mon-ee'-ah;* from the same as *1174;* *religion:*—superstition.

1176. **δέκα dĕka**, *dek'-ah;* a prim. number; *ten:*—[eight-] een.

1177. **δεκαδύο dĕkaduŏ**, *dek-ad-oo'-ŏ;* from *1176* and *1417;* *two* and *ten,* i.e. *twelve:*—twelve.

1178. **δεκαπέντε dĕkapĕntĕ**, *dek-ap-en'-teh;* from *1176* and *4002;* *ten* and *five,* i.e. *fifteen:*—fifteen.

1179. **Δεκάπολις Dĕkapŏlis**, *dek-ap'-ol-is;* from *1176* and *4172;* the *ten-city* region; the *Decapolis,* a district in Syria:—Decapolis.

1180. **δεκατέσσαρες dĕkatĕssarĕs**, *dek-at-es'-sar-es;* from *1176* and *5064;* *ten* and *four,* i.e. *fourteen:*—fourteen.

1181. **δεκάτη dĕkatē**, *dek-at'-ay;* fem. of *1182;* a *tenth,* i.e. as a percentage or (tech.) *tithe:*—tenth (part), tithe.

1182. **δέκατος dĕkatŏs**, *dek'-at-os;* ordinal from *1176;* *tenth:*—tenth.

1183. **δεκατόω dĕkatŏō**, *dek-at-ŏ'-o;* from *1181;* to *tithe,* i.e. to *give* or *take a tenth:*—pay (receive) tithes.

1184. **δεκτός dĕktŏs**, *dek-tos';* from *1209;* *approved;* (fig.) *propitious:*—accepted (-table).

1185. **δελεάζω dĕlĕazō**, *del-eh-ad'-zo;* from the base of *1388;* to *entrap,* i.e. (fig.) *delude:*—allure, beguile, entice.

1186. **δένδρον dĕndrŏn**, *den'-dron;* prob. from **δρῦς drus** (an *oak*); a *tree:*—tree.

1187. **δεξιολάβος dĕxiŏlabŏs**, *dex-ee-ol-ab'-os;* from *1188* and *2983;* a *guardsman* (as *if taking the right*) or light-armed soldier:—spearman.

1188. **δεξιός dĕxiŏs**, *dex-ee-os';* from *1209;* the *right* side or (fem.) hand (as that which usually *takes*):—right (hand, side).

1189. **δέομαι dĕŏmai**, *deh'-om-ahee;* mid. of *1210;* to *beg* (as *binding oneself*), i.e. *petition:*—beseech, pray (to), make request. Comp. 4441.

δέον dĕŏn. See *1163.*

1190. **Δερβαῖος Dĕrbaïŏs**, *der-bah'ee-os;* from *1191;* a *Derbæan* or inhab. of Derbe:—of Derbe.

1191. **Δέρβη Dĕrbē**, *der'-bay;* of for. or.; *Derbe,* a place in Asia Minor:—Derbe.

1192. **δέρμα dĕrma**, *der'-mah;* from 1194; a *hide:*—skin.

1193. **δερμάτινος dĕrmatinŏs**, *der-mat'-ee-nos;* from *1192;* made of *hide:*—leathern, of a skin.

1194. **δέρω dĕrō**, *der'-o;* a prim. verb; prop. to *flay,* i.e. (by impl.) to *scourge,* or (by anal.) to *thrash:*—beat, smite.

1195. **δεσμέω dĕsmĕuō**, *des-myoo'-o;* from a (presumed) der. of *1196;* *to be a binder* (*captor*), i.e. to *enchain* (a prisoner), *to tie on* (a load):—bind.

1196. **δεσμέω dĕsmĕō**, *des-meh'-o;* from *1199;* to *tie,* i.e. *shackle:*—bind.

1197. **δεσμή dĕsmē**, *des-may';* from *1196;* a *bundle:*—bundle.

1198. **δέσμιος dĕsmiŏs**, *des'-mee-os;* from *1199;* a *captive* (as *bound*):—in bonds, prisoner.

1199. **δεσμόν dĕsmŏn**, *des-mon';* or

δεσμός dĕsmŏs, *des-mos';* neut. and masc. respectively from *1210;* a *band,* i.e. *ligament* (of the body) or *shackle* (of a prisoner); fig. an *impediment* or *disability:*—band, bond, chain, string.

1200. **δεσμοφύλαξ dĕsmŏphulax**, *des-mof-oo'-lax;* from *1199* and *5441;* a *jailer* (as *guarding the prisoners*):—jailor, keeper of the prison.

1201. **δεσμωτήριον dĕsmōtērïŏn**, *des-mo-tay'-ree-on;* from a der. of *1199* (equiv. to *1196*); a *place of bondage,* i.e. a *dungeon:*—prison.

1202. **δεσμώτης dĕsmōtēs**, *des-mo'-tace;* from the same as *1201;* (pass.) a *captive:*—prisoner.

1203. **δεσπότης dĕspŏtēs**, *des-pot'-ace;* perh. from *1210* and **πόσις pŏsis** (a *husband*); an absolute *ruler* ("despot"):—Lord, master.

1204. **δεῦρο dĕurŏ**, *dyoo'-ro;* of uncert. affin.; *here;* used also imper. *hither!;* and of time, *hitherto:*—come (hither), hither [-to].

1205. **δεῦτε dĕutĕ**, *dyoo'-teh;* from *1204* and an imper. form of **εἶμι ĕimi** (to *go*); *come hither!:*—come, × follow.

1206. **δευτεραῖος dĕutĕraïŏs**, *dyoo-ter-ah'-yos;* from *1208;* *secondary,* i.e. (spec.) on the *second* day:—next day.

1207. **δευτερόπρωτος dĕutĕrŏprōtŏs**, *dyoo-ter-op'-ro-tos;* from *1208* and *4413;* *second-first,* i.e. (spec.) a designation of the Sabbath immediately after the Paschal week (being the *second* after Passover day, and the *first* of the seven Sabbaths intervening before Pentecost):—second . . . after the first.

1208. **δεύτερος dĕutĕrŏs**, *dyoo'-ter-os;* as the comp. of *1417;* (ordinal) *second* (in time, place or rank; also adv.):—afterward, again, second (-arily, time).

1209. **δέχομαι dĕchŏmai**, *dekh'-om-ahee;* mid. of a prim. verb; to *receive* (in various applications, lit. or fig.):—accept, receive, take. Comp. *2983.*

1210. **δέω dĕō**, *deh'-o;* a prim. verb; to *bind* (in various applications, lit. or fig.):—bind, be in bonds, knit, tie, wind. See also *1163, 1189.*

1211. **δή** *dē, day:* prob. akin to *1161;* a particle of emphasis or explicitness; now, then, etc.:—also, and, doubtless, now, therefore.

1213. **δῆλος** *dēlŏs, day'-los:* of uncert. der.; *clear:*— + bewray, certain, evident, manifest.

1213. **δηλόω** *dēlŏō, day-lŏ'-o;* from *1212;* to make plain (by words):—declare, shew, signify.

1214. **Δημᾶς** *Dēmas, day-mas';* prob. for *1216, Demas,* a Chr.:—Demas.

1215. **δημηγορέω** *dēmēgŏrĕō, day-may-gor-eh'-o;* from a comp. of *1218* and *58;* to be a *people-gatherer,* i.e. to *address* a public assembly:—make an oration.

1216. **Δημήτριος** *Dēmētrĭŏs, day-may'-tree-os;* from **Δημήτηρ** *Dēmētēr (Ceres); Demetrius,* the name of an Ephesian and of a Chr.:—Demetrius.

1217. **δημιουργός** *dēmĭoürgŏs, day-me-oor-gos';* from *1218* and *2041;* a *worker* for the *people,* i.e. *mechanic* (spoken of the *Creator*):—maker.

1218. **δῆμος** *dēmŏs, day'-mos;* from *1210;* the *public* (as *bound* together socially):—people.

1219. **δημόσιος** *dēmŏsĭŏs, day-mos'-ee-os;* from *1218; public;* (fem. sing. dat. as adv.) in *public*:—common, openly, publickly.

1220. **δηνάριον** *dēnarĭŏn, day-nar'-ee-on;* of Lat. or.; a *denarius* (or *ten asses*):—pence, penny [-worth].

1221. **δήποτε** *dēpŏtĕ, day'-pot-eh;* from *1211* and *4218;* a particle of generalization; *indeed, at any time:*—(what-) soever.

1222. **δήπου** *dēpōu, day'-poo;* from *1211* and *4225;* a particle of assseveration; *indeed doubtless:*—verily.

1223. **διά** *dĭa, dee-ah';* a prim. prep. denoting the *channel* of an act; *through* (in very wide applications, local, causal or occasional):—after, always, among, as, to avoid, because of (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, for sake. that, thereby, therefore, × though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

Δία **Dĭa.** See *2203.*

1224. **διαβαίνω** **diabainō,** *dee-ab-ah'ee-no;* from *1223* and the base of *939;* to cross:—come over, pass (through).

1225. **διαβάλλω** **diaballō,** *dee-ab-al'-lo;* from *1223* and *906;* (fig.) to *traduce*:—accuse.

1226. **διαβεβαιόομαι** **diabĕbaiŏŏmai,** *dee-ab-eb-ahee-ŏ'-om-ahee;* mid. of a comp. of *1223* and *950;* to *confirm thoroughly* (by words), i.e. *asseverate*:—affirm constantly.

1227. **διαβλέπω** **diablĕpō,** *dee-ab-lep'-o;* from *1223* and *991;* to *look through,* i.e. *recover* full *vision*:—see clearly.

1228. **διάβολος** **diabŏlŏs,** *dee-ab'-ol-os;* from *1225;* a *traducer;* spec. *Satan* [comp. 7854]:—false accuser, devil, slanderer.

1229. **διαγγέλλω** **diaggĕllō,** *de-ang-gel'-lo;* from *1223* and the base of *32;* to *herald thoroughly*:—declare, preach, signify.

1230. **διαγίνομαι** **diagĭnŏmai,** *dee-ag-in'-om-ahee;* from *1223* and *1096;* to *elapse* meanwhile:—× after, be past, be spent.

1231. **διαγινώσκω** **diagĭnōskō,** *dee-ag-in-o'-sko;* from *1223* and *1097;* to *know thoroughly,* i.e. *ascertain exactly*:—(would) enquire, know the uttermost.

1232. **διαγνωρίζω** **diagnōrizō,** *dee-og-no-rid'-zo;* from *1223* and *1107;* to *tell abroad*:—make known.

1233. **διάγνωσις** **diagnōsĭs,** *dee-ag'-no-sis;* from *1231;* (magisterial) *examination* ("diagnosis"):—hearing.

1234. **διαγογγύζω** **diagŏggüzō,** *dee-ag-ong-good'-zo;* from *1223* and *1111;* to *complain throughout* a crowd:—murmur.

1235. **διαγρηγορέω** **diagrēgŏrĕō,** *dee-ag-ray-gor-eh'-o;* from *1223* and *1127;* to *waken thoroughly*:—be awake.

1236. **διάγω** **diagō,** *dee-ag'-o:* from *1223* and *71;* to *pass* time or life:—lead life, living.

1237. **διαδέχομαι** **diadĕchŏmai,** *dee-ad-ekh'-om-ahee;* from *1223* and *1209;* to *receive in turn,* i.e. (fig.) *succeed to*:—come after.

1238. **διάδημα** **diadēma,** *dee-ad'-ay-mah;* from a comp. of *1223* and *1210;* a "diadem" (as *bound* about the head):—crown. Comp. *4735.*

1239. **διαδίδωμι** **diadĭdōmi,** *dee-ad-id'-o-mee;* from *1223* and *1325;* to *give throughout* a crowd, i.e. *deal out;* also to *deliver* over (as to a successor):—(make) distribute (-tion), divide, give.

1240. **διάδοχος** **diadŏchŏs,** *dee-ad'-okh-os;* from *1237;* a *successor* in office:—room.

1241. **διαζώννυμι** **diazōnnumi,** *dee-as-own'-noomee;* from *1223* and *2224;* to *gird tightly*:—gird.

1242. **διαθήκη** **diathēkē,** *dee-ath-ay'-kay;* from *1303;* prop. a *disposition,* i.e. (spec.) a *contract* (espec. a devisory *will*):—covenant, testament.

1243. **διαίρεσις** **diairĕsis,** *dee-ah'ee-res-is;* from *1244;* a *distinction* or (concr.) *variety*:—difference, diversity.

1244. **διαιρέω** **diairĕō,** *dee-ahee-reh'-o;* from *1223* and *138;* to *separate,* i.e. *distribute*:—divide.

1245. **διακαθαίρω** **diakatharizō,** *dee-ak-ath-ar-id'-zo;* from *1223* and *2511;* to *cleanse perfectly,* i.e. (spec.) *winnow*:—throughly purge.

1246. **διακατελέγχομαι** **diakatĕlĕgchŏmai,** *dee-ak-at-el-eng'-khom-ahee;* mid. from *1223* and a comp. of *2596* and *1651;* to *prove downright,* i.e. *confute*:—convince.

1247. **διακονέω** **diakŏnĕō,** *dee-ak-on-eh'-o;* from *1249;* to *be an attendant,* i.e. *wait upon* (menially or as a host, friend or [fig.] teacher); techn. to *act as a Chr. deacon*:—(ad-) minister (unto), serve, use the office of a deacon.

1248. **διακονία** **diakŏnĭa,** *dee-ak-on-ee'-ah;* from *1249; attendance* (as a servant, etc.); fig. (eleemosynary) *aid,* (official) *service* (espec. of the Chr. teacher, or techn. of the *diaconate*):—(ad-) minister (-ing, -tration, -try), office, relief, service (-ing).

1249. **διάκονος** **diakŏnŏs,** *dee-ak'-on-os;* prob. from an obs. **διάκω** **diakō** (to *run* on errands; comp. *1377*); an *attendant,* i.e. (gen.) a *waiter* (at table or in other menial duties); spec. a Chr. *teacher* and *pastor* (techn. a *deacon* or *deaconess*):—deacon, minister, servant.

1250. **διακόσιοι** **diakŏsĭŏi,** *dee-ak-os'-ee-oy;* from *1364* and *1540; two hundred*:—two hundred.

1251. **διακούομαι** **diakŭŏmai,** *dee-ak-oo'-om-ahee;* mid. from *1223* and *191; to hear throughout,* i.e. *patiently listen* (to a prisoner's plea):—hear.

1252. **διακρίνω** **diakrinō,** *dee-ak-ree'-no;* from *1223* and *2919; to separate thoroughly,* i.e. (lit. and reflex.) to *withdraw* from, or (by impl.) *oppose;* fig. to *discriminate* (by impl. *decide*), or (reflex.) *hesitate*:—contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver.

1253. **διάκρισις** **diakrisis,** *dee-ak'-ree-sis;* from *1252;* judicial *estimation*:—discern (-ing), disputation.

1254. **διακωλύω** **diakōlŭō,** *dee-ak-o-loo'-o;* from *1223* and *2967;* to *hinder altogether,* i.e. *utterly prohibit*:—forbid.

1255. **διαλαλέω** **dialalĕō,** *dee-al-al-eh'-o;* from *1223* and *2980;* to *talk throughout* a company, i.e. *converse* or (gen.) *publish*:—commune, noise abroad.

1256. **διαλέγομαι** **dialĕgŏmai,** *dee-al-eg'-omahee;* mid. from *1223* and *3004;* to *say thoroughly,* i.e. *discuss* (in argument or exhortation):—dispute, preach (unto), reason (with), speak.

1257. **διαλείπω** **dialĕipō,** *dee-al-i'-po;* from *1223* and *3007;* to *leave off in the middle,* i.e. *intermit*:—cease.

1258. **διάλεκτος** **dialĕktŏs,** *dee-al'-ek-tos;* from *1256;* a (mode of) *discourse,* i.e. "dialect":—language, tongue.

1259. **διαλλάσσω** **diallassō,** *dee-al-las'-so;* from *1223* and *236;* to *change thoroughly,* i.e. (ment.) to *conciliate*:—reconcile.

1260. **διαλογίζομαι** **dialŏgizŏmai,** *dee-al-ogid'-zom-ahee;* from *1223* and *3049;* to *reckon thoroughly,* i.e. (gen.) to *deliberate* (by reflection or discussion):—cast in mind, consider, dispute, muse, reason, think.

1261. **διαλογισμός** **dialŏgismŏs,** *dee-al-og-ismos';* from *1260; discussion,* i.e. (internal) *consideration* (by impl. *purpose*), or (external) *debate*:—dispute, doubtful (-ing), imagination, reasoning, thought.

1262. **διαλύω** **dialŭō,** *dee-al-oo'-o;* from *1223* and *3089;* to *dissolve utterly*:—scatter.

1263. **διαμαρτύρομαι** **diamarturŏmai,** *dee-am-ar-too'-rom-ahee;* from *1223* and *3140;* to *attest* or *protest earnestly,* or (by impl.) *hortatively*:—charge, testify (unto), witness.

1264. **διαμάχομαι** **diamachŏmai,** *dee-am-akh'-om-ahee;* from *1223* and *3164;* to *fight fiercely* (in altercation):—strive.

1265. **διαμένω** **diamĕnō,** *dee-am-en'-o;* from *1223* and *3306;* to *stay constantly* (in being or relation):—continue, remain.

1266. **διαμερίζω** **diamĕrizō,** *dee-am-er-id'-zo;* from *1223* and *3307;* to *partition thoroughly* (lit. in distribution, fig. in dissension):—cloven, divide, part.

1267. **διαμερισμός** **diamĕrismŏs,** *dee-am-er-ismos';* from *1266; dissension* (of opinion and conduct):—division.

1268. **διαμένω** **diamĕnō,** *dee-am-en'-o;* from *1223* and the base of *3551;* to *distribute,* i.e. (of information) to *disseminate*:—spread.

1269. **διανεύω** **dianĕuō,** *dee-an-yoo'-o;* from *1223* and *3506;* to *nod* (or express by signs) across an intervening space:—beckon.

1270. **διανόημα** **dianŏēma,** *dee-an-ŏ'-ay-mah;* from a comp. of *1223* and *3539;* something *thought through,* i.e. a *sentiment*:—thought.

1271. **διάνοια** **dianŏia,** *dee-an'-oy-ah;* from *1223* and *3563; deep thought,* prop. the faculty (*mind* or its *disposition*), by impl. its exercise:—imagination, mind, understanding.

1272. **διανοίγω** **dianŏigō,** *dee-an-oy'-go:* from *1223* and *455;* to *open thoroughly,* lit. (as a first-born) or fig. (to *expound*):—open.

1273. **διανυκτερεύω** **dianuktĕrĕuō,** *dee-an-ook-ter-yoo'-o;* from *1223* and a der. of *3571;* to *sit up the whole night*:—continue all night.

1274. **διανύω** **dianüō,** *dee-an-oo'-o;* from *1223* and **ἄνυω** **anuō** (to *effect*); to *accomplish thoroughly*:—finish.

1275. **διαντλέω** **diapantŏō,** *dee-ap-an-tŏ'-o;* from *1223* and the genit. of *3956; through all* time, i.e. (adv.) *constantly*:—alway (-s), continually.

1276. **διαπεράω** **diapĕrāō,** *dee-ap-er-ah'-o;* from *1223* and a der. of the base of *4008;* to *cross entirely*:—go over, pass (over), sail over.

1277. **διαπλέω** **diaplĕō,** *dee-ap-leh'-o;* from *1223* and *4126;* to *sail through*:—sail over.

1278. **διαπονέω** **diapŏnĕō,** *dee-ap-on-eh'-o;* from *1223* and a der. of *4192;* to *toil through,* i.e. (pass.) *be worried*:—be grieved.

1279. **διαπορεύομαι** **diapŏrĕŭŏmai,** *dee-ap-oryoo'-om-ahee;* from *1223* and *4198;* to *travel through*:—go through, journey in, pass by.

1280. **διαπορέω** **diapŏrĕō,** *dee-ap-or-eh'-o;* from *1223* and *639;* to *be thoroughly nonplussed*:—(be in) doubt, be (much) perplexed.

1281. **διαπραγματεύομαι** **diapragmatĕŭŏmai,** *dee-ap-rag-mat-yoo'-om-ahee;* from *1223* and *4231;* to *thoroughly occupy oneself,* i.e. (trans. and by impl.) to *earn* in business:—gain by trading.

1282. **διαπρίω** **diaprĭō,** *dee-ap-ree'-o;* from *1223* and the base of *4249;* to *saw asunder,* i.e. (fig.) to *exasperate*:—cut (to the heart).

1283. **διαρπάζω** **diarpazō,** *dee-ar-pad'-zo;* from *1223* and *726;* to *seize asunder,* i.e. *plunder*:—spoil.

1284. **διαῤῥήσσω** **diarrhēssō,** *dee-ar-hrayce'-so;* from *1223* and *4486;* to *tear asunder*:—break, rend.

1285. **διασαφέω** **diasaphĕō,** *dee-as-af-eh'-o;* from *1223* and **σαφής** **saphēs** (*clear*); to *clear thoroughly,* i.e. (fig.) *declare*:—tell unto.

1286. **διασείω** **diasĕiō,** *dee-as-i'-o;* from *1223* and *4579;* to *shake thoroughly,* i.e. (fig.) to *intimidate*:—do violence to.

1287. **διασκορπίζω** **diaskŏrpizō,** *dee-as-kor-pid'-zo;* from *1223* and *4650;* to *dispirate,* i.e. (gen.) to *rout* or *separate;* spec. to *winnow;* fig. to *squander*:—disperse, scatter (abroad), strew, waste.

1288. **διασπάω diaspaō**, *dee-as-pah'-o;* from *1223* and *4685;* to *draw apart*, i.e. *sever* or *dismember:*—pluck asunder, pull in pieces.

1289. **διασπείρω diaspĕirō**, *dee-as-pi'-ro;* from *1223* and *4687;* to *sow throughout*, i.e. (fig.) *distribute* in foreign lands:—scatter abroad.

1290. **διασπορά diaspŏra**, *dee-as-por-ah';* from *1289;* *dispersion*, i.e. (spec. and concr.) the (converted) Isr. *resident* in Gentile countries:—(which are) scattered (abroad).

1291. **διαστέλλομαι diastĕllŏmai**, *dee-as-tel'-lom-ahee;* mid. from *1223* and *4724;* to *set* (oneself) *apart* (fig. *distinguish*), i.e. (by impl.) to *enjoin:*—charge, that which was (give) commanded (-ment).

1292. **διάστημα diastēma**, *dee-as'-tay-mah;* from *1339;* an *interval:*—space.

1293. **διαστολή diastŏlē**, *dee-as-tol-ay';* from *1291;* a *variation:*—difference, distinction.

1294. **διαστρέφω diastrĕphō**, *dee-as-tref'-o;* from *1223* and *4762;* to *distort*, i.e. (fig.) *misinterpret*, or (mor.) *corrupt:*—perverse (-rt), turn away.

1295. **διασώζω diasōzō**, *dee-as-odze'-o;* from *1223* and *4982;* to *save thoroughly*, i.e. (by impl. or anal.) to *cure, preserve, rescue*, etc.:—bring safe, escape (safe), heal, make perfectly whole, save.

1296. **διαταγή diatagē**, *dee-at-ag-ay';* from *1299;* *arrangement*, i.e. *institution:*—instrumentality.

1297. **διάταγμα diatagma**, *dee-at'-ag-mah;* from *1299;* an *arrangement*, i.e. (authoritative) *edict:*—commandment.

1298. **διαταράσσω diatarassō**, *dee-at-ar-as'-so;* from *1223* and *5015;* to *disturb wholly*, i.e. *agitate* (with alarm):—trouble.

1299. **διατάσσω diatassō**, *dee-at-as'-so;* from *1223* and *5021;* to *arrange thoroughly*, i.e. (spec.) *institute, prescribe*, etc.:—appoint, command, give, (set in) order, ordain.

1300. **διατελέω diatĕlĕō**, *dee-at-el-eh'-o;* from *1223* and *5055;* to *accomplish thoroughly*, i.e. (subj.) to *persist:*—continue.

1301. **διατηρέω diatērĕō**, *dee-at-ay-reh'-o;* from *1223* and *5083;* to *watch thoroughly*, i.e. (pos. and trans.) to *observe* strictly, or (neg. and reflex.) to *avoid* wholly:—keep.

1302. **διατί diatí**, *dee-at-ee';* from *1223* and *5101;* *through what* cause ?, i.e. *why?:*—wherefore, why.

1303. **διατίθεμαι diatíthĕmai**, *dee-at-ith'-em-ahee;* mid. from *1223* and *5087;* to *put apart*, i.e. (fig.) *dispose* (by assignment, compact or bequest):—appoint, make, testator.

1304. **διατρίβω diatrĭbō**, *dee-at-ree'-bo;* from *1223* and the base of *5147;* to *wear through* (time), i.e. *remain:*—abide, be, continue, tarry.

1305. **διατροφή diatrŏphē**, *dee-at-rof-ay';* from a comp. of *1223* and *5142;* *nourishment:*—food.

1306. **διαυγάζω diaugazō**, *dee-ŏw-gad'-so;* from *1223* and *826;* to *glimmer through*, i.e. *break* (as day):—dawn.

1307. **διαφανής diaphanēs**, *dee-af-an-ace';* from *1223* and *5316;* *appearing through*, i.e. "*diaphanous*":—transparent.

1308. **διαφέρω diaphĕrō**, *dee-af-er'-o;* from *1223* and *5342;* to *bear through*, i.e. (lit.) *transport;* usually to *bear apart*, i.e. (obj.) to *toss about* (fig. *report*); subj. to "*differ*," or (by impl.) *surpass:*—be better, carry, differ from, drive up and down, be (more) excellent, make matter, publish, be of more value.

1309. **διαφεύγω diaphĕugō**, *dee-af-yoo'-go;* from *1223* and *5343;* to *flee through*, i.e. *escape:*—escape.

1310. **διαφημίζω diaphēmizō**, *dee-af-ay-mid'-zo;* from *1223* and a der. of *5345;* to *report thoroughly*, i.e. *divulgate:*—blaze abroad, commonly report, spread abroad, fame.

1311. **διαφθείρω diaphthĕirō**, *dee-af-thi'-ro;* from *1225* and *5351;* to *rot thoroughly*, i.e. (by impl.) to *ruin* (pass. *decay* utterly, fig. *pervert*):—corrupt, destroy, perish.

1312. **διαφθορά diaphthŏra**, *dee-af-thor-ah';* from *1311;* *decay:*—corruption.

1313. **διάφορος diaphŏrŏs**, *dee-af'-or-os;* from *1308;* *varying;* also *surpassing:*—differing, divers, more excellent.

1314. **διαφυλάσσω diaphulassō**, *dee-af-oo-las'-so;* from *1223* and *5442;* to *guard thoroughly*, i.e. *protect:*—keep.

1315. **διαχειρίζομαι diachĕirízŏmai**, *dee-akh-i-rid'-zom-ahee;* from *1223* and a der. of *5495;* to *handle thoroughly*, i.e. *lay* violent *hands* upon:—kill, slay.

1316. **διαχωρίζομαι diachōrízŏmai**, *dee-akh-o-rid'-zom-ahee;* from *1223* and the mid. of *5563;* to *remove* (oneself) *wholly*, i.e. *retire:*—depart.

1317. **διδακτικός didaktikŏs**, *did-ak-tik-os';* from *1318;* *instructive* ("didactic"):—apt to teach.

1318. **διδακτός didaktŏs**, *did-ak-tos';* from *1321;* (subj.) *instructed* or (obj.) *communicated* by teaching:—taught, which . . . teacheth.

1319. **διδασκαλία didaskalia**, *did-as-kal-ee'-ah;* from *1320;* *instruction* (the function or the information):—doctrine, learning, teaching.

1320. **διδάσκαλος didaskalŏs**, *did-as'-kal-os;* from *1321;* an *instructor* (gen. or spec.):—doctor, master, teacher.

1321. **διδάσκω didaskō**, *did-as'-ko;* a prol. (caus.) form of a prim. verb **δάω daō** (to *learn*); to *teach* (in the same broad application):—teach.

1322. **διδαχή didachē**, *did-akh-ay';* from *1321;* *instruction* (the act or the matter):—doctrine, hath been taught.

1323. **δίδραχμον didrachmŏn**, *did'-rakh-mon;* from *1364* and *1406;* a *double drachma* (*didrachm*):—tribute.

1324. **Δίδυμος Didumŏs**, *did-oo-mos;* prol. from *1364;* *double*, i.e. *twin; Didymus*, a Chr.:—Didymus.

1325. **δίδωμι didōmi**, *did'-o-mee;* a prol. form of a prim. verb (which is used as an altern. in most of the tenses); to *give* (used in a very wide application, prop. or by impl., lit. or fig.; greatly modified by the connection):—adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

1326. **διεγείρω diĕgĕirō**, *dee-eg-i'-ro;* from *1223* and *1453;* to *wake fully*, i.e. *arouse* (lit. or fig.):—arise, awake, raise, stir up.

1327. **διέξοδος diĕxŏdŏs**, *dee-ex'-od-os;* from *1223* and *1841;* an *outlet through*, i.e. prob. an open *square* (from which roads diverge):—highway

1328. **διερμηνευτής diĕrmēnĕutēs**, *dee-er-main-yoo-tace';* from *1329;* an *explainer:*—interpreter.

1329. **διερμηνεύω diĕrmēnĕuō**, *dee-er-main-yoo' o;* from *1223* and *2059;* to *explain thoroughly;* by impl. to *translate:*—expound, interpret (-ation).

1330. **διέρχομαι diĕrchŏmai**, *dee-er'-khom-ahee;* from *1223* and *2064;* to *traverse* (lit.):—come, depart, go (about, abroad, every where, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

1331. **διερωτάω diĕrōtaō**, *dee-er-o-tah'-o;* from *1223* and *2065;* to *question throughout*, i.e. *ascertain* by interrogation:—make enquiry for.

1332. **διετής diĕtēs**, *dee-et-ace';* from *1364* and *2094;* *of two years* (in age):—two years old.

1333. **διετία diĕtia**, *dee-et-ee'-a;* from *1332;* a space of *two years* (*biennium*):—two years.

1334. **διηγέομαι diēgĕŏmai**, *dee-ayg-eh'-om-ahee;* from *1223* and *2233;* to *relate fully:*—declare, shew, tell.

1335. **διήγησις diēgēsis**, *dee-ayg'-es-is;* from *1334;* a *recital:*—declaration.

1336. **διηνεκές diēnĕkĕs**, *dee-ay-nek-es';* neut. of a comp. of *1223* and a der. of an alt. of *5342;* *carried through*, i.e. (adv. with *1519* and *3588* pref.) *perpetually:*—+ continually, for ever.

1337. **διθάλασσος dithalassŏs**, *dee-thal'-as-sos;* from *1364* and *2281;* *having two seas*, i.e. a *sound* with a double outlet:—where two seas met.

1338. **δικνέομαι dīknĕŏmai**, *dee-ik-neh'-om-ahee;* from *1223* and the base of *2425;* to *reach through*, i.e. *penetrate:*—pierce.

1339. **διίστημι dīístēmi**, *dee-is'-tay-mee;* from *1223* and *2476;* to *stand apart*, i.e. (reflex.) to *remove, intervene:*—go further, be parted, after the space of.

1340. **διϊσχυρίζομαι dīischurízŏmai**, *dee-is-khoo-rid'-zom-ahee;* from *1223* and a der. of *2478;* to *stout it through*, i.e. *asseverate:*—confidently (constantly) affirm.

1341. **δικαιοκρισία dikaiŏkrisia**, *dik-ah-yok-ris-ee'-ah;* from *1342* and *2920;* a *just sentence:*—righteous judgment.

1342. **δίκαιος dikaiŏs**, *dik'-ah-yos;* from *1349;* *equitable* (in character or act); by impl. *innocent, holy* (absol. or rel.):—just, meet, right (-eous).

1343. **δικαιοσύνη dikaiŏsunē**, *dik-ah-yos-oo'-nay;* from *1342;* *equity* (of character or act); spec. (Chr.) *justification:*—righteousness.

1344. **δικαιόω dikaiŏō**, *dik-ah-yŏ'-o;* from *1342;* to *render* (i.e. *show* or *regard* as) *just* or *innocent:*—free, justify (-ler), be righteous.

1345. **δικαίωμα dikaiōma**, *dik-ah'-yo-mah;* from *1344;* an *equitable deed;* by impl. a *statute* or *decision:*—judgment, justification, ordinance, righteousness.

1346. **δικαίως dikaiōs**, *dik-ah'-yoce;* adv. from *1342;* *equitably:*—justly, (to) righteously (-ness).

1347. **δικαίωσις dikaiōsis**, *dik-ah'-yo-sis;* from *1344;* *acquittal* (for Christ's sake):—justification.

1348. **δικαστής dikastēs**, *dik-as-tace';* from a der. of *1349;* a *judger:*—judge.

1349. **δίκη dikē**, *dee'-kay;* prob. from *1166;* *right* (as self-*evident*), i.e. *justice* (the principle, a decision, or its execution):—judgment, punish, vengeance.

1350. **δίκτυον diktuŏn**, *dik'-too-on;* prob. from a prim. verb **δίκω dikō** (to *cast*); a *seine* (for fishing):—net.

1351. **δίλογος dilŏgŏs**, *dil'-og-os;* from *1364* and *3056;* *equivocal*, i.e. telling a different story:—double tongued.

1352. **διό dió**, *dee-ŏ';* from *1223* and *3739;* *through which* thing, i.e. *consequently:*—for which cause, therefore, wherefore.

1353. **διοδεύω diŏdĕuō**, *dee-od-yoo'-o;* from *1223* and *3593;* to *travel through:*—go throughout, pass through.

1354. **Διονύσιος Diŏnusiŏs**, *dee-on-oo'-see-os;* from **Διόνυσος Diŏnusŏs** (*Bacchus*); *reveller; Dionysius*, an Athenian:—Dionysius.

1355. **διόπερ diŏpĕr**, *dee-op'-er;* from *1352* and *4007;* *on which very account:*—wherefore.

1356. **διοπετής diŏpētēs**, *dee-op-et'-ace;* from the alt. of *2203* and the alt. of *4098;* *sky-fallen* (i.e. an *aerolite*):—which fell down from Jupiter.

1357. **διόρθωσις diŏrthōsis**, *dee-or'-tho-sis;* from a comp. of *1223* and a der. of *3717,* mean. to *straighten thoroughly; rectification*, i.e. (spec.) the Messianic *restauration:*—reformation.

1358. **διορύσσω diŏrussō**, *dee-or-oos'-so;* from *1223* and *3736;* to *penetrate* burglariously:—break through (up).

Διός Diŏs. See *2203.*

1359. **Διόσκουροι Diŏskŏurŏi**, *dee-os'-koo-roy;* from the alt. of *2203* and a form of the base of *2877;* *sons of Jupiter*, i.e. the twins *Dioscuri:*—Castor and Pollux.

1360. **διότι diŏti**, *dee-ot'-ee;* from *1223* and *3754;* *on the very account that*, or *inasmuch as:*—because (that), for, therefore.

1361. **Διοτρέφης Diŏtrĕphēs**, *dee-ot-ref'-ace';* from the alt. of *2203* and *5142;* *Jove-nourished; Diotrephes*, an opponent of Christianity:—Diotrephes.

1362. **διπλόος diplŏus**, *dip-looce';* from *1364* and (prob.) the base of *4120;* *two-fold:*—double, two-fold more.

1363. **διπλόω diplŏō**, *dip-lŏ'-o;* from *1362;* to *render two-fold:*—double.

1364. **δίς dis**, *dece;* adv. from *1417;* twice:—again, twice.

Δίς Dis See *1417.*

1365. **διστάζω distazō**, *dis-tad'-so;* from *1364;* prop. to *duplicate*, i.e. (ment.) to waver (in opinion):—doubt.

1366. **δίστομος distomos**, *dis'-tom-os;* from *1364* and *4750;* *double-edged*:—with two edges, two-edged.

1367. **διχίλιοι dischilioi**, *dis-khil'-ee-oy;* from *1364* and *5507;* *two thousand*:—two thousand.

1368. **διϋλίζω diulizō**, *dee-oo-lid'-so;* from *1223* and **ὑλίζω hulizō**, *hoo-lid'-so* (to *filter*); to *strain out*:—strain at [*prob. by misprint*].

1369. **διχάζω dichazō**, *dee-khad'-so;* from a der. of *1364;* to *make apart*, i.e. *sunder* (fig. *alienate*):—set at variance.

1370. **διχοστασία dichostasia**, *dee-khos-tas-ee'-ah;* from a der. of *1364* and *4714;* *disunion*, i.e. (fig.) *dissension*:—division, sedition.

1371. **διχοτομέω dichotomeō**, *dee-khot-om-eh'-o;* from a comp. of a der. of *1364* and a der. of **τέμνω** *temnō* (to *cut*); to *bisect*, i.e. (by extens.) to *flog severely*:—cut asunder (in sunder).

1372. **διψάω dipsaō**, *dip-sah'-o;* from a var. of *1373;* to *thirst* for (lit. or fig.):—(be, be a-) thirst (-y).

1373. **δίψος dipsos**, *dip'-sos;* of uncert. affin.; *thirst*:—thirst.

1374. **δίψυχος dipsuchos**, *dip'-soo-khos;* from *1364* and *5590;* *two-spirited*, i.e. *vacillating* (in opinion or purpose):—double minded.

1375. **διωγμός diogmos**, *dee-ogue-mos';* from *1377;* *persecution*:—persecution.

1376. **διώκτης diōktēs**, *dee-oke'-tace;* from *1377;* a *persecutor*:—persecutor.

1377. **διώκω diōkō**, *dee-o'-ko;* a prol. (and caus.) form of a prim. verb **δίω diō** (to *flee*; comp. the base of *1169* and *1249*); to *pursue* (lit. or fig.); by impl. to *persecute*:—ensue, follow (after), given to, (suffer) persecute (-lon), press toward.

1378. **δόγμα dogma**, *dog'-mah;* from the base of *1380;* a *law* (civil, cer. or eccl.):—decree, ordinance.

1379. **δογματίζω dogmatizō**, *dog-mat-id'-so;* from *1378;* to *prescribe* by statute, i.e. (reflex.) to *submit to* cer. *rule*:—be subject to ordinances.

1380. **δοκέω dokeō**, *dok-eh'-o;* a prol. form of a prim. verb **δόκω dokō**, *dok'-o* (used only as an alt. in certain tenses: comp. the base of *1166*) of the same mean.; to *think;* by impl. to *seem* (truthfully or uncertainly):—be accounted, (of own) please (-ure), be of reputation, seem (good), suppose, think, trow.

1381. **δοκιμάζω dokimazō**, *dok-im-ad'-so;* from *1384;* to *test* (lit. or fig.); by impl. to *approve*:—allow, discern, examine, × like, (ap-) prove, try.

1382. **δοκιμή dokimē**, *dok-ee-may';* from the same as *1384;* *test* (abstr. or concr.); by impl. *trustiness*:—experience (-riment), proof, trial.

1383. **δοκίμιον dokimion**, *dok-im'-ee-on;* neut. of a presumed der. of *1382;* a *testing;* by impl. *trustworthiness*:—trial, trying.

1384. **δόκιμος dokimos**, *dok'-ee-mos;* from *1380;* prop. *acceptable* (current after assayal), i.e. *approved*:—approved, tried.

1385. **δοκός dokos**, *dok-os';* from *1209* (through the idea of *holding* up); a *stick* of timber:—beam.

δόκω dokō. See *1380.*

1386. **δόλιος dolios**, *dol'-ee-os;* from *1388;* *guileful*:—deceitful.

1387. **δολιόω doliōō**, *dol-ee-ō'-o;* from *1388;* to be *guileful*:—use deceit.

1388. **δόλος dolos**, *dol'-os;* from an obs. prim. **δάλλω dallō** (prob. mean. to *decoy;* comp. *1185*); a *trick* (bait), i.e. (fig.) *wile*:—craft, deceit, guile, subtilty.

1389. **δολόω dolōō**, *dol-ō'-o;* from *1388;* to *ensnare*, i.e. (fig.) *adulterate*:—handle deceitfully.

1390. **δόμα doma**, *dom'-ah;* from the base of *1393;* a *present*:—gift.

1391. **δόξα doxa**, *dox'-ah;* from the base of *1380;* *glory* (as very apparent), in a wide application (lit. or fig., obj. or subj.):—dignity, glory (-ious), honour, praise, worship.

1392. **δοξάζω doxazō**, *dox-ad'-so;* from *1391;* to *render* (or *esteem*) *glorious* (in a wide application):—(make) glorify (-ious), full of (have) glory, honour, magnify.

1393. **Δορκάς Dorkas**, *dor-kas';* *gazelle;* Dorcas, a Chr. woman:—Dorcas.

1394. **δόσις dosis**, *dos'-is;* from the base of *1325;* a *giving;* by impl. (concr.) a *gift*:—gift, giving.

1395. **δότης dotēs**, *dot'-ace;* from the base of *1325;* a *giver*:—giver.

1396. **δουλαγωγέω doulagōgeō**, *doo-lag-ogueh'-o;* from a presumed comp. of *1401* and *71;* to *be a slave-driver*, i.e. to *enslave* (fig. *subdue*):—bring into subjection.

1397. **δουλεία doulēia**, *doo-li'-ah;* from *1398;* *slavery* (cer. or fig.):—bondage.

1398. **δουλεύω douleuō**, *dool-yoo'-o;* from *1401;* to be a *slave* to (lit. or fig., invol. or vol.):—be in bondage, (do) serve (-ice).

1399. **δούλη doulē**, *doo'-lay;* fem. of *1401;* a *female slave* (invol. or vol.):—handmaid (-en).

1400. **δοῦλον doulon**, *doo'-lon;* neut. of *1401;* *subservient*:—servant.

1401. **δοῦλος doulos**, *doo'-los;* from *1210;* a *slave* (lit. or fig., invol. or vol.; frequently therefore in a qualified sense of *subjection* or *subserviency*):—bond (-man), servant.

1402. **δουλόω doulōō**, *doo-lō'-o;* from *1401;* to *enslave* (lit. or fig.):—bring into (be under) bondage, × given, become (make) servant.

1403. **δοχή dochē**, *dokh-ay';* from *1209;* a *reception*, i.e. convivial *entertainment*:—feast.

1404. **δράκων drakōn**, *drak'-own;* prob. from an alt. form of **δέρκομαι dérkomai** (to *look*); a fabulous kind of *serpent* (perh. as supposed to *fascinate*):—dragon.

1405. **δράσσομαι drassomai**, *dras'-som-ahee;* perh. akin to the base of *1404* (through the idea of *capturing*); to *grasp*, i.e. (fig.) *entrap*:—take.

1406. **δραχμή drachmē**, *drakh-may';* from *1405;* a *drachma* or (silver) coin (as *handled*):—piece (of silver).

δρέμω drēmō. See *5143.*

1407. **δρέπανον drēpanon**, *drep'-an-on;* from **δρέπω drēpō** (to *pluck*); a gathering *hook* (espec. for harvesting):—sickle.

1408. **δρόμος dromos**, *drom'-os;* from the alt. of *5143;* a *race*, i.e. (fig.) *career*:—course.

1409. **Δρουσίλλα Drousilla**, *droo'-sil-lah;* a fem. dimin. of *Drusus* (a Rom. name); *Drusilla*, a member of the Herodian family:—Drusilla.

δῦμι dumi. See *1416.*

1410. **δύναμαι dunamai**, *doo'-nam-ahee;* of uncert. affin.; to *be able* or *possible*:—be able, can (do, + -not), could, may, might, be possible, be of power.

1411. **δύναμις dunamis**, *doo'-nam-is;* from *1410;* *force* (lit. or fig.); spec miraculous *power* (usually by impl. a *miracle* itself):—ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

1412. **δυναμόω dunamoō**, *doo-nam-ō'-o;* from *1411;* to *enable*:—strengthen.

1413. **δυνάστης dunastēs**, *doo-nas'-tace;* from *1410;* a *ruler* or *officer*:—of great authority, mighty, potentate.

1414. **δυνατός dunatos**, *doo-nat-eh'-o;* from *1415;* to be *efficient* (fig.):—be mighty.

1415. **δυνατός dunatos**, *doo-nat-os';* from *1410;* *powerful* or *capable* (lit. or fig.); neut. *possible*:—able, could, (that is) mighty (man), possible, power, strong.

1416. **δύνω dunō**, *doo'-no;* or

δῦμι dumi, *doo'-mee;* prol. forms of an obs. prim. **δύω duō**, *doo'-o* (to *sink*); to *go* 'down':—set.

1417. **δύο duo**, *doo'-o;* a prim. numeral; "two":—both, twain, two.

1418. **δυσ- dus-**, *doos;* a prim. inseparable particle of uncert. der.; used only in composition as a pref.; *hard*, i.e. *with difficulty*:— + hard, + grievous, etc.

1419. **δυσβάστακτος dusbastaktos**, *doos-bas'-tak-tos;* from *1418* and a der. of *941;* *oppressive*;— grievous to be borne.

1420. **δυσεντερία dusenteria**, *doos-en-ter-ee'-ah;* from *1418* and a comp. of *1787* (mean. a *bowel*); a "*dysentery*":—bloody flux.

1421. **δυσερμήνευτος duserminēutos**, *doos-er-mane'-yoo-tos;* from *1418* and a presumed der. of *2059;* *difficult of explanation*:—hard to be uttered.

1422. **δύσκολος duskolos**, *doos'-kol-os;* from *1418* and **κόλον kolon** (*food*); prop. *fastidious about eating* (*peevish*), i.e. (gen.) *impracticable*:—hard.

1423. **δυσκόλως duskolos**, *doos-kol'-oce;* adv. from *1422;* *impracticably*:—hardly.

1424. **δυσμή dusmē**, *doos-may';* from *1416;* the *sun-set*, i.e. (by impl.) the *western* region:—west.

1425. **δυσνόητος dusnoētos**, *doos-nō'-ay-tos;* from *1418* and a der. of *3539;* *difficult of perception*:—hard to be understood.

1426. **δυσφημία dusphēmia**, *doos-fay-mee'-ah;* from a comp. of *1418* and *5345;* *defamation*:—evil report.

δύω duō. See *1416.*

1427. **δώδεκα dōdeka**, *do'-dek-ah;* from *1417* and *1176;* *two* and *ten*, i.e. a *dozen*:—twelve.

1428. **δωδέκατος dōdekatos**, *do-dek'-at-os;* from *1427;* *twelfth*:—twelfth.

1429. **δωδεκάφυλον dōdekaphulon**, *do-dek'-af-oo-lon;* from *1427* and *5443;* the *commonwealth* of Israel:—twelve tribes.

1430. **δῶμα dōma**, *do'-mah;* from **δέμω dēmō** (to *build*); prop. an *edifice*, i.e. (spec.) a *roof*:—housetop.

1431. **δωρεά dōrea**, *do-reh-ah';* from *1435;* a *gratuity*:—gift.

1432. **δωρεάν dōrean**, *do-reh-an';* acc. of *1431* as adv.; *gratuitously* (lit. or fig.):—without a cause, freely, for naught, in vain.

1433. **δωρέομαι dōreomai**, *do-reh'-om-ahee;* mid. from *1435;* to *bestow* gratuitously:—give.

1434 **δώρημα dōrēma**, *do'-ray-mah;* from *1433;* a *bestowment*:—gift.

1435. **δῶρον dōron**, *do'-ron;* a *present;* spec. a *sacrifice*:—gift, offering.

E

1436. **ἔα ea**, *eh'-ah;* appar. imper. of *1439;* prop. *let it be*, i.e. (as interj.) *aha!*:—let alone.

1437. **ἐάν ean**, *eh-an';* from *1487* and *302;* a *conditional* particle; *in case* that, *provided*, etc.; often used in connection with other particles to denote *indefiniteness* or *uncertainty*:—before, but, except, (and) if, (if) so, (what-, whither-) soever, though, when (-soever), whether (or), to whom, [who-] so (-ever). See *3361.*

ἐάν μή ean mē. See *3361.*

1438. **ἑαυτοῦ hĕautŏu**, *heh-ŏw-too'* (incl. all the other cases); from a reflex. pron. otherwise obsol. and the gen. (dat. or acc.) of *846;* *him-* (*her-, it-, them-*), also [in conjunction with the pers. pron. of the other persons] *my-, thy-, our-, your-*) *self* (*selves*), etc.:—alone, her (own, -self), (be) himself, his (own), itself, one (to) another, our (thine) own (-selves), + that she had, their (own, own selves), (of) them (-selves), they, thyself, you, your (own, own conceits, own selves, -selves).

1439. **ἐάω eaō**, *eh-ah'-o;* of uncert. affin.; to *let be*, i.e. *permit* or *leave* alone:—commit, leave, let (alone), suffer. See also *1436.*

1440. **ἑβδομήκοντα hĕbdŏmēkŏnta**, *heb-dom-ay'-kon-tah;* from *1442* and a modified form of *1176*, *seventy*:—seventy, three score and ten.

1441. **ἑβδομηκοντάκις hĕbdŏmēkŏntakis**, *heb-dom-ay-kon-tak-is';* multiple adv. from *1440;* *seventy times*:—seventy times.

1442. **ἕβδομος hebdomos**, *heb'-dom-os;* ordinal from *2033;* *seventh:*—seventh.

1443. **Ἔβερ Eber**, *eb-er';* of Heb. or. [5677]; *Eber,* a patriarch:—Eber.

1444. **Ἑβραϊκός Hebraikos**, *heb-rah-ee-kos';* from *1443;* *Hebraïc* or the *Jewish* language:—Hebrew.

1445. **Ἑβραῖος Hebraios**, *heb-rah'-yos;* from *1443;* a *Hebræan* (i.e. Hebrew) or *Jew:*—Hebrew.

1446. **Ἑβραΐς Hebrais**, *heb-rah-is';* from *1443;* the *Hebraistic* (i.e. *Hebrew*) or *Jewish* (*Chaldee*) language:—Hebrew.

1447. **Ἑβραϊστί Hebraisti**, *heb-rah-is-tee';* adv. from *1446;* *Hebraistically* or in the Jewish (Chaldee) language:—in (the) Hebrew (tongue).

1448. **ἐγγίζω eggizo**, *eng-id'-zo;* from *1451;* to make *near,* (reflex.) *approach:*—approach, be at hand, come (draw) near, be (come, draw) nigh.

1449. **ἐγγράφω eggrapho**, *eng-graf'-o;* from *1722* and *1125;* to "engrave", i.e. *inscribe:*—write (in).

1450. **ἔγγυος enguos**, *eng'-goo-os;* from *1722* and *γυῖον guion* (a *limb*); *pledged* (as if *articulated* by a member), i.e. a *bondsman:*—surety.

1451. **ἐγγύς eggus**, *eng-goos';* from a prim. verb *ἄγχω agcho* (to *squeeze* or *throttle;* akin to the base of *43*); *near* (lit. or fig., of place or time):—from, at hand, near, nigh (at hand, unto), ready.

1452. **ἐγγύτερον eggutĕrŏn**, *eng-goo'-ter-on;* neut. of the comp. of *1451;* *nearer:*—nearer.

1453. **ἐγείρω egeirō**, *eg-i'-ro;* prob. akin to the base of *58* (through the idea of *collecting* one's faculties); to *waken* (trans. or intrans.), i.e. *rouse* (lit. from sleep, from sitting or lying, from disease, from death; or fig. from obscurity, inactivity, ruins, non-existence):—awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

1454. **ἔγερσις egersis**, *eg'-er-sis;* from *1453;* a *resurgence* (from death):—resurrection.

1455. **ἐγκάθετος egkathetos**, *eng-kath'-et-os;* from *1722* and a der. of *2524;* *subinduced,* i.e. surreptitiously *suborned* as a lier-in-wait:—spy.

1456. **ἐγκαίνια egkainia**, *eng-kah'-ee-nee-ah;* neut. plur. of a presumed comp. from *1722* and *2537;* *innovatives,* i.e. (spec.) *renewal* (of religious services after the Antiochian interruption):—dedication.

1457. **ἐγκαινίζω egkainizo**, *eng-kahee-nid'-zo;* from *1456;* to *renew,* i.e. *inaugurate:*—consecrate, dedicate.

1458. **ἐγκαλέω egkaleo**, *eng-kal-eh'-o;* from *1722* and *2564;* to *call in* (as a debt or demand), i.e. *bring to account* (*charge, criminate,* etc.):—accuse, call in question, implead, lay to the charge.

1459. **ἐγκαταλείπω egkataleipo**, *eng-kat-al-i'-po;* from *1722* and *2641;* to *leave behind in* some place, i.e. (in a good sense) *let remain over,* or (in a bad one) to *desert:*—forsake, leave.

1460. **ἐγκατοικέω egkatoikeo**, *eng-kat-oy-keh'-o;* from *1722* and *2730;* to *settle down in* a place, i.e. *reside:*—dwell among.

1461. **ἐγκεντρίζω egkentrizo**, *eng-ken-trid'-so;* from *1722* and a der. of *2759;* to *prick in,* i.e. *ingraft:*—graff in (-to).

1462. **ἔγκλημα egklema**, *eng'-klay-mah;* from *1458;* an *accusation,* i.e. *offence* alleged:—crime laid against, laid to charge.

1463. **ἐγκομβόομαι egkomboomai**, *eng-kom-bŏ'-om-ahee;* mid. from *1722* and *κομβόω kombŏō* (to *gird*); to *engirdle* oneself (for labour), i.e. fig. (the apron being a badge of servitude) to *wear* (in token of mutual deference):—be clothed with.

1464. **ἐγκοπή egkopē**, *eng-kop-ay';* from *1465;* a *hindrance:*— × hinder.

1465. **ἐγκόπτω egkoptō**, *eng-kop'-to;* from *1722* and *2875;* to *cut into,* i.e. (fig.) *impede, detain:*—hinder, be tedious unto.

1466. **ἐγκράτεια egkrateia**, *eng-krat'-i-ah;* from *1468;* *self-control* (espec. *continence*):—temperance.

1467. **ἐγκρατεύομαι egkrateuomai**, *eng-krat-yoo'-om-ahee;* mid. from *1468;* to *exercise self-restraint* (in diet and chastity):—can ([-not]) contain, be temperate.

1468. **ἐγκρατής egkratēs**, *eng-krat-ace';* from *1722* and *2904;* *strong in* a thing (*masterful*), i.e. (fig. and reflex.) *self-controlled* (in appetite, etc.):—temperate.

1469. **ἐγκρίνω egkrinō**, *eng-kree'-no;* from *1722* and *2919;* to *judge in,* i.e. *count* among:—make of the number.

1470. **ἐγκρύπτω egkruptō**, *eng-kroop'-to;* from *1722* and *2928;* to *conceal in,* i.e. *incorporate with:*—hid in

1471. **ἔγκυος egkuos**, *eng'-koo-os;* from *1722* and the base of *2949;* *swelling inside,* i.e. *pregnant:*—great with child.

1472. **ἐγχρίω egchriō**, *eng-khree'-o;* from *1722* and *5548;* to *rub in* (oil), i.e. *besmear:*—anoint.

1473. **ἐγώ egō**, *eg-o';* a prim. pron. of the first pers. *I* (only expressed when emphatic):—I, me. For the other cases and the plur. see *1691, 1698, 1700, 2248, 2249, 2254, 2257,* etc.

1474. **ἐδαφίζω edaphizo**, *ed-af-id'-zo;* from *1475;* to *raze:*—lay even with the ground.

1475. **ἔδαφος edaphos**, *ed'-af-os;* from the base of *1476;* a *basis* (*bottom*), i.e. the *soil:*—ground.

1476. **ἑδραῖος hedraios**, *hed-rah'-yos;* from a der. of *ἕζομαι hezomai* (to *sit*); *sedentary,* i.e. (by impl.) *immovable:*—settled, stedfast.

1477. **ἑδραίωμα hedraioma**, *hed-rah'-yo-mah;* from a der. of *1476;* a *support,* i.e. (fig.) *basis:*—ground.

1478. **Ἐζεκίας Ezekias**, *ed-zek-ee'-as;* of Heb. or. [2396]; *Ezekias* (i.e. *Hezekiah*), an Isr.:—Ezekias.

1479. **ἐθελοθρησκεία ethelothreskeia**, *eth-el-oth-race-ki'-ah;* from *2309* and *2356;* *voluntary* (*arbitrary* and *unwarranted*) *piety,* i.e. *sanctimony:*—will worship.

ἐθέλω ethelō. See *2309.*

1480. **ἔθιζω ethizō**, *eth-id'-zo;* from *1485;* to *accustom,* i.e. (neut. pass. part.) *customary:*—custom.

1481. **ἐθνάρχης ethnarchēs**, *eth-nar'-khace;* from *1484* and *746;* the *governor* [not king] *of a district:*—ethnarch.

1482. **ἐθνικός ethnikos**, *eth-nee-kos';* from *1484;* *national* ("ethnic"), i.e. (spec.) a *Gentile:*—heathen (man).

1483. **ἐθνικῶς ethnikos**, *eth-nee-koce';* adv. from *1482;* *as a Gentile:*—after the manner of Gentiles.

1484. **ἔθνος ethnos**, *eth'-nos;* prob. from *1486;* a *race* (as of the same *habit*), i.e. a *tribe;* spec. a *foreign* (*non-Jewish*) one (usually by impl. *pagan*):—Gentile, heathen, nation, people.

1485. **ἔθος ethos**, *eth'-os;* from *1486;* a *usage* (prescribed by habit or law):—custom, manner, be wont.

1486. **εἴθω sthō**, *eth'-o;* a prim. verb; to *be used* (by habit or conventionality); **neut. perf.** part. *usage:*—be custom (manner, wont).

1487. **εἰ ei**, *i;* a prim. particle of conditionality; *if, whether, that,* etc.:—forasmuch as, if, that, ([al-]) though, whether. Often used in connection or composition with other particles, espec. as in *1437, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537.* See also *1489.*

1488. **εἰ ei**, *i;* second pers. sing. pres. of *1510;* thou *art:*—art, be.

1489. **εἶγε eige**, *i'-gheh;* from *1487* and *1065;* *if indeed, seeing that, unless,* (with neg.) *otherwise:*—if (so be that, yet).

1490. **εἰ δέ μή(γε) ei de mē(gē)**, *i deh may'-(gheh);* from *1487, 1161* and *3361* (sometimes with *1065* added); *but if not:*—(or) else, if (not, otherwise), otherwise.

1491. **εἶδος eidos**, *i'-dos,* from *1492;* a *view,* i.e. *form* (lit. or fig.):—appearance, fashion, shape, sight.

1492. **εἴδω eido**, *i'-do;* a prim. verb; used only in certain past tenses, the others being borrowed from the equiv. *3700* and *3708;* prop. to *see* (lit. or fig.); by impl. (in the perf. only) to *know:*—be aware, behold, × can (+ not tell), consider, (have) know (-ledge), look (on), perceive, see, be sure, tell, understand, wist, wot. Comp. *3700.*

1493. **εἰδωλεῖον eidōleion**, *i-do-li'-on;* neut. of a presumed der. of *1497;* an *image-fane:*—idol's temple.

1494. **εἰδωλόθυτον eidōlothuton**, *i-do-loth'-oo-ton;* neut. of a comp. of *1497* and a presumed der. of *2380;* an *image-sacrifice,* i.e. part of an *idolatrous offering:*—(meat, thing that is) offered (in sacrifice, sacrificed) to (unto) idols.

1495. **εἰδωλολατρεία eidōlolatreia**, *i-do-lol-at-ri'-ah;* from *1497* and *2999;* *image-worship* (lit. or fig.):—idolatry.

1496. **εἰδωλολάτρης eidōlolatrēs**, *i-do-lol-at'-race;* from *1497* and the base of *3000;* an *image-* (*servant* or) *worshipper* (lit. or fig.):—idolater.

1497. **εἴδωλον eidōlon**, *i'-do-lon;* from *1491;* an *image* (i.e. for worship); by impl. a heathen *god,* or (plur.) the *worship* of such:—idol.

1498. **εἴην eiēn**, *i'-ane;* optative (i.e. Eng. subjunctive) pres. of *1510* (includ. the other pers.); *might* (*could, would* or *should*) *be:*—mean, + perish, should be, was, were.

1499. **εἰ καί ei kai**, *i kahee;* from *1487* and *2532;* *if also* (or *even*):—if (that), though.

1500. **εἰκῆ eikē**, *i-kay';* prob. from *1502* (through the idea of *failure*); *idly,* i.e. *without reason* (or *effect*):—without a cause, (in) vain (-ly).

1501. **εἴκοσι eikosi**, *i'-kos-ee;* of uncert. affin.; a *score:*—twenty.

1502. **εἴκω eikō**, *i'-ko;* appar. a prim. verb; prop. to *be weak,* i.e. *yield:*—give place.

1503. **ἔοικα eoika**, *i'-ko;* appar. a prim. verb [perh. akin to *1502* through the idea of *faintness* as a copy]; to *resemble:*—be like.

1504. **εἰκών eikōn**, *i-kone';* from *1503;* a *likeness,* i.e. (lit.) *statue, profile,* or (fig.) *representation, resemblance:*—image.

1505. **εἰλικρίνεια eilikrineia**, *i-lik-ree'-ni-ah;* from *1506;* *clearness,* i.e. (by impl.) *purity* (fig.):—sincerity.

1506. **εἰλικρινής eilikrinēs**, *i-lik-ree-nace';* from **εἵλη hēilē** (the sun's *ray*) and *2919;* *judged by sunlight,* i.e. tested as *genuine* (fig.):—pure, sincere.

1507. **εἱλίσσω heilissō**, *hi-lis'-so;* a prol. form of a prim. but defective verb **εἴλω hēilō** (of the same mean.); to *coil* or *wrap:*—roll together. See also *1667.*

1508. **εἰ μή ei mē**, *i may;* from *1487* and *3361;* *if not:*—but, except (that), if not, more than, save (only) that, saving, till.

1509. **εἰ μή τι ei mē ti**, *i may tee;* from *1508* and the neut. of *5100;* *if not somewhat:*—except.

1510. **εἰμί eimi**, *i-mee';* first pers. sing. pres. indic.; a prol. form of a prim. and defective verb; I *exist* (used only when emphatic):—am, have been, × it is I, was. See also *1488, 1498, 1511, 1527, 2258, 2071, 2070, 2075, 2070, 2771, 2468, 5600.*

1511. **εἶναι einai**, *i'-nahee;* pres. infin. from *1510;* to *exist:*—am, are, come, is, × lust after, × please well, there is, to be, was.

εἵνεκεν hēinekĕn. See *1752.*

1512. **εἴ περ ei per**, *i per;* from *1487* and *4007;* *if perhaps:*—if so be (that), seeing, though.

1513. **εἴ που ei pou**, *i poo;* from *1487* and *4452;* *if somehow:*—if by any means.

1514. **εἰρηνεύω eirēneuō**, *i-rane-yoo'-o;* from *1515;* to be (*act*) *peaceful:*—be at (have, live in) peace, live peaceably.

1515. **εἰρήνη eirēnē**, *i-ray'-nay;* prob. from a prim. verb *εἴρω eirō* (to *join*); *peace* (lit. or fig.); by impl. *prosperity:*—one, peace, quietness, rest, + set at one again.

1516. **εἰρηνικός eirēnikos**, *i-ray-nee-kos';* from *1515;* *pacific;* by impl. *salutary:*—peaceable.

1517. **εἰρηνοποιέω eirēnopoieō**, *i-ray-nop-oy-eh'-o;* from *1518;* to be a *peace-maker,* i.e. (fig.) to *harmonize:*—make peace.

1518. **εἰρηνοποιός eirēnopoios**, *i-ray-nop-oy-os';* from *1518* and *4160;* *pacificatory,* i.e. (subj.) peaceable:—peacemaker.

εἴρω eirō. See *1515, 4483, 5346.*

1519. **εἰς** *eis*; a prim. prep.; to or into (indicating the point reached or entered), of place, time, or (fig.) purpose (result, etc.); also in adv. phrases:—[abundant-] ly, against, among, as, at, [back-] ward, before, by, concerning, + continual, + far more exceeding, for (intent, purpose), fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-) on, + perish, + set at one again, (so) that, therefore (-unto), throughout, till, to (be, the end, -ward), (here-) until (-to), . . . ward. [where-] fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (lit. or fig.).

1520. **ἑἰς** **hěis**, *hice*; (tucked. the neut. [etc.] **ἕν** **hĕn**); a prim. numeral; *one*:—a (-n, -ny. certain). + abundantly, man, one (another), only, other, some. See also *1527*, *3367*, *3391*, *3762*.

1521. **εἰσάγω** **eisagō**, *ice-ag'-o*; from *1519* and *71*; to *introduce* (lit. or fig.):—bring in (-to), (+ was to) lead into.

1522. **εἰσακούω** **eisakŏuō**. *ice-ak-oo'-o*; from *1519* and *191*; to *listen* to:—hear.

1523. **εἰσδέχομαι** **eisdĕchŏmai**, *ice-dekh'-om-ahee*; from *1519* and *1209*; to take *into* one's favor:—receive.

1524. **εἴσειμι** **eiseimi**, *ice'-i-mee*; from *1519* and **εἰμι** **eimi** (to go); to *enter*:—enter (go) into.

1525. **εἰσέρχομαι** **eisĕrchŏmai**, *ice-er'-khom-ahee*; from *1519* and *2064*; to *enter* (lit. or fig.):—x arise, come (in, into), enter in (-to), go in (through).

1526. **εἰσί** **eisi**, *i-see'*; 3d pers. plur. pres. indic. of *1510*; they *are*:—agree, are, be, dure, x is, were.

1527. **εἰς** **καθ' εἷς** **kath' hĕis**, *hice* hath *hice*; from *1520* repeated with *2596* inserted; *severally*:—one by one.

1528. **εἰσκαλέω** **eiskalĕō**, *ice-kal-eh'-o*; from *1519* and *2564*; to *invite* in:—call in.

1529. **εἴσοδος** **eisŏdŏs**, *ice'-od-os*; from *1519* and *3598*; an *entrance* (lit. or fig.):—coming, enter (-ing) in (to).

1530. **εἰσπηδάω** **eispēdaō**, *ice-pay-dah'-o*; from *1519* and **πηδάω** **pēdaō** (to *leap*); to *rush in*:—run (spring) in.

1531. **εἰσπορεύομαι** **eisporĕuŏmai**, *ice-por-yoo'-om-ahee*; from *1519* and *4198*; to *enter* (lit. or fig.):—come (enter) in, go into.

1532. **εἰστρέχω** **eistrĕchō**, *ice-trekh'-o*; from *1519* and *5143*; to *hasten inward*:—run in.

1533. **εἰσφέρω** **eisphĕrō**, *ice-fer'-o*; from *1519* and *5342*; to *carry inward* (lit. or fig.):—bring (in), lead into.

1534. **εἶτα** **ĕita**, *i'-tah*; of uncert. affin.; a particle of *succession* (in time or logical enumeration); *then, moreover*:—after that (-ward), furthermore, then. See also *1899*.

1535. **εἴτε** **ĕitĕ**, *i'-teh*; from *1487* and *5037*; *if too*:—if, or, whether.

1536. **ἔ τις** **ĕ tis**, *i tis*; from *1487* and *5100*; *if any*:—be that, if a (-ny) man ('s, thing, from any, ought), whether any, whomever.

1537. **ἐκ** **ĕk**, *ek*; or

ἐξ **ĕx**, *ex*; a prim. prep. denoting *origin* (the point whence motion or action proceeds), *from, out* (of place, time or cause; lit. or fig.; direct or remote):—after, among, x are, at, betwixt (-yond), by (the means of, exceedingly, (+ abundantly above), for (-th), from (among, forth, up), + grudgingly, + heartily, x heavenly, x hereby, + very highly, in, . . . ly, (because, by reason) of, off (from), on, out among (from, of), over, since, x thenceforth, through, x unto, x vehemently, with (-out). Often used in composition, with the same general import; often of *completion*.

1538. **ἑκαστος** **hĕkastŏs**, *hek'-as-tos*; as if a superlative of **ἕκας** **hĕkas** (*afar*); *each* or *every*:—any, both, each (one), every (man, one, woman), particularly.

1539. **ἑκάστοτε** **hĕkastŏtĕ**, *hek-as'-tot-eh*; as if from *1538* and *5119*; at *every time*:—always.

1540. **ἑκατόν** **hĕkatŏn**, *hek-at-on'*; of uncert. affin.; a *hundred*:—hundred.

1541. **ἑκατονταετής** **hĕkatontaětēs**, *hek-at-on-tah-ay'-ace*; from *1540* and *2094*; *centenarian*:—hundred years old.

1542. **ἑκατονταπλασίων** **hĕkatŏntaplasiōn**, *hek-at-on-ta-plah-see'-own*; from *1540* and a presumed der. of *4111*; a *hundred times*:—hundredfold.

1543. **ἑκατοντάρχης** **hĕkatŏntarchēs**, *hek-at-on-tar'-khace*; or

ἑκατόνταρχος **hĕkatŏntarchŏs**, *hek-at-on'-tar-khos*; from *1540* and *757*; the *captain of one hundred men*:—centurion.

1544. **ἐκβάλλω** **ĕkballō**, *ek-bal'-lo*; from *1537* and *906*; to *eject* (lit. or fig.):—bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

1545. **ἐκβασις** **ĕkbasis**, *ek'-bas-is*; from a comp. of *1537* and the base of *939* (mean. to go out); an *exit* (lit. or fig.):—end, way to escape.

1546. **ἐκβολή** **ĕkbŏlē**, *ek-bol-ay'*; from *1544*; *ejection*, i.e. (spec.) a *throwing overboard* of the cargo:—+ lighten the ship.

1547. **ἐκγαμίζω** **ĕkgamizō**, *ek-gam-id'-zo*; from *1537* and a form of *1060* [comp. *1548*]; to *marry off* a daughter:—give in marriage.

1548. **ἐκγαμίσκω** **ĕkgamiskō**, *ek-gam-is'-ko*; from *1537* and *1061*; the same as *1547*:—give in marriage.

1549. **ἔκγονον** **ĕkgŏnŏn**, *ek'-gon-on*; neut. of a der. of a comp. of *1537* and *1096*; a *descendant*, i.e. (spec.) *grandchild*:—nephew.

1550. **ἐκδαπανάω** **ĕkdapanaō**, *ek-dap-an-ah'-o*; from *1537* and *1159*; to *expend* (wholly), i.e. (fig.) *exhaust*:—spend.

1551. **ἐκδέχομαι** **ĕkdĕchŏmai**, *ek-dekh'-om-ahee*; from *1537* and *1209*; to *accept from* some source, i.e. (by impl.) to *await*:—expect, look (tarry) for, wait (for).

1552. **ἔκδηλος** **ĕkdēlŏs**, *ek'-day-los*; from *1537* and *1212*; *wholly evident*:—manifest.

1553. **ἐκδημέω** **ĕkdēmĕō**, *ek-day-meh'-o*; from a comp. of *1537* and *1218*; to *emigrate*, i.e. (fig.) *vacate* or *quit*:—be absent.

1554. **ἐκδίδομαι** **ĕkdidŏmai**, *ek-did-o'-mee*; from *1537* and *1325*; to *give forth*, i.e. (spec.) to *lease*:—let forth (out).

1555. **ἐκδιηγέομαι** **ĕkdiēgĕŏmai**, *ek-dee-ayg-eh'-om-ahee*; from *1537* and a comp. of *1223* and *2233*; to *narrate* through wholly:—declare.

1556. **ἐκδικέω** **ĕkdikĕō**, *ek-dik-eh'-o*; from *1558*; to *vindicate*, *retaliate*, *punish*:—a (re-) venge.

1557. **ἐκδίκησις** **ĕkdikēsis**, *ek-dik'-ay-sis*; from *1556*; *vindication*, *retribution*:—(a-, re-) venge (-ance), punishment.

1558. **ἔκδικος** **ĕkdikŏs**, *ek'-dik-os*; from *1537* and *1349*; *carrying justice out*, i.e. a *punisher*:—a (re-) venger.

1559. **ἐκδίκως** **ĕkdikōs**, *ek-dee-o'-ko*; from *1537* and *1777*; to *pursue out*, i.e. *expel* or *persecute* implacably:—persecute.

1560. **ἔκδοτος** **ĕkdŏtŏs**, *ek'-dot-os*; from *1537* and a der. of *1325*; *given out* or *over*, i.e. *surrendered*:—delivered.

1561. **ἐκδοχή** **ĕkdŏchē**, *ek-dokh-ay'*; from *1551*; *expectation*:—looking for.

1562. **ἐκδύω** **ĕkdŭō**, *ek-doo'-o*; from *1537* and the base of *1416*; to cause to *sink out* of, i.e. (spec. as of clothing) to *divest*:—strip, take off from, unclothe.

1563. **ἐκεῖ** **ĕkĕi**, *ek-i'*; of uncert. affin.; *there*; by extens. *thither*:—there, thither (-ward), (to) yonder (place).

1564. **ἐκεῖθεν** **ĕkĕithĕn**, *ek-i'-then*; from *1563*; *thence*:—from that place, (from) thence, there.

1565. **ἐκεῖνος** **ĕkĕinŏs**, *ek-i'-nos*; from *1563*; *that one* (or [pem.] thing); often intensified by the art. prefixed:—he, it, the other (same), selfsame, that (same, very), x their, x them, they, this, those. See also *3778*.

1566. **ἐκεῖσε** **ĕkĕisĕ**, *ek-i'-seh*; from *1563*; *thither*:—there.

1567. **ἐκζητέω** **ĕkzētĕō**, *ek-ayd-eh'-o*; from *1537* and *2212*; to *search out*, i.e. (fig.) *investigate*, *crave*, *demand*, (by Hebr.) *worship*:—en- (re-) quire, seek after (carefully, diligently).

1568. **ἐκθαμβέω** **ĕkthambĕō**, *ek-tham-beh'-o*; from *1569*; to *astonish utterly*:—affright, greatly (sore) amaze.

1569. **ἔκθαμβος** **ĕkthambŏs**, *ek'-tham-bos*; from *1537* and *2285*; *utterly astounded*:—greatly wondering.

1570. **ἔκθετος** **ĕkthĕtŏs**, *ek'-thet-os*; from *1537* and a der. of *5087*; *put out*, i.e. exposed to perish:—cast out.

1571. **ἐκκαθαίρω** **ĕkkathairō**, *ek-kath-ah'-ee-ro*; from *1537* and *2508*; to *cleanse thoroughly*:—purge (out).

1572. **ἐκκαίω** **ĕkkaiō**, *ek-kah'-yo*; from *1537* and *2545*; to *inflame* deeply:—burn.

1573. **ἐκκακέω** **ĕkkakĕō**, *ek-kak-eh'-o*; from *1537* and *2556*; to be (bad or) *weak*, i.e. (by impl.) to *fail* (in heart):—faint, be weary.

1574. **ἐκκεντέω** **ĕkkĕntĕō**, *ek-ken-teh'-o*; from *1537* and the base of *2759*; to *transfix*:—pierce.

1575. **ἐκκλάω** **ĕkklaō**, *ek-klah'-o*; from *1537* and *2806*; to *extwind*:—break off.

1576. **ἐκκλείω** **ĕkklĕiō**, *ek-kli'-o*; from *1537* and *2808*; to *shut out* (lit. or fig.):—exclude.

1577. **ἐκκλησία** **ĕkklēsia**, *ek-klay-see'-ah*; from a comp. of *1537* and a der. of *2564*; a *calling out*, i.e. (concr.) a popular *meeting*, espec. a religious *congregation* (Jewish *synagogue*, or Chr. community of members on earth or saints in heaven or both):—assembly, church.

1578. **ἐκκλίνω** **ĕkklinō**, *ek-klee'-no*; from *1537* and *2827*; to *deviate*, i.e. (absol.) to *shun* (lit. or fig.), or (rel.) to *decline* (from piety):—avoid, eschew, go out of the way.

1579. **ἐκκολυμβάω** **ĕkkŏlumbaō**, *ek-kol-oom-bah'-o*; from *1537* and *2860*; to *escape* by *swimming*:—swim out.

1580. **ἐκκομίζω** **ĕkkŏmizō**, *ek-kom-id'-zo*; from *1537* and *2865*; to *bear forth* (to burial):—carry out.

1581. **ἐκκόπτω** **ĕkkŏptō**, *ek-kop'-to*; from *1537* and *2875*; to *excind*; fig. to *frustrate*:—cut down (off, out), hew down, hinder.

1582. **ἐκκρέμαμαι** **ĕkkrĕmamai**, *ek-krem'-am-ahee*; mid. from *1537* and *2910*; to *hang upon* the lips of a speaker, i.e. *listen closely*:—be very attentive.

1583. **ἐκλαλέω** **ĕklalĕō**, *ek-lal-eh'-o*; from *1537* and *2980*; to *divulge*:—tell.

1584. **ἐκλάμπω** **ĕklampō**, *ek-lam'-po*; from *1537* and *2989*; to be *resplendent*:—shine forth.

1585. **ἐκλανθάνομαι** **ĕklanthanŏmai**, *ek-lan-than'-om-ahee*; mid. from *1537* and *2990*; to be utterly *oblivious* of:—forget.

1586. **ἐκλέγομαι** **ĕklĕgŏmai**, *ek-leg'-om-ahee*; mid. from *1537* and *3004* (in its prim. sense); to *select*:—make choice, choose (out), chosen.

1587. **ἐκλείπω** **ĕklĕipō**, *ek-li'-po*; from *1537* and *3007*; to *omit*, i.e. (by impl.) *cease* (die):—fail.

1588. **ἐκλεκτός** **ĕklĕktŏs**, *ek-lek-tos'*; from *1586*; *select*; by impl. *favorite*:—chosen, elect.

1589. **ἐκλογή** **ĕklŏgē**, *ek-log-ay'*; from *1586*; (divine) *selection* (abstr. or concr.):—chosen, election.

1590. **ἐκλύω** **ĕklŭō**, *ek-loo'-o*; from *1537* and *3089*; to *relax* (lit. or fig.):—faint.

1591. **ἐκμάσσω** **ĕkmassō**, *ek-mas'-so*; from *1537* and the base of *3145*; to *knead out*, i.e. (by anal.) to *wipe dry*:—wipe.

1592. **ἐκμυκτερίζω** **ĕkmuktĕrizō**, *ek-mook-ter-id'-zo*; from *1537* and *3456*; to *sneer* outright at:—deride.

1593. **ἐκνεύω** **ĕknĕuō**, *ek-nyoo'-o*; from *1537* and *3506*; (by anal.) to *slip off*, i.e. quietly *withdraw*:—convey self away.

1594. **ἐκνήφω** **ĕknēphō**, *ek-nay'-fo*; from *1537* and *3525*; (fig.) to *rouse* (oneself) *out* of stupor:—awake.

1595. **ἐκούσιον** **hĕkŏusiŏn**, *hek-oo'-see-on*; neut. of a der. from *1635*; *voluntariness*:—willingly.

1596. **ἑκουσίως hĕkŏusiōs**, *hek-oo-see'-oce*; adv. from the same as *1595*; *voluntarily*:—wilfully, willingly.

1597. **ἔκπαλαι ekpalai**, *ek'-pal-ahee*; from *1537* and *3819*; *long ago*, *for a long while*:—of a long time, of old.

1598. **ἐκπειράζω ekpeirazō**, *ek-pi-rad'-zo*; from *1537* and *3985*; to *test thoroughly*:—tempt.

1599. **ἐκπέμπω ekpempō**, *ek-pem'-po*; from *1537* and *3992*; to *despatch*:—send away (forth).

ἐκπερισσοῦ ekperissŏu. See *1537* and *4053*.

1600. **ἐκπετάννυμι ekpĕtannumi**, *ek-pet-an'-noo-mee*; from *1537* and a form of *4072*; to *fly out*, i.e. (by anal.) *extend*:—stretch forth.

1601. **ἐκπίπτω ekpiptō**, *ek-pip'-to*; from *1537* and *4098*; to *drop away*; spec. *be driven out* of one's course; fig. to *lose*, *become ineficient*:—be cast, fall, fall (away, off), take none effect.

1602. **ἐκπλέω ekplĕō**, *ek-pleh'-o*; from *1537* and *4126*; to *depart* by ship:—sail (away, thence).

1603. **ἐκπληρόω ekplērŏō**, *ek-play-rŏ'-o*; from *1537* and *4137*; to *accomplish* entirely:—fulfill.

1604. **ἐκπλήρωσις ekplērōsis**, *ek-play'-ro-sis*; from *1603*; *completion*:—accomplishment.

1605. **ἐκπλήσσω ekplēssō**, *ek-place'-so*; from *1537* and *4141*; to *strike* with astonishment:—amaze, astonish.

1606. **ἐκπνέω ekpnĕō**, *ek-pneh'-o*; from *1537* and *4154*; to *expire*:—give up the ghost.

1607. **ἐκπορεύομαι ekpŏrĕuŏmai**, *ek-por-yoo'-om-ahee*; from *1537* and *4198*; to *depart*, *be discharged*, *proceed*, *project*:—come (forth, out of), depart, go (forth, out), issue, proceed (out of).

1608. **ἐκπορνεύω ekpornĕuō**, *ek-porn-yoo'-o*; from *1537* and *4203*; to *be utterly unchaste*:—give self over to fornication.

1609. **ἐκπτύω ekptuō**, *ek-ptoo'-o*; from *1537* and *4429*; to *spit out*, i.e. (fig.) *spurn*:—reject.

1610. **ἐκριζόω ekrizŏō**, *ek-rid-zŏ'-o*; from *1537* and *4492*; to *uproot*:—pluck up by the root, root up.

1611. **ἔκστασις ekstasis**, *ek'-stas-is*; from *1839*; a *displacement* of the mind, i.e. *bewilderment*, "*ecstasy*":—+ be amazed, amazement, astonishment, trance.

1612. **ἐκστρέφω ekstrĕphō**, *ek-stref'-o*; from *1537* and *4762*; to *pervert* (fig.):—subvert.

1613. **ἐκτарάσσω ektarassō**, *ek-tar-as'-so*; from *1537* and *5015*; to *disturb wholly*:—exceedingly trouble.

1614. **ἐκτείνω ektĕinō**, *ek-ti'-no*; from *1537* and τείνω tĕinō (to *stretch*); to *extend*:—cast, put forth, stretch forth (out).

1615. **ἐκτελέω ektĕlĕō**, *ek-tel-eh'-o*; from *1537* and *5055*; to *complete* fully:—finish.

1616. **ἐκτένεια ektĕneia**, *ek-ten'-i-ah*; from *1618*; *intentness*:— × instantly.

1617. **ἐκτενέστερον ektĕnĕstĕrŏn**, *ek-ten-es'-ter-on*; neut. of the comp. of *1618*; *more intently*:—more earnestly.

1618. **ἐκτενής ektĕnēs**, *ek-ten-ace'*; from *1614*; *intent*:—without ceasing, fervent.

1619. **ἐκτενῶς ektĕnōs**, *ek-ten-oce'*; adv. from *1618*; *intently*:—fervently.

1620. **ἐκτίθημι ektithemi**, *ek-tith'-ay-mee*; from *1537* and *5087*; to *expose*; fig. to *declare*:—cast out, expound.

1621. **ἐκτινάσσω ektinassō**, *ek-tin-as'-so*; from *1537* and τινάσσω tinassō (to *swing*); to *shake* violently:—shake (off).

1622. **ἐκτός ektŏs**, *ek-tos'*; from *1537*; the *exterior*; fig. (as a prep.) *aside from*, *besides*:—but, except (-ed), other than, out of, outside, unless, without.

1623. **ἕκτος hĕktŏs**, *hek'-tos*; ordinal from *1803*; *sixth*:—sixth.

1624. **ἐκτρέπω ektrĕpō**, *ek-trep'-o*; from *1537* and the base of *5157*; to *deflect*, i.e. *turn away* (lit. or fig.):—avoid, turn (aside, out of the way).

1625. **ἐκτρέφω ektrĕphō**, *ek-tref'-o*; from *1537* and *5142*; to *rear up* to maturity, i.e. (gen.) to *cherish* or *train*:—bring up, nourish.

1626. **ἔκτρωμα ektrōma**, *ek'-tro-mah*; from a comp. of *1537* and τιτρώσκω titrōskō (to *wound*); a *miscarriage* (*abortion*), i.e. (by anal.) *untimely birth*:—born out of due time.

1627. **ἐκφέρω ekphĕrō**, *ek-fer'-o*; from *1537* and *5342*; to *bear out* (lit. or fig.):—bear, bring forth, carry forth (out).

1628. **ἐκφεύγω ekphĕugō**, *ek-fyoo'-go*; from *1537* and *5343*; to *flee out*:—escape, flee.

1629. **ἐκφοβέω ekphŏbĕō**, *ek-fob-eh'-o*; from *1537* and *5399*; to *frighten utterly*:—terrify.

1630. **ἔκφοβος ekphŏbŏs**, *ek'-fob-os*; from *1537* and *5401*; *frightened out* of one's wits:—sore afraid, exceedingly fear.

1631. **ἐκφύω ekphuō**, *ek-foo'-o*; from *1537* and *5453*; to *sprout up*:—put forth.

1632. **ἐκχέω ekchĕō**, *ek-kheh'-o*; or (by var.)

ἐκχύνω ekchunō, *ek-khoo'-no*; from *1537* and χέω chĕō (to *pour*); to *pour forth*; fig. to *bestow*:—gush (pour) out, run greedily (out), shed (abroad, forth), spill.

1633. **ἐκχωρέω ekchōrĕō**, *ek-kho-reh'-o*; from *1537* and *5562*; to *depart*:—depart out.

1634. **ἐκψύχω ekpsuchō**, *ek-psoo'-kho*; from *1537* and *5594*; to *expire*:—give (yield) up the ghost.

1635. **ἑκών hĕkōn**, *hek-own'*; of uncert. affin.; *voluntary*:—willingly.

1636. **ἐλαία elaia**, *el-ah'-yah*; fem. of a presumed der. from an obsol. prim.; an *olive* (the tree or the fruit):—olive (berry, tree).

1637. **ἔλαιον ĕlaiŏn**, *el'-ah-yon*; neut. of the same as *1636*; olive *oil*:—oil.

1638. **ἐλαιών ĕlaiōn**, *el-ah-yone'*; from *1636*; an *olive-orchard*, i.e. (spec.) the *Mt. of Olives*:—Olivet.

1639. **Ἐλαμίτης Ĕlamitēs**, *el-am-ee'-tace*; of Heb. or. [5867]; an *Elamite* or Persian:—Elamite.

1640. **ἐλάσσων ĕlassōn**, *el-as'-sone*; or

ἐλάττων ĕlattōn, *el-at-tone'*; comp. of the same as *1646*; *smaller* (in size, quantity, age or quality):—less, under, worse, younger.

1641. **ἐλαττονέω ĕlattŏnĕō**, *el-at-ton-eh-o'*; from *1640*; to *diminish*, i.e. *fall short*:—have lack.

1642. **ἐλαττόω ĕlattŏō**, *el-at-tŏ'-o*; from *1640*; to *lessen* (in rank or influence):—decrease, make lower.

1643. **ἐλαύνω ĕlaunō**, *el-ŏw'-no*; a prol. form of a prim. verb (obsol. except in certain tenses as an altern. of this) of uncert. affin.; to *push* (as wind, oars or dæmoniacal power):—carry, drive, row.

1644. **ἐλαφρία ĕlaphria**, *el-af-ree'-ah*; from *1645*; *levity* (fig.), i.e. *fickleness*:—lightness.

1645. **ἐλαφρός ĕlaphrŏs**, *el-af-ros'*; prob. akin to *1643* and the base of *1640*; *light*, i.e. *easy*:—light.

1646. **ἐλάχιστος ĕlachistŏs**, *el-akh'-is-tos*; superl. of ἔλαχυς ĕlachus (*short*); used as equiv. to *3398*; *least* (in size, amount, dignity, etc.):—least, very little (small), smallest.

1647. **ἐλαχιστότερος ĕlachistŏtĕrŏs**, *el-akh-is-tot'-er-os*; comp. of *1646*; *far less*:—less than the least.

1648. **Ἐλεάζαρ Ĕlĕazar**, *el-eh-ad'-zar*; of Heb. or. [499]; *Eleazar*, an Isr.:—Eleazar.

1649. **ἔλεγξις ĕlĕgxis**, *el'-eng-xis*; from *1651*; *refutation*, i.e. *reproof*:—rebuke.

1650. **ἔλεγχος ĕlĕgchŏs**, *el'-eng-khos*; from *1651*; *proof*, *conviction*:—evidence, reproof.

1651. **ἐλέγχω ĕlĕgchō**, *el-eng'-kho*; of uncert. affin.; to *confute*, *admonish*:—convict, convince, tell a fault, rebuke, reprove.

1652. **ἐλεινός ĕlĕinŏs**, *el-eh-i-nos'*; from *1653*; *pitiable*:—miserable.

1653. **ἐλεέω ĕlĕĕō**, *el-eh-eh'-o*; from *1656*; to *commiserate* (by word or deed, spec. by divine grace):—have compassion (pity on), have (obtain, receive, shew) mercy (on).

1654. **ἐλεημοσύνη ĕlĕēmŏsunē**, *el-eh-ay-mos-oo'-nay*; from *1656*; *compassionateness*, i.e. (as exercised towards the poor) *beneficence*, or (concr.) a *benefaction*;—alms (-deeds).

1655. **ἐλεήμων ĕlĕēmōn**, *el-eh-ay'-mone*; from *1653*; *compassionate* (actively):—merciful.

1656. **ἔλεος ĕlĕŏs**, *el'-eh-os*; of uncert. affin.; *compassion* (human or divine, espec. active):— (+ tender) mercy.

1657. **ἐλευθερία ĕlĕuthĕria**, *el-yoo-ther-ee'-ah*; from *1658*; *freedom* (legitimate or licentious, chiefly mor. or cer.):—liberty.

1658. **ἐλεύθερος ĕlĕuthĕrŏs**, *el-yoo'-ther-os*; prob. from the alt. of *2064*; *unrestrained* (to go at pleasure), i.e. (as a citizen) *not a slave* (whether *freeborn* or *manumitted*), or (gen.) *exempt* (from obligation or liability):—free (man, woman), at liberty.

1659. **ἐλευθερόω ĕlĕuthĕrŏō**, *el-yoo-ther-ŏ'-o*, from *1658*; to *liberate*, i.e. (fig.) to *exempt* (from mor., cer. or mortal liability):—deliver, make free.

ἐλεύθω ĕlĕuthō. See *2064*.

1660. **ἔλευσις ĕlĕusis**, *el'-yoo-sis*; from the alt. of *2064*; an *advent*:—coming.

1661. **ἐλεφάντινος ĕlĕphantinŏs**, *el-ef-an'-tee-nos*; from ἔλεφας ĕlĕphas (an "*elephant*"); *elephantine*, i.e. (by impl.) composed of *ivory*:—of ivory.

1662. **Ἐλιακείμ Ĕliakĕim**, *el-ee-ak-ime'*; of Heb. or. [471]; *Eliakim*, an Isr.:—Eliakim.

1663. **Ἐλιέζερ Ĕliĕzĕr**, *el-ee-ed'-zer*; of Heb. or. [461]; *Eliezer*, an Isr.:—Ellezer.

1664. **Ἐλιούδ Ĕliŏud**, *el-ee-ood'*; of Heb. or. [410 and 1935]; *God of majesty*; *Eliud*, an Isr.:—Eliud.

1665. **Ἐλισάβετ Ĕlisabĕt**, *el-ee-sab'-et*; of Heb. or. [472]; *Elisabet*, an Israelitess:—Elisabeth.

1666. **Ἐλισσαῖος Ĕlissaiŏs**, *el-is-sah'-yos*; of Heb. or. [477]; *Elisseus*, an Isr.:—Elisæus.

1667. **ἑλίσσω hĕlissō**, *hel-is'-so*; a form of *1507*; to *coil* or *wrap*:—fold up.

1668. **ἕλκος hĕlkŏs**, *hel'-kos*; prob. from *1670*; an *ulcer* (as if drawn together):—sore.

1669. **ἑλκόω hĕlkŏō**, *hel-kŏ'-o*; from *1668*; to *cause to ulcerate*, i.e. (pass.) *be ulcerous*:—full of sores.

1670. **ἑλκύω hĕlkuō**, *hel-koo'-o*; or

ἕλκω hĕlkō, *hel'-ko*; prob. akin to *138*; to *drag* (lit. or fig.):—draw. Comp. *1670*.

1671. **Ἑλλάς Hĕllas**, *hel-las'*; of uncert. affin.; *Hellas* (or *Greece*), a country of Europe:—Greece.

1672. **Ἕλλην Hĕllēn**, *hel'-lane*; from *1671*; a *Hellen* (*Grecian*) or inhab. of Hellas; by extens. a *Greek-speaking* person, espec. a *non-Jew*:—Gentile, Greek.

1673. **Ἑλληνικός Hĕllēnikŏs**, *hel-lay-nee-kos'*; from *1672*; *Hellenic*, i.e. *Grecian* (in language):—Greek.

1674. **Ἑλληνίς Hĕllēnis**, *hel-lay-nis'*; fem. of *1672*; a *Grecian* (i.e. *non-Jewish*) woman:—Greek.

1675. **Ἑλληνιστής Hĕllēnistēs**, *hel-lay-nis-tace'*; from a der. of *1672*; a *Hellenist* or Greek-speaking Jew:—Grecian.

1676. **Ἑλληνιστί Hĕllēnisti**, *hel-lay-nis-tee'*; adv. from the same as *1675*; *Hellenistically*, i.e. in the Grecian language:—Greek.

1677. **ἐλλογέω ĕllŏgĕō**, *el-log-eh'-o*; from *1722* and *3056* (in the sense of *account*); to *reckon in*, i.e. *attribute*:—impute, put on account.

ἐλλοιμαι hĕllŏimai. See *138*.

1678. **Ἐλμωδάμ Ĕlmōdam**, *el-mo-dam'*; of Heb. or. [perh. for 486]; *Elmodam*, an Isr.:—Elmodam.

1679. **ἐλπίζω ĕlpizō**, *el-pid'-zo*; from *1680*; to *expect* or *confide*:—(have, thing) hope (-d) (for), trust.

1680. **ἐλπίς ĕlpis**, *el-pece'*; from a prim. **ἔλπω ĕlpō** (to *anticipate*, usually with pleasure); *expectation* (abstr. or concr.) or *confidence*:—faith, hope.

1681. **Ἐλύμας Ĕlumas**, *el-oo'-mas*; of Chald or. [426 with pron. suff.]; *my God*:—Elol.

1683. ἐμαυτοῦ **emautŏu**, *em-ow-tŏo'*; gen. comp. of *1700* and *846*: *of myself* (so likewise the dat. ἐμαυτῷ **emautō**, *em-ow-tŏ'*; and acc. ἐμαυτόν **emautŏn**, *em-ow-tŏn'*):—me, mine own (self), myself.

1684. ἐμβαίνω **embainō**, *em-bah'-ee-no*; from *1722* and the base of *939*; to *walk on*, i.e. *embark* (aboard a vessel), reach (a pool):—come (get) into, enter (into), go (up) into, step in, take ship.

1685. ἐμβάλλω **emballō**, *em-bal'-lo*; from *1722* and *906*; to *throw on*, i.e. (fig.) *subject to* (eternal punishment):—cast into.

1686. ἐμβάπτω **embaptō**, *em-bap'-to*; from *1722* and *911*; to *whelm on*, i.e. *wet* (a part of the person, etc.) by contact with a fluid:—dip.

1687. ἐμβατεύω **embateuō**, *em-bat-yoo'-o*; from *1722* and a presumed der. of the base of *939*; equiv. to *1684*; to *intrude on* (fig.):—intrude into.

1688. ἐμβιβάζω **embibazō**, *em-bib-ad'-so*; from *1722* and βιβάζω **bibazō** (to *mount*; causat. of *1684*); to *place on*, i.e. *transfer* (aboard a vessel):—put in.

1689. ἐμβλέπω **emblepō**, *em-blep'-o*; from *1722* and *991*; to *look on*, i.e. (rel.) to *observe* fixedly, or (absol.) to *discern* clearly:—behold, gaze up, look upon, (could) see.

1690. ἐμβριμάομαι **embrimaomai**, *em-brim-ah'-om-ahee*; from *1722* and βριμάομαι **brimaomai** (to *snort* with anger); to have *indignation on*, i.e. (trans.) to *blame*, (intrans.) to *sigh* with chagrin, (spec.) to *sternly enjoin*:—straitly charge, groan, murmur against.

1691. ἐμέ **emĕ**, *em-eh'*; a prol. form of *3165*; *me*:—I, me, my (-self).

1692. ἐμέω **emĕō**, *em-eh'-o*; of uncert. affin.; to *vomit*:—(will) spue.

1693. ἐμμαίνομαι **emmainŏmai**, *em-mah'-ee-nom-ahee*; from *1722* and *3105*; to *rave on*, i.e. *rage at*:—be mad against.

1694. Ἐμμανουήλ **Emmanŏuēl**, *em-man-oo-ale'*; of Heb. or. [*6005*]; *God with us*; *Emmanuel*, a name of Christ:—Emmanuel.

1695. Ἐμμαούς **Emmaŏus**, *em-mah-oce'*; prob. of Heb. or. [comp. *8322*]; *Emmaüs*, a place in Pal.:—Emmaus.

1696. ἐμμένω **emmenō**, *em-men'-o*; from *1722* and *3306*; to *stay in* the same place, i.e. (fig.) to *persevere*:—continue.

1697. Ἐμμόρ **Emmŏr**, *em-mor'*; of Heb. or. [*2544*]; *Emmor* (i.e. *Chamor*), a Canaanite:—Emmor.

1698. ἐμοί **emŏi**, *em-oy'*; a prol. form of *3427*; *to me*:—I, me, mine, my.

1699. ἐμόν **emŏn**, *em-on'*; from the oblique cases of *1473* (*1698*, *1700*, *1691*); *my*:—of me, mine (own), my.

1700. ἐμοῦ **emŏu**, *em-oo'*; a prol. form of *3450*; *of me*:—me, mine, my.

1701. ἐμπαιγμονή **empaigmŏnē**, *emp-ah-ig-mon'*; from *1702*; *derision*:—mocking.

1702. ἐμπαίζω **empaizō**, *emp-ah-eed'-so*; from *1722* and *3815*; to *jeer at*, i.e. *deride*:—mock.

1703. ἐμπαίκτης **empaiktēs**, *emp-ah-ek-tace'*; from *1702*; a *derider*, i.e. (by impl.) a *false teacher*:—mocker, scoffer.

1704. ἐμπεριπατέω **empĕripatĕō**, *em-per-ee-pat-eh'-o*; from *1722* and *4043*; to *perambulate on* a place, i.e. (fig.) to *be occupied among* persons:—walk in.

1705. ἐμπίμπλημι **empimplēmi**, *em-pim'-play-mee*; or ἐμπλήθω **empliēthō**, *em-play'-tho*; from *1722* and *4130*; to *fill on* (up), i.e. (by impl.) to *satisfy* (lit. or fig.):—fill.

1706. ἐμπίπτω **empiptō**, *em-pip'-to*; from *1722* and *4098*; to *fall on*, i.e. (lit.) *be entrapped by*, or (fig.) *be overwhelmed with*:—fall among (into).

1707. ἐμπλέκω **empliēkō**, *em-plek'-o*; from *1722* and *4120*; to *entwine*, i.e. (fig.) *involve* with:—entangle (in, self with).

ἐμπλήθω **empliēthō**. See *1705*.

1708. ἐμπλοκή **emplŏkē**, *em-plok-ay'*; from *1707*; elaborate *braiding* of the hair:—plaiting.

1709. ἐμπνέω **empnĕō**, *emp-neh'-o*; from *1722* and *4154*: to *inhale*, i.e. (fig.) to be *animated* by (best upon):—breathe.

1710. ἐμπορεύομαι **empŏrĕuŏmai**, *em-por-yoo'-om-ahee*; from *1722* and *4198*; to *travel in* (a country as a pedlar), i.e. (by impl.) to *trade*:—buy and sell, make merchandise.

1711. ἐμπορία **empŏria**, *em-por-ee'-ah*; fem. from *1713*; *traffic*:—merchandise.

1712. ἐμπόριον **empŏriŏn**, *em-por'-ee-on*; neut. from *1713*; a *mart* ("*emporium*"):—merchandise.

1713. ἔμπορος **empŏrŏs**, *em'-por-os*; from *1722* and the base of *4198*; a (wholesale) *tradesman*:—merchant.

1714. ἐμπρήθω **emprēthō**, *em-pray'-tho*; from *1722* and πρήθω **prēthō** (to *blow* a flame): to *enkindle*, i.e. *set on fire*:—burn up.

1715. ἔμπροσθεν **emprŏsthĕn**, *em'-pros-then*; from *1722* and *4314*; *in front of* (in place [lit. or fig.] or time):—against, at, before, (in presence, sight) of.

1716. ἐμπτύω **emptuō**, *emp-too'-o*; from *1722* and *4429*; to *spit at* or *on*:—spit (upon).

1717. ἐμφανής **emphanēs**, *em-fan-ace'*; from a comp. of *1722* and *5316*; *apparent in* self:—manifest, openly.

1718. ἐμφανίζω **emphanizō**, *em-fan-id'-so*; from *1717*; to *exhibit* (in person) or *disclose* (by words):—appear, declare (plainly), inform, (will) manifest, shew, signify.

1719. ἔμφοβος **emphŏbŏs**, *em'-fob-os*; from *1722* and *5401*; *in fear*, i.e. *alarmed*:—affrighted, afraid, tremble.

1720. ἐμφυσάω **emphusaō**, *em-foo-sah'-o*; from *1722* and φυσάω **phusaō** (to *puff*) [comp. *5453*]; to *blow at* or *on*:—breathe on.

1721. ἔμφυτος **emphutŏs**, *em'-foo-tos*; from *1722* and a der. of *5453*; *implanted* (fig.):—engrafted.

1722. ἐν **en**, *en*; a prim. prep. denoting (fixed) *position* (in place, time or state), and (by impl.) *instrumentality* (medially or constructively), i.e. a relation of *rest* (intermediate between *1519* and *1537*): "*in*," *at*, (up-) *on*, *by*, etc.:—about, after, against, + almost, × altogether, among, × as, at, before, between, (here-) by (+ all means), for (. . . sake of), + give self wholly to, (here-) in (-to, -wardly), × mightily, (because) of, (up-) on, (open-) ly, × outwardly, one, × quickly, × shortly, (speedi-) ly, × that, × there (-in, -on), through (-out), (un-) to (-ward), under, when, where (-with), while, with (-in). Often used in compounds, with substantially the same import: rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) prep.

1723. ἐναγκαλίζομαι **enagkalizŏmai**, *en-ang-kal-id'-zom-ahee*; from *1722* and a der. of *43*: to *take in* one's *arms*, i.e. *embrace*:—take up in arms.

1724. ἐνάλιος **enalios**, *en-al'-ee-os*: from *1722* and *251*; *in the sea*, i.e. *marine*:—thing in the sea.

1725. ἔναντι **enanti**, *en'-an-tee*: from *1722* and *473*; *in front* (i.e. fig. *presence*) *of*:—before.

1726. ἐναντίον **enantiŏn**, *en-an-tee'-on*; neut. of *1727*; (adv.) *in the presence* (*view*) *of*:—before, in the presence of.

1727. ἐναντίος **enantiŏs**, *en-an-tee'-os*; from *1725*; *opposite*; fig. *antagonistic*:—(over) against, contrary.

1728. ἐνάρχομαι **enarchŏmai**, *en-ar'-khom-ahee*; from *1722* and *756*; to *commence on*:—rule [*by mistake for 757*].

1729. ἐνδεής **endĕēs**, *en-deh-ace'*; from a comp. of *1722* and *1210* (in the sense of *lacking*); *deficient* in:—lacking.

1730. ἔνδειγμα **endĕigma**, *en'-dighe-mah*; from *1731*; an *indication* (concr.):—manifest token.

1731. ἐνδείκνυμι **endĕiknumi**, *en-dike'-noo-mee*; from *1722* and *1166*; to *indicate* (by word or act):—do, shew (forth).

1732. ἔνδειξις **endĕixis**, *en'-dike-sis*; from *1731*; *indication* (abstr.):—declare, evident token, proof.

1733. ἐνδεκα **hendĕka**, *hen'-dek-ah*; from (the) neut. of *1520* and *1176*; *one* and *ten*, i.e. eleven:—eleven.

1734. ἑνδέκατος **hendĕkatŏs**, *hen-dek'-at-os*; ord. from *1733*; *eleventh*:—eleventh.

1735. ἐνδέχεται **endĕchĕtai**, *en-dakh'-et-ahee*; third pers. sing. pres. of a comp. of *1722* and *1209*; (impers.) *it is accepted in*, i.e. *admitted* (*possible*):—can (+ not) be.

1736. ἐνδημέω **endēmĕō**, *en-day-meh'-o*; from a comp. of *1722* and *1218*; to *be in* one's own *country*, i.e. *home* (fig.):—be at home (present).

1737. ἐνδιδύσκω **endidusкō**, *en-did-oos'-ko*; a prol. form of *1746*; to *invest* (with a garment):—clothe in, wear.

1738. ἔνδικος **endikŏs**, *en'-dee-kos*; from *1722* and *1349*; *in the right*, i.e. *equitable*:—just.

1739. ἐνδόμησις **endŏmēsis**, *en-dom'-ay-sis*; from a comp. of *1722* and a der. of the base of *1218*; a *housing in* (residence), i.e. *structure*:—building.

1740. ἐνδοξάζω **endŏxazō**, *en-dox-ad'-so*; from *1741*; to *glorify*:—glorify.

1741. ἔνδοξος **endŏxŏs**, *en'-dox-os*; from *1722* and *1391*; *in glory*, i.e. *splendid*, (fig.) *noble*:—glorious, gorgeous [-ly], honourable.

1742. ἔνδυμα **endumа**, *en'-doo-mah*; from *1746*, *apparel* (espec. the outer robe):—clothing, garment, raiment.

1743. ἐνδυναμόω **endunamŏō**, *en-doo-nam-ŏ'-o*; from *1722* and *1412*; to *empower*:—enable, (increase in) strength (-en), be (make) strong.

1744. ἐνδύνω **endunō**, *en-doo'-no*; from *1772* and *1416*; to *sink* (by impl. *wrap* [comp. *1746*]) on, i.e. (fig.) *sneak*:—creep.

1745. ἔνδυσις **endusis**, *en'-doo-sis*; from *1746*; *investment* with clothing:—putting on.

1746. ἐνδύω **enduō**, *en-doo'-o*; from *1722* and *1416* (in the sense of *sinking* into a garment); to *invest* with clothing (lit. or fig.):—array, clothe (with), endue, have (put) on.

ἐνέγκω **enĕgkō**. See *5342*.

1747. ἐνέδρα **enĕdra**, *en-ed'-rah*; fem. from *1722* and the base of *1476*; an *ambuscade*, i.e. (fig.) murderous *purpose*:—lay wait. See also *1749*.

1748. ἐνεδρεύω **enĕdrĕuō**, *en-ed-ryoo'-o*; from *1747*; to *lurk*, i.e. (fig.) *plot assassination*:—lay wait for.

1749. ἐνέδρον **enĕdrŏn**, *en'-ed-ron*; neut. of the same as *1747*; an *ambush*, i.e. (fig.) murderous *design*:—lying in wait.

1750. ἐνειλέω **enĕilĕō**, *en-i-leh'-o*; from *1772* and the base of *1507*; to *entwrap*:—wrap in.

1751. ἐνεῖναι **enĕinai**, *en'-i-nahee*: from *1772* and *1510*; to be *within* (neut. part. plur.):—such things as . . . have. See also *1762*.

1752. ἕνεκα **hĕnĕka**, *hen'-ek-ah*; or ἕνεκεν **hĕnĕkĕn**, *hen'-ek-en*; or ἕνουν **hĕinĕkĕn**, *hin'-ook-en*; of uncert affin.; *on account of*:—because, for (cause, sake), (where-) fore, by reason of, that.

1753. ἐνέργεια **enĕrgĕia**, *en-erg'-i-ah*; from *1756*; *efficiency* ("energy"):—operation, strong, (effectual) working.

1754. ἐνεργέω **enĕrgĕō**, *en-erg-eh'-o*; from *1756*; to be *active*, *efficient*:—do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in)

1755. **ἐνέργημα ĕnĕrgēma**, *en-erg'-ay-mah;* from *1754:* an *effect;*—operation, working.

1756. **ἐνεργής ĕnĕrgēs**, *en-er-gace';* from *1722* and *2041:* *active, operative;*—effectual, powerful.

1757. **ἐνευλογέω ĕnĕulŏgĕō**, *en-yoo-log-eh'-o;* from *1722* and *2127;* to *confer a benefit on;*—bless.

1758. **ἐνέχω ĕnĕchō**, *en-ekh'-o;* from *1722* and *2192;* to *hold in or upon,* i.e. *ensnare;* by impl. to *keep a grudge;*—entangle with, have a quarrel against, urge.

1759. **ἐνθάδε ĕnthadĕ**, *en-thad'-eh;* from a prol. form of *1722;* prop. *within,* i.e. (of place) *here, hither:*—(-b-).

1760. **ἐνθυμέομαι ĕnthuměŏmai**, *en-thoo-meh'-om-ahee;* from a comp. of *1722* and *2372;* to be *inspirited,* i.e. *ponder:*—think.

1761. **ἐνθύμησις ĕnthuměsis**, *en-thoo'-may-sis;* from *1760;* *deliberation:*—device, thought.

1762. **ἔνι ĕni**, *en'-ee;* contr. for third pers. sing. pres. indic. of *1751;* impers. *there is* in or among:—be, (there) is.

1763. **ἐνιαυτός ĕniautŏs**, *en-ee-ŏw-tos';* prol. from a prim. **ἔνος ĕnŏs** (a *year*); a *year:*—year.

1764. **ἐνίστημι ĕnistēmi**, *en-is'-tay-mee;* from *1722* and *2476;* to *place on* hand, i.e. (reflex.) *impend,* (part.) be *instant:*—come, be at hand, present.

1765. **ἰσχύω ĕnischuō**, *en-is-khoo'-o;* from *1722* and *2480;* to *invigorate* (trans. or reflex.):—strengthen.

1766. **ἔννατος ĕnnatŏs**, *en'-nat-os;* ord. from *1767:* *ninth:*—ninth.

1767. **ἐννέα ĕnnĕa**, *en-neh'-ah;* a prim. number; *nine:*—nine.

1768. **ἐννηκοντακτάννία ĕnnēnēkŏntaĕnnēa**, *en-nen-ay-kon-tah-en-neh'-ah;* from a (tenth) multiple of *1767* and *1767* itself; *ninety-nine:*—ninety and nine.

1769. **ἐννοέω ĕnnĕŏs**, *en-neh-os';* from *1770;* *dumb* (as *making signs*), i.e. *silent* from astonishment:—speechless.

1770. **ἐννεύω ĕnnĕuō**, *en-nyoo'-o;* from *1722* and *3506;* to *nod at,* i.e. *beckon* or *communicate by gesture:*—make signs.

1771. **ἔννοια ĕnnŏia**, *en'-noy-ah;* from a comp. of *1722* and *3563;* *thoughtfulness,* i.e. moral *understanding;*—intent, mind.

1772. **ἔννομος ĕnnŏmŏs**, *en'-nom-os;* from *1722* and *3551;* (subj.) *legal,* or (obj.) *subject* to:—lawful, under law.

1773. **ἔννυχον ĕnnuchŏn**, *en'-noo-khon;* neut. of a comp. of *1722* and *3571;* (adv.) *by night:*—before day.

1774. **ἐνοικέω ĕnŏikĕō**, *en-oy-keh'-o;* from *1722* and *3611;* to *inhabit* (fig.):—dwell in.

1775. **ἑνότης hĕnŏtēs**, *hen-ot'-ace;* from *1520;* *oneness,* i.e. (fig.) *unanimity:*—unity.

1776. **ἐνοχλέω ĕnŏchlĕō**, *en-okh-leh'-o;* from *1722* and *3791;* to *crowd in,* i.e. (fig.) to *annoy:*—trouble.

1777. **ἔνοχος ĕnŏchŏs**, *en'-okh-os;* from *1758;* *liable* to (a condition, penalty or imputation):—in danger of, guilty of, subject to.

1778. **ἔνταλμα ĕntalma**, *en'-tal-mah;* from *1781;* an *injunction,* i.e. religious *precept;*—commandment.

1779. **ἐνταφιάζω ĕntaphiazō**, *en-taf-ee-ad'-zo;* from a comp. of *1722* and *5028;* to *inswathe* with cerements for interment:—bury.

1780. **ἐνταφιασμός ĕntaphiasmŏs**, *en-taf-ee-as-mos';* from *1779;* *preparation* for interment:—burying.

1781. **ἐντέλλομαι ĕntĕllŏmai**, *en-tel'-lom-ahee;* from *1722* and the base of *5056;* to *enjoin:*—(give) charge, (give) command (-ments), injoin.

1782. **ἐντεῦθεν ĕntĕuthĕn**, *ent-yoo'-then;* from the same as *1759;* *hence* (lit. or fig.); (repeated) on *both sides:*—(from) hence, on either side.

1783. **ἔντευξις ĕntĕuxis**, *ent'-yook-sis;* from *1793;* an *interview,* i.e. (spec.) *supplication:*—intercession, prayer.

1784. **ἔντιμος ĕntimŏs**, *en'-tee-mos;* from *1722* and *5092;* *valued* (fig.):—dear, more honourable, precious, in reputation.

1785. **ἐντολή ĕntŏlē**, *en-tol-ay';* from *1781;* *injunction,* i.e. an authoritative *prescription;*—commandment, precept.

1786. **ἐντόπιος ĕntŏpiŏs**, *en-top'-ee-os;* from *1722* and *5117;* a *resident:*—of that place.

1787. **ἐντός ĕntŏs**, *en-tos';* from *1722;* *inside* (adv. or noun):—within.

1788. **ἐντρέπω ĕntrĕpō**, *en-trep'-o;* from *1722* and the base of *5157;* to *invert,* i.e. (fig. and reflex.) in a good sense, to *respect;* or in a bad one, to *confound:*—regard, (give) reverence, shame.

1789. **ἐντρέφω ĕntrĕphō**, *en-tref'-o;* from *1722* and *5142;* (fig.) to *educate:*—nourish up in.

1790. **ἔντρομος ĕntrŏmŏs**, *en'-trom-os;* from *1722* and *5156;* *terrified:*—× quake, × trembled.

1791. **ἐντροπή ĕntrŏpē**, *en-trop-ay';* from *1788;* *confusion:*—shame.

1792. **ἐντρυφάω ĕntruphaō**, *en-troo-fah'-o;* from *1722* and *5171;* to *revel in:*—sporting selves.

1793. **ἐντυγχάνω ĕntugchanō**, *en-toong-khan'-o;* from *1722* and *5177;* to *chance upon,* i.e. (by impl.) *confer with;* by extens. to *entreat* (in favor or against):—deal with, make intercession.

1794. **ἐντυλίσσω ĕntulissō**, *en-too-lis'-so;* from *1722* and τυλίσσω *tulissō* (to *twist;* prob. akin to *1507*); to *entwine,* i.e. *wind* up in:—wrap in (together).

1795. **ἐντυπόω ĕntupŏō**, *en-too-pŏ'-o;* from *1722* and a der. of *5179;* to *enstamp,* i.e. *engrave:*—engrave.

1796. **ἐνυβρίζω ĕnubrizō**, *en-oo-brid'-zo;* from *1722* and *5195;* to *insult:*—do despite unto.

1797. **ἐνυπνιάζομαι ĕnupniazŏmai**, *en-oop-nee-ad'-zom-ahee;* mid. from *1798;* to *dream:*—dream (-er).

1798. **ἐνύπνιον ĕnupniŏn**, *en-oop'-nee-on;* from *1722* and *5258;* something seen *in sleep,* i.e. a *dream* (*vision* in a dream):—dream.

1799. **ἐνώπιον ĕnōpiŏn**, *en-o'-pee-on;* neut. of a comp. of *1722* and a der. of *3700;* *in the face of* (lit. or fig.):—before, in the presence (sight) of, to.

1800. **Ἐνώς Ĕnōs**, *en-oce';* of Heb. or. [583]; *Enos* (i.e. *Enosh*), a patriarch:—Enos.

1801. **ἐνωτίζομαι ĕnōtizŏmai**, *en-o-tid'-zom-ahee;* mid. from a comp. of *1722* and *3775;* to take *in one's ear,* i.e. to *listen:*—hearken.

1802. **Ἐνώχ Ĕnōk**, *en-oke';* of Heb. or. [2585]; *Enoch* (i.e. *Chanok*), an antediluvian:—Enoch.

ἑξ ĕx. See *1537.*

1803. **ἕξ hĕx**, *hex;* a prim. numeral; *six:*—six.

1804. **ἐξαγγέλλω ĕxaggĕllō**, *ex-ang-el'-lo;* from *1537* and the base of *32;* to *publish,* i.e. *celebrate:*—shew forth.

1805. **ἐξαγοράζω ĕxagŏrazō**, *ex-ag-or-ad'-zo;* from *1537* and *59;* to *buy up,* i. e. *ransom;* fig. to *rescue* from loss (*improve* opportunity):—redeem.

1806. **ἐξάγω ĕxagō**, *ex-ag'-o;* from *1537* and *71;* to *lead forth:*—bring forth (out), fetch (lead) out.

1807. **ἐξαιρέω ĕxairĕō**, *ex-ahee-reh'-o;* from *1537* and *138;* act. to *tear out;* mid. to *select;* fig. to *release:*—deliver, pluck out, rescue.

1808. **ἔξαιρω ĕxairō**, *ex-ah'ee-ro;* from *1537* and *142;* to *remove:*—put (take) away.

1809. **ἐξαιτέομαι ĕxaitĕŏmai**, *ex-ahee-teh'-om-ahee;* mid. from *1537* and *154;* to *demand* (for trial):—desire.

1810. **ἐξαίφνης ĕxaiphnēs**, *ex-ah'eef-nace;* from *1537* and the base of *160;* *of a sudden* (*unexpectedly*):—suddenly. Comp. *1819.*

1811. **ἐξακολουθέω ĕxakŏlōuthĕō**, *ex-ak-ol-oo-theh'-o;* from *1537* and *190;* to *follow out,* i.e. (fig.) to *imitate, obey,* yield to:—follow.

1812. **ἑξακόσιοι hĕxakŏsioi**, *hex-ak-os'-ee-oy;* plur. ordinal from *1823* and *1540;* *six hundred:*—six hundred.

1813. **ἐξαλείφω ĕxalĕiphō**, *ex-al-i'-fo;* from *1537* and *218;* to *smear out,* i.e. *obliterate* (*erase* tears, fig. *pardon* sin):—blot out, wipe away.

1814. **ἐξάλλομαι ĕxallŏmai**, *ex-al'-lom-ahee;* from *1537* and *242;* to *spring forth:*—leap up.

1815. **ἐξανάστασις ĕxanastasis**, *ex-an-as'-tas-is;* from *1817;* a *rising from* death:—resurrection.

1816. **ἐξαναστέλλω ĕxanastĕllō**, *ex-an-as-tel'-lo;* from *1537* and *393;* to *start up out of* the ground, i.e. *germinate:*—spring up.

1817. **ἐξανίστημι ĕxanistēmi**, *ex-an-is'-tay-mee;* from *1537* and *450;* obj. to *produce,* i.e. (fig.) *beget;* subj. to *arise,* i.e. (fig.) *object:*—raise (rise) up.

1818. **ἐξαπατάω ĕxapatāō**, *ex-ap-at-ah'-o;* from *1537* and *538;* to *seduce wholly:*—beguile, deceive.

1819. **ἐξάπινα ĕxapina**, *ex-ap'-ee-nah;* from *1537* and a der. of the same as *160;* *of a sudden,* i.e. *unexpectedly:*—suddenly. Comp. *1810.*

1820. **ἐξαπορέομαι ĕxapŏrĕŏmai**, *ex-ap-or-eh'-om-ahee;* mid. from *1537* and *639;* to be *utterly at a loss,* i.e. *despond:*—(in) despair.

1821. **ἐξαποστέλλω ĕxapŏstĕllō**, *ex-ap-os-tel'-lo;* from *1537* and *649;* to *send away forth,* i.e. (on a mission) to *despatch,* or (peremptorily) to *dismiss:*—send (away, forth, out).

1822. **ἐξαρτίζω ĕxartizō**, *ex-ar-tid'-zo;* from *1537* and a der. of *739;* to *finish out* (time); fig. to *equip fully* (a teacher):—accomplish, thoroughly furnish.

1823. **ἐξαστράπτω ĕxastraptō**, *ex-as-trap'-to;* from *1537* and *797;* to *lighten forth,* i.e. (fig.) to be *radiant* (of very white garments):—glistening.

1824. **ἐξαύτης ĕxautēs**, *ex-ŏw'-tace;* from *1537* and the gen. sing. fem. of *846* (*5610* being understood); *from that* hour, i.e. *instantly:*—by and by, immediately, presently, straightway.

1825. **ἐξεγείρω ĕxĕgĕirō**, *ex-eg-i'-ro;* from *1537* and *1453;* to *rouse fully,* i.e. (fig.) to *resuscitate* (from death), *release* (from infliction):—raise up.

1826. **ἔξειμι ĕxĕimi**, *ex'-i-mee;* from *1537* and εἶμι *eimi* (to *go*); to *issue,* i.e. *leave* (a place), *escape* (to the shore):—depart, get [*to land*], go out.

1827. **ἐξελέγχω ĕxĕlĕgchō**, *ex-el-eng'-kho;* from *1537* and *1651;* to *convict fully,* i.e. (by impl.) to *punish:*—convince.

1828. **ἑλκω ĕxĕlkō**, *ex-el'-ko;* from *1537* and *1670;* to *drag forth,* i.e. (fig.) to *entice* (to sin):—draw away.

1829. **ἔξέραμα ĕxĕrama**, *ex-er'-am-ah;* from a comp. of *1537* and a presumed ἱράω *ĕraō* (to *spue*); *vomit,* i.e. *food disgorged:*—vomit.

1830. **ἐξερευνάω ĕxĕrĕunaō**, *ex-er-yoo-nah'-o;* from *1537* and *2045;* to *explore* (fig.):—search diligently.

1831. **ἐξέρχομαι ĕxĕrchŏmai**, *ex-er'-khom-ahee;* from *1537* and *2064;* to *issue* (lit. or fig.):—come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

1832. **ἔξεστι ĕxĕsti**, *ex'-es-tee;* third pers. sing. pres. indic. of a comp. of *1537* and *1510;* so also

ἐξόν ĕxŏn, *ex-on';* neut. pres. part. of the same (with or without some form of *1510* expressed); impers. *it is right* (through the fig. idea of *being out* in public):—be lawful, let, × may (-est).

1833. **ἐξετάζω ĕxĕtazō**, *ex-et-ad'-zo;* from *1537* and ἑτάζω ĕtazō (to *examine*); to *test thoroughly* (by questions), i.e. *ascertain* or *interrogate:*—ask, enquire, search.

1834. **ἐξηγέομαι ĕxēgĕŏmai**, *ex-ayg-eh'-om-ahee;* from *1537* and *2233;* to *consider out* (aloud), i.e. *rehearse, unfold.*—declare, tell.

1835. **ἑξήκοντα** *hěxēkŏnta, hex-ay'-kon-tah;* the tenth multiple of *1803; sixty:*—sixty [-fold], threescore.

1836. **ἕξις** *hěxis, hex'-ece;* from *2192* (in the sense of *taking* hold of, i.e. *adjoining*); *successive:*—after, following, × morrow, next.

1837. **ἐξεγείρομαι** *ěxĕchĕōmai, ex-ay-khi'-om-ahee;* mid. from *1537* and *2378;* to "echo" *forth,* i.e. resound (be generally reported):—sound forth.

1838. **ἕξις** *hěxis, hex'-is;* from *2192; habit,* i.e. (by impl.) *practice:*—use.

1839. **ἐξίστημι** *ěxistēmi, ex-is'-tay-mee;* from *1537* and *2476;* to *put* (*stand*) *out* of wits, i.e. *astound,* or (reflex.) *become astounded, insane:*—amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

1840. **ἰσχύω** *ĕxischuō, ex-is-khoo'-o:* from *1537* and *2480; to have full strength,* i.e. be *entirely competent:*—be able.

1841. **ἔξοδος** *ĕxŏdŏs, ex'-od-os;* from *1537* and *3598;* an *exit,* i.e. (fig.) *death:*—decease, departing.

1842. **ἐξολοθρεύω** *ĕxŏlŏthrĕuō, ex-ol-oth-ryoo'-o;* from *1537* and *3645; to extirpate:*—destroy.

1843. **ἐξομολογέω** *ĕxŏmŏlŏgĕō, ex-om-ol-og-eh'-o;* from *1537* and *3670; to acknowledge* or (by impl. of assent) *agree fully:*—confess, profess, promise.

ἐόν ĕxŏn. See *1510.*

1844. **ἐξορκίζω** *ĕxŏrkizō, ex-or-kid'-zo;* from *1537* and *3726; to exact an oath,* i.e. *conjure:*—adjure.

1845. **ἐξορκιστής** *ĕxŏrkistēs, ex-or-kis-tace';* from *1844; one that binds by an oath* (or *spell*), i.e. (by impl.) an "*exorcist*" (*conjurer*):—exorcist.

1846. **ἐξορύσσω** *ĕxōrussō, ex-or-oo'-so;* from *1537* and *3736; to dig out,* i.e. (by extens.) to *extract* (an eye), *remove* (a roofing):—break up, pluck out.

1847. **ἐξουδενέω** *ĕxōudĕnĕō, ex-oo-den-ŏ'-o;* from *1537* and a der. of the neut. of *3762; to make utterly nothing of,* i.e. *despise:*—set at nought. See also *1848.*

1848. **ἐξουθενέω** *ĕxōuthĕnĕō, ex-oo-then-eh'-o;* a var. of *1847* and mean. the same:—contemptible, despise, least esteemed, set at nought.

1849. **ἐξουσία** *ĕxōusia, ex-oo-see'-ah;* from *1832* (in the sense of *ability*); *privilege,* i.e. (subj.) *force, capacity, competency, freedom,* or (obj.) *mastery* (concr. *magistrate, superhuman, potentate, token of control*), delegated *influence:*—authority, jurisdiction, liberty, power, right, strength.

1850. **ἐξουσιάζω** *ĕxōusiazō, ex-oo-see-ad'-zo;* from *1849; to control:*—exercise authority upon, bring under the (have) power of.

1851. **ἐχθές** *ĕxthĕs, ekh-thes';* from a comp. of *1537* and *2192* (mean. to *stand out*); *prominence* (fig.):—prominent.

1852. **ἐξυπνίζω** *ĕxupnizō, ex-oop-nid'-zo;* from *1853; to waken:*—awake out of sleep.

1853. **ἔξυπνος** *ĕxupnŏs, ex'-oop-nos;* from *1537* and *5258; awake:*— × out of sleep.

1854. **ἔξω** *ĕxō, ex'-o;* adv. from *1537; out* (-side, of doors), lit. or fig.:—away, forth, (with-) out (of, -ward), strange.

1855. **ἔξωθεν** *ĕxōthĕn, ex'-o-then;* from *1854; external* (-ly):—out (-side -ward, -wardly), (from) without.

1856. **ἐξῶθεν** *ĕxōthĕn, ex-o-theh'-o;* or

ἔξωθο *ĕxōthŏ, ex-o'-tho;* from *1537* and **ὦθέω** *ōthĕō* (to *push*); to *expel;* by impl. to *propel:*—drive out, thrust in.

1857. **ἐξώτερος** *ĕxōtĕrŏs, ex-o'-ter-os;* comp. of *1854; exterior:*—outer.

1858. **ἑορτάζω** *hĕŏrtazō, heh-or-tad'-zo;* from *1859; to observe a festival:*—keep the feast.

1859. **ἑορτή** *hĕŏrtē, heh-or-tay';* of uncert. affin.; a *festival:*—feast, holyday.

1860. **ἐπαγγελία** *ĕpaggĕlia, ep-ang-el-ee'-ah;* from *1861;* an *announcement* (for information, assent or pledge; espec. a divine *assurance* of good):—message, promise.

1861. **ἐπαγγέλλω** *ĕpaggĕllō, ep-ang-el'-lo;* from *1909* and the base of *32; to announce upon* (reflex.), i.e. (by impl.) to *engage* to do something, to *assert* something respecting oneself:—profess, (make) promise.

1862. **ἐπάγγελμα** *ĕpaggĕlma, ep-ang'-el-mah;* from *1861; a self-committal* (by assurance of conferring some good):—promise.

1863. **ἐπάγω** *ĕpagō, ep-ag'-o;* from *1909* and *71; to superinduce,* i.e. *inflict* (an evil), *charge* (a crime):—bring upon.

1864. **ἐπαγωνίζομαι** *ĕpagōnizŏmai, ep-ag-o-nid'-zom-ahee;* from *1909* and *75; to struggle for:*—earnestly contend for.

1865. **ἐπαθροίζω** *ĕpathrŏizō, ep-ath-roid'-zo;* from *1909* and **ἀθροίζω** *athrŏizō* (to *assemble*); to *accumulate:*—gather thick together.

1866. **Ἐπαίνετος** *Ĕpainĕtŏs, ep-a'-hee-net-os;* from *1867; praised; Epænetus,* a Chr.:—Epenetus.

1867. **ἐπαινέω** *ĕpainĕō, ep-ahee-neh'-o;* from *1909* and *134; to applaud:*—commend, laud, praise.

1868. **ἔπαινος** *ĕpainŏs, ep'-ahee-nos;* from *1909* and the base of *134; laudation;* concr. a *commendable thing:*—praise.

1869. **ἐπαίρω** *ĕpairō, ep-ahee'-ro;* from *1909* and *142; to raise up* (lit. or fig.):—exalt self, poise (lift, take) up.

1870. **ἐπαισχύνομαι** *ĕpaischunŏmai, ep-ahee-skhoo'-nom-ahee;* from *1909* and *153; to feel shame for* something:—be ashamed.

1871. **ἐπαιτέω** *ĕpaitĕō, ep-ahee-teh'-o;* from *1909* and *154; to ask for:*—beg.

1872. **ἐπακολουθέω** *ĕpakŏlŏuthĕō, ep-ak-ol-oo-theh'-o;* from *1909* and *190; to accompany:*—follow (after).

1873. **ἐπακούω** *ĕpakŏuō, ep-ak-oo'-o;* from *1909* and *191; to hearken* (favorably) *to:*—hear.

1874. **ἐπακροάομαι** *ĕpakrŏaŏmai, ep-ak-rŏ-ah'-om-ahee;* from *1909* and the base of *202; to listen* (intently) *to:*—hear.

1875. **ἐπάν** *ĕpan, ep-an';* from *1909* and *302;* a particle of indef. contemporaneousness; *whenever, as soon as:*—when.

1876. **ἐπάναγκες** *ĕpanagkĕs, ep-an'-ang-kes;* neut. of a presumed comp. of *1909* and *318;* (adv.) *on necessity,* i.e. *necessarily:*—necessary.

1877. **ἐπανάγω** *ĕpanagō, ep-an-ag'-o;* from *1909* and *321; to lead up on,* i.e. (techn.) to *put out* (to sea); (intrans.) to *return:*—launch (thrust) out, return.

1878. **ἐπαναμιμνήσκω** *ĕpanamimnēskō, ep-an-ah-mim-nace'-ko;* from *1909* and *363; to remind of:*—put in mind.

1879. **ἐπαναπαύομαι** *ĕpanapauŏmai, ep-an-ah-pŏw'-om-ahee;* mid. from *1909* and *373; to settle on;* lit. (*remain*) or fig. (*rely*):—rest in (upon).

1880. **ἐπανέρχομαι** *ĕpanĕrchŏmai, ep-an er'-khom-ahee;* from *1909* and *424; to come up on,* i.e. *return:*—come again, return.

1881. **ἐπανίστημι** *ĕpanistamai, ep-an-is'-tam-ahee;* mid. from *1909* and *450; to stand up on,* i.e. (fig.) to *attack:*—rise up against.

1882. **ἐπανόρθωσις** *ĕpanŏrthōsis, ep-an-or'-tho-sis;* from a comp. of *1909* and *461; a straightening up again,* i.e. (fig.) *rectification* (*reformation*):—correction.

1883. **ἐπάνω** *ĕpanō, ep-an'-o;* from *1909* and *507; up above,* i.e. *over* or *on* (of place, amount, rank, etc.):—above, more than, (up-) on, over.

1884. **ἐπαρκέω** *ĕparkĕō, ep-ar-keh'-o;* from *1909* and *714; to avail for,* i.e. *help:*—relieve.

1885. **ἐπαρχία** *ĕparchia, ep-ar-khee'-ah;* from a comp. of *1909* and *757* (mean. a *governor* of a district, "eparch"); a special *region* of government, i.e. a Roman *præfecture:*—province.

1886. **ἔπαυλις** *ĕpaulis, ep'-ŏw-lis;* from *1909* and an equiv. of *833; a hut over* the head, i.e. a *dwelling.*

1887. **ἐπαύριον** *ĕpauriŏn, ep-ow'-ree-on;* from *1909* and *839;* occurring on the *succeeding* day, i.e. (*2250* being implied) *to-morrow:*—day following, morrow, next day (after).

1888. **ἐπαυτοφώρῳ** *ĕpautŏphōrō, ep-ow-tof-o'-ro;* from *1909* and *846* and (the dat. sing. of) a der. of **φῶρ** *phōr* (a *thief*); *in the theft itself,* i.e. (by anal.) *the actual crime:*—in the very act.

1889. **Ἐπαφρᾶς** *Ĕpaphras, ep-af-ras';* contr. from *1891; Epaphras,* a Chr.:—Epaphras.

1890. **ἐπαφρίζω** *ĕpaphrizō, ep-af-rid'-zo;* from *1909* and *875; to foam upon,* i.e. (fig.) to *exhibit* (as vile passion):—foam out.

1891. **Ἐπαφρόδιτος** *Ĕpaphrŏditŏs, ep-af-rod'-ee-tos;* from *1909* (in the sense of *devoted* to) and **Ἀφρόδιτη** *Aphrŏditē* (*Venus*); *Epaphroditus,* a Chr.:—Epaphroditus. Comp. *1850.*

1892. **ἐπεγείρω** *ĕpĕgĕirō, ep-ay-i'-ro;* from *1909* and *1453;* to *rouse upon,* i.e. (fig.) to *excite* against:—raise, stir up.

1893. **ἐπεί** *ĕpĕi, ep-i';* from *1909* and *1487; there upon,* i.e. *since* (of time or cause):—because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

1894. **ἐπειδή** *ĕpĕidē, ep-i-day';* from *1893* and *1211; since now,* i.e. (of time) *when,* or (of cause) *whereas:*—after that, because, for (that, -asmuch as), seeing, since.

1895. **ἐπειδήπερ** *ĕpĕidēpĕr, ep-i-day'-per;* from *1894* and *4007; since indeed* (of cause):—forasmuch.

1896. **ἐπείδον** *ĕpĕidŏn, ep-i'-don;* and other moods and persons of the same tense; from *1909* and *1492;* to *regard* (favorably or otherwise):—behold, look upon.

1897. **ἐπείπερ** *ĕpĕipĕr, ep-i'-per;* from *1893* and *4007; since* indeed (of cause):—seeing.

1898. **ἐπεισαγωγή** *ĕpĕisagōgē, ep-ice-ag-o-gay';* from a comp. of *1909* and *1521;* a *superintroduction:*—bringing in.

1899. **ἔπειτα** *ĕpĕita, ep'-i-tah;* from *1909* and *1534; thereafter:*—after that (-ward), then.

1900. **ἐπέκεινα** *ĕpĕkĕina, ep-ek'-i-nah;* from *1909* and (the acc. plur. neut. of) *1565; upon those parts of,* i.e. *on the further side of:*—beyond.

1901. **ἐπεκτείνομαι** *ĕpĕktĕinŏmai, ep-ek-ti'-nom-ahee;* mid. from *1909* and *1614; to stretch* (one-self) forward upon:—reach forth.

1902. **ἐπενδύομαι** *ĕpĕndŭŏmai, ep-en-doo'-om-ahee;* mid. from *1909* and *1746; to invest upon* one-self:—be clothed upon.

1903. **ἐπενδύτης** *ĕpĕndutēs, ep-en-doo'-tace;* from *1902;* a *wrapper,* i.e. outer garment:—fisher's coat.

1904. **ἐπέρχομαι** *ĕpĕrchŏmai, ep-er'-khom-ahee;* from *1909* and *2064; to supervene,* i.e. *arrive, occur, impend, attack,* (fig.) *influence:*—come (in, upon).

1905. **ἐπερωτάω** *ĕpĕrōtaō, ep-er-o-tah'-o;* from *1909* and *2065; to ask for,* i.e. *inquire, seek:*—ask (after, questions), demand, desire, question.

1906. **ἐπερώτημα** *ĕpĕrōtēma, ep-er-o'-tay-mah;* from *1905;* an *inquiry:*—answer.

1907. **ἐπέχω** *ĕpĕchō, ep-ekh'-o;* from *1909* and *2192; to hold upon,* i.e. (by impl.) to *retain;* (by extens.) to *detain;* (with impl. of *3563*) to *pay attention to:*—give (take) heed unto, hold fast, mark, stay.

1908. **ἐπηρεάζω** *ĕpērĕazō, ep-ay-reh-ad'-zo;* from a comp. of *1909* and (prob.) **ἀρύω** *arēia* (*threats*); to *insult, slander:*—use despitefully, falsely accuse.

1909. **ἐπί** *ĕpi, ep-ee';* a prim. prep. prop. mean. *superimposition* (of time, place, order, etc.), as a relation of *distribution* [with the gen.], i.e. *over, upon,* etc.; of *rest* (with the dat.) *at, on,* etc.; of *direction* (with the acc.) *towards, upon,* etc.:—about (the times), above, after, against, among, as long as (touching), at, beside, × have charge of, (be-, [where-]) fore, in (a place, as much as, the time of, -to), (because) of, (up-) on (behalf of), over, (by, for) the space of, through (-out), (un-) to (-ward), with. In compounds it retains essentially the same import, *at, upon,* etc. (lit. or fig.).

1910. **ἐπιβαίνω** *ĕpibainō, ep-ee-bahee'-no;* from *1909* and the base of *939; to walk upon,* i.e. *mount, ascend, embark, arrive:*—come (into), enter into, go abroad, sit upon, take ship.

1911. **ἐπιβάλλω** *ĕpiballō, ep-ee-bal'-lo;* from *1909* and *906; to throw upon* (lit. or fig., trans. or re-

dex.; usually with more or less force); spec. (with *1438* implied) to *reflect*; impers. to *belong to*:—beat into, cast (up-) on, fall, lay (on), put (unto), stretch forth, think on.

1912. **ἐπιβαρέω epibarĕō**, *ep-ee-bar-eh'-o;* from *1909* and *916;* to *be heavy upon*, i.e. (pecuniarily) to *be expensive to;* fig. to *be severe towards*:—be chargeable to, overcharge.

1913. **ἐπιβιβάζω epibibazō**, *ep-ee-bee-bad'-zo;* from *1909* and a redupl. deriv. of the base of *939* [comp. *307*]; to *cause to mount* (an animal);—set on.

1914. **ἐπιβλέπω epiblĕpō**, *ep-ee-blep'-o;* from *1909* and *991;* to *gaze at* (with favor, pity or partiality):—look upon, regard, have respect to.

1915. **ἐπίβλημα epiblēma**, *ep-ib'-lay-mah;* from *1911;* a *patch*:—piece.

1916. **ἐπιβοάω epibŏaō**, *ep-ee-bo-ah'-o;* from *1909* and *994;* to *exclaim against*:—cry.

1917. **ἐπιβουλή epiboulē**, *ep-ee-boo-lay';* from a presumed comp. of *1909* and *1014;* a *plan against* someone, i.e. a *plot*:—laying (lying) in wait.

1918. **ἐπιγαμβρεύω epigambrĕuō**, *ep-ee-gam-bryoo'-o;* from *1909* and a der. of *1062;* to *form affinity with*, i.e. (spec.) in a levirate way:—marry.

1919. **ἐπίγειος epigĕiŏs**, *ep-ig'-i-os;* from *1909* and *1093;* *worldly* (phys. or mor.):—earthly, in earth, terrestrial.

1920. **ἐπιγίνομαι epiginŏmai**, *ep-ig-in'-om-ahee;* from *1909* and *1096;* to *arrive upon*, i.e. *spring* up (as a wind):—blow.

1921. **ἐπιγινώσκω epiginōskō**, *ep-ig-in-oce'-ko;* from *1909* and *1097;* to *know upon* some mark, i.e. *recognise;* by impl. to *become fully acquainted with*, to *acknowledge*:—(ac-, have, take) know (-ledge, well), perceive.

1922. **ἐπίγνωσις epignōsis**, *ep-ig'-no-sis;* from *1921;* *recognition*, i.e. (by impl.) full *discernment, acknowledgment*:—(ac-) knowledge (-ing, -ment).

1923. **ἐπιγραφή epigraphē**, *ep-ig-raf-ay';* from *1924;* an *inscription*:—superscription.

1924. **ἐπιγράφω epigraphō**, *ep-ee-graf'-o;* from *1909* and *1125;* to *inscribe* (phys. or ment.):—inscription, write in (over, thereon).

1925. **ἐπιδείκνυμι epidĕikнumi**, *ep-ee-dike'-noo-mee;* from *1909* and *1166;* to *exhibit* (phys. or ment.):—shew.

1926. **ἐπιδέχομαι epidĕchŏmai**, *ep-ee-dekh'-om-anee;* from *1909* and *1209;* to *admit* (as a guest or [fig.] teacher):—receive.

1927. **ἐπιδημέω epidēmĕō**, *ep-ee-day-meh'-o;* from a comp. of *1909* and *1218;* to *make oneself at home*, i.e. (by extens.) to *reside* (in a foreign country):—[be] dwelling (which were) there, stranger.

1928. **ἐπιδιατάσσομαι epidiatassŏmai**, *ep-ee-dee-ah-tas'-som-ahee;* mid. from *1909* and *1299;* to *appoint besides*, i.e. *supplement* (as a codicil):—add to.

1929. **ἐπιδίδωμι epididōmi**, *ep-ee-did'-o-mee;* from *1909* and *1325;* to *give over* (by hand or surrender):—deliver unto, give, let (+ [her drive]), offer.

1930. **ἐπιδιορθόω epidiorthŏō**, *ep-ee-dee-or-thŏ'-o;* from *1909* and a der. of *3717;* to *straighten further*, i.e. (fig.) *arrange additionally*:—set in order.

1931. **ἐπιδύω epiduō**, *ep-ee-doo'-o;* from *1909* and *1416;* to *set* fully (as the sun):—go down.

1932. **ἐπιείκεια epiĕikeia**, *ep-ee-i'-ki-ah;* from *1933;* *suitableness*, i.e. (by impl.) *equity, mildness*:—clemency, gentleness.

1933. **ἐπιεικής epiĕikēs**, *ep-ee-i-kace';* from *1909* and *1503;* *appropriate*, i.e. (by impl.) *mild*:—gentle, moderation, patient.

1934. **ἐπιζητέω epizētĕō**, *ep-eed-zay-teh'-o;* from *1909* and *2212;* to *search* (*inquire*) *for*; intens. to *demand*, to *crave*:—desire, enquire, seek (after, for).

1935. **ἐπιθανάτιος epithanatiŏs**, *ep-ee-than-at'-ee-os;* from *1909* and *2288;* doomed to *death*:—appointed to death.

1936. **ἐπίθεσις epithĕsis**, *ep-ith'-es-is;* from *2007;* an *imposition* (of hands officially):—laying (putting) on.

1937. **ἐπιθυμέω epithumĕō**, *ep-ee-thoo-meh'-o;* from *1909* and *2372;* to set the *heart upon*, i.e. *long* for (rightfully or otherwise):—covet, desire, would fain, lust (after).

1938. **ἐπιθυμητής epithumētēs**, *ep-ee-thoo-may-tace';* from *1937;* a *craver*:— + lust after.

1939. **ἐπιθυμία epithumia**, *ep-ee-thoo-mee'-ah;* from *1937;* a *longing* (espec. for what is forbidden):—concupiscence, desire, lust (after).

1940. **ἐπικαθίζω epikathizō**, *ep-ee-kath-id'-zo;* from *1909* and *2523;* to *seat upon*:—set on.

1941. **ἐπικαλέομαι epikalĕŏmai**, *ep-ee-kal-eh'-om-ahee;* mid. from *1909* and *2564;* to *entitle;* by impl. to *invoke* (for aid, worship, testimony, decision, etc.):—appeal (unto), call (on, upon), surname.

1942. **ἐπικάλυμμα epikalumma**, *ep-ee-kal'-oo-mah;* from *1943;* a *covering*, i.e. (fig.) *pretext*;—cloke.

1943. **ἐπικαλύπτω epikaluptō**, *ep-ee-kal-oop'-to;* from *1909* and *2572;* to *conceal*, i.e. (fig.) *forgive*;—cover.

1944. **ἐπικατάρατος epikatarătŏs**, *ep-ee-kat-ar'-at-os;* from *1909* and a der. of *2672;* *imprecated*, i.e. *execrable*:—accursed.

1945. **ἐπίκειμαι epikĕimai**, *ep-ik'-i-mahee;* from *1909* and *2749;* to *rest upon* (lit. or fig.):—impose, be instant, (be) laid (there-, up-) on, (when) lay (on), lie (on), press upon.

1946. **Ἐπικούριος Epikourĕiŏs** [comp. *1947*] (a noted philosopher); an *Epicurean* or follower of Epicurus:—Epicurean.

1947. **ἐπικουρία epikouria**, *ep-ee-koo-ree'-ah;* from a comp. of *1909* and a (prol.) form of the base of *2877* (in the sense of *servant*); *assistance*:—help.

1948. **ἐπικρίνω epikrinō**, *ep-ee-kree'-no;* from *1909* and *2919;* to *adjudge*:—give sentence.

1949. **ἐπιλαμβάνομαι epilambanŏmai**, *ep-ee-lam-ban'-om-ahee;* mid. from *1909* and *2983;* to *seize* (for help, injury, attainment or any other purpose: lit. or fig.):—catch, lay hold (up-) on, take (by, hold of, on).

1950. **ἐπιλανθάνομαι epilanthanŏmai**, *ep-ee-lan-than'-om-ahee;* mid. from *1909* and *2990;* to *lose out of* mind; by impl. to *neglect*:—(be) forget (-ful of).

1951. **ἐπιλέγομαι epilĕgŏmai**, *ep-ee-leg'-om-ahee;* mid. from *1909* and *3004;* to *surname, select*:—call, choose.

1952. **ἐπιλείπω epilĕipō**, *ep-ee-li'-po;* from *1909* and *3007;* to *leave upon*, i.e. (fig.) to *be insufficient for*:—fail.

1953. **ἐπιλησμονή epilēsmonē**, *ep-ee-lace-mon-ay';* from a der. of *1950;* *negligence*:— ✕ forgetful.

1954. **ἐπίλοιπος epilŏipŏs**, *ep-il'-oy-pos;* from *1909* and *3062;* *left over*, i.e. *remaining*:—rest.

1955. **ἐπίλυσις epilusis**, *ep-il'-oo-sis;* from *1956;* *explanation*, i.e. *application*:—interpretation.

1956. **ἐπιλύω epilŭō**, *ep-ee-loo'-o;* from *1909* and *3089;* to *solve further*, i.e. (fig.) to *explain, decide*:—determine, expound.

1957. **ἐπιμαρτυρέω epimarturĕō**, *ep-ee-mar-too-reh'-o;* from *1909* and *3140;* to *attest further*, i.e. *corroborate*:—testify.

1958. **ἐπιμέλεια epimĕlĕia**, *ep-ee-mel'-i-ah;* from *1959;* *carefulness*, i.e. kind *attention* (*hospitality*):— + refresh self.

1959. **ἐπιμέλομαι epimĕlŏmai**, *ep-ee-mel-eh'-om-ahee;* mid. from *1909* and the same as *3199;* to *care for* (phys. or otherwise):—take care of.

1960. **ἐπιμελῶς epimĕlōs**, *ep-ee-mel-oce';* adv. from a der. of *1959;* *carefully*:—diligently.

1961. **ἐπιμένω epimēnō**, *ep-ee-men'-o;* from *1909* and *3306;* to *stay over*, i.e. *remain* (fig. *persevere*):—abide (in), continue (in), tarry.

1962. **ἐπινεύω epineuō**, *ep-een-yoo'-o;* from *1909* and *3506;* to *nod at*, i.e. (by impl.) to *assent*:—consent.

1963. **ἐπίνοια epinŏia**, *ep-in'-oy-ah;* from *1909* and *3563;* *attention* of the mind, i.e. (by impl.) *purpose*:—thought.

1964. **ἐπιορκέω epiŏrkĕō**, *ep-ee-or-keh'-o;* from *1965;* to *commit perjury*:—forswear self.

1965. **ἐπίορκος epiŏrkŏs**, *ep-ee'-or-kos;* from *1909* and *3727;* *on oath*, i.e. (falsely) a *forswearer*:—perjured person.

1966. **ἐπιοῦσα epiŏusa**, *ep-ee-oo'-sah;* fem. sing. part. of a comp. of *1909* and εἶμι **hĕimi** (to go); *supervening*, i.e. (*3250* or *3571* being expressed or implied) the *ensuing* day or night:—following, next.

1967. **ἐπιούσιος epiŏusiŏs**, *ep-ee-oo'-see-os;* perh. from the same as *1966;* *to-morrow's*; but more prob. from *1909* and a der. of the pres. part. fem. of *1510;* *for subsistence*, i.e. *needful*:—daily.

1968. **ἐπιπίπτω epipiptō**, *ep-ee-pip'-to;* from *1909* and *4098;* to *embrace* (with affection) or *seize* (with more or less violence; lit. or fig.):—fall into (on, upon), lie on, press upon.

1969. **ἐπιπλήσσω epiplēssō**, *ep-ee-place'-so;* from *1909* and *4141;* to *chastise*, i.e. (with words) to *upbraid*:—rebuke.

1970. **ἐπιπνίγω epipnigō**, *ep-ee-pnee'-go;* from *1909* and *4155;* to *throttle upon*, i.e. (fig.) *overgrow*:—choke.

1971. **ἐπιποθέω epipŏthĕō**, *ep-ee-poth-eh'-o;* from *1909* and ποθέω **pŏthĕō** (to yearn); to *dote upon*, i.e. *intensely crave* possession (lawfully or wrongfully):—(earnestly) desire (greatly), (greatly) long (after), lust.

1972. **ἐπιπόθησις epipŏthēsis**, *ep-ee-poth'-ay-sis;* from *1971;* a *longing for*:—earnest (vehement) desire.

1973. **ἐπιπόθητος epipŏthētŏs**, *ep-ee-poth'-ay-tos;* from *1909* and a der. of the latter part of *1971;* *yearned upon*, i.e. *greatly loved*:—longed for.

1974. **ἐπιποθία epipŏthia**, *ep-ee-poth-ee'-ah;* from *1971;* *intense longing*:—great desire.

1975. **ἐπιπορεύομαι epipŏrĕuŏmai**, *ep-ee-por-yoo'-om-ahee;* from *1909* and *4198;* to *journey further*, i.e. *travel on* (*reach*):—come.

1976. **ἐπιῤῥάπτω epirrhaptō**, *ep-ir-hrap'-to;* from *1909* and the base of *4476;* to *stitch upon*, i.e. *fasten* with the needle:—sew on.

1977. **ἐπιῤῥίπτω epirrhiptō**, *ep-ir-hrip'-to;* from *1909* and *4496;* to *throw upon* (lit. or fig.):—cast upon.

1978. **ἐπίσημος episēmŏs**, *ep-is'-ay-mos;* from *1909* and some form of the base of *4591;* *remarkable*, i.e. (fig.) *eminent*:—notable, of note.

1979. **ἐπισιτισμός episitismŏs**, *ep-ee-sit-is-mos';* from a comp. of *1909* and a der. of *4621;* a *provisioning*, i.e. (concr.) *food*:—victuals.

1980. **ἐπισκέπτομαι episkĕptŏmai**, *ep-ee-skep'-tom-ahee;* mid. from *1909* and the base of *4649;* to *inspect*, i.e. (by impl.) to *select;* by extens. to *go to see, relieve*:—look out, visit.

1981. **ἐπισκηνόω episkēnŏō**, *ep-ee-skay-nŏ'-o;* from *1909* and *4637;* to *tent upon*, i.e. (fig.) *abide with*:—rest upon.

1982. **ἐπισκιάζω episkiazō**, *ep-ee-skee-ad'-zo;* from *1909* and a der. of *4639;* to *cast a shade upon*, i.e. (by anal.) to *envelop* in a haze of brilliancy; fig. to *invest* with preternatural influence:—overshadow.

1983. **ἐπισκοπέω episkŏpĕō**, *ep-ee-skop-eh'-o;* from *1909* and *4648;* to *oversee;* by impl. to *beware*:—look diligently, take the oversight.

1984. **ἐπισκοπή episkŏpē**, *ep-is-kop-ay';* from *1980;* *inspection* (for relief); by impl. *superintendence;* spec. the Chr. "*episcopate*":—the office of a "bishop", bishoprick, visitation.

1985. **ἐπίσκοπος episkŏpŏs**, *ep-is'-kop-os;* from *1909* and *4649* (in the sense of *1983*); a *superintendent*, i.e. Chr. officer in gen. charge of a (or the) church (lit. or fig.):—bishop, overseer.

1986. **ἐπισπάομαι epispaŏmai**, *ep-ee-spah'-om-ahee;* from *1909* and *4685;* to *draw over*, i.e. (with *203* implied) *efface* the mark of *circumcision* (by recovering with the foreskin):—become uncircumcised.

1987. **ἐπίσταμαι epistamai**, *ep-is'-tam-ahee;* appar. a mid. of *2186* (with *3563* implied); to *put* the mind upon, i.e. *comprehend*, or *be acquainted with*:—know, understand.

1988. **ἐπιστάτης epistatēs**, *ep-is-tat'-ace;* from *1909* and a presumed der. of *2476;* an appointee *over*, i.e. *commander (teacher):*—master.

1989. **ἐπιστέλλω epistellō**, *ep-ee-stel'-lo;* from *1909* and *4724;* to *enjoin* (by writing), i.e. (gen.) to *communicate by letter* (for any purpose):—write (a letter, unto).

1990. **ἐπιστήμων epistēmōn**, *ep-ee-stay'-mone;* from *1987;* *intelligent:*—endued with knowledge.

1991. **ἐπιστηρίζω epistērizō**, *ep-ee-stay-rid'-zo;* from *1909* and *4741:* to *support further*, i.e. *reëstablish:*—confirm, strengthen.

1992. **ἐπιστολή epistolē**, *ep-is-tol-ay';* from *1987;* a *written message:*—"epistle", letter.

1993. **ἐπιστομίζω epistomizō**, *ep-ee-stom-id'-zo;* from *1909* and *4750;* to put something *over* the *mouth*, i.e. (fig.) to *silence:*—stop mouths.

1994. **ἐπιστρέφω epistrephō**, *ep-ee-stref'-o;* from *1909* and *4762;* to *revert* (lit., fig. or mor.):—come (go) again, convert, (re-) turn (about, again).

1995. **ἐπιστροφή epistrophē**, *ep-is-trof-ay';* from *1994;* *reversion*, i.e. mor. *revolution:*—conversion.

1996. **ἐπισυνάγω episunagō**, *ep-ee-soon-ag'-o;* from *1909* and *4863;* to *collect upon* the same place:—gather (together).

1997. **ἐπισυναγωγή episunagōgē**, *ep-ee-soon-ag-o-gay';* from *1996;* a complete *collection;* spec. a Chr. *meeting* (for worship):—assembling (gathering) together.

1998. **ἐπισυντρέχω episuntrechō**, *ep-ee-soon-trekh'-o;* from *1909* and *4936;* to *hasten together upon* one place (or a partic. occasion):—come running together.

1999. **ἐπισύστασις episustasis**, *ep-ee-soo'-stas-is;* from the mid. of a comp. of *1909* and *4921;* a *conspiracy*, i.e. *concourse* (riotous or friendly):—that which cometh upon, + raising up.

2000. **ἐπισφαλής episphalēs**, *ep-ee-sfal-ace';* from a comp. of *1909* and σφάλλω *sphallō* (to *trip*); fig. *insecure:*—dangerous.

2001. **ἐπισχύω epischuō**, *ep-is-khoo'-o;* from *1909* and *2480;* to *avail further*, i.e. (fig.) *insist stoutly:*—be the more fierce.

2002. **ἐπισωρεύω episōreuō**, *ep-ee-so-ryoo'-o;* from *1909* and *4987;* to *accumulate further*, i.e. (fig.) *seek additionally:*—heap.

2003. **ἐνταγή epitagē**, *ep-ee-tag-ay';* from *2004;* an *injunction* or *decree;* by impl. *authoritativeness:*—authority, commandment.

2004. **ἐντάσσω epitassō**, *ep-ee-tas'-so;* from *1909* and *5021;* to *arrange upon*, i.e. *order:*—charge, command, injoin.

2005. **ἐντελέω epitelēō**, *ep-ee-tel-eh'-o;* from *1909* and *5055;* to *fulfill further* (or *completely*), i.e. *execute;* by impl. to *terminate*, *undergo:*—accomplish, do, finish, (make) (perfect), perform (× -ance).

2006. **ἐντήδειος epitēdeios**, *ep-ee-tay'-di-os;* from **ἐντηδές epitēdes** (*enough*); *serviceable*, i.e. (by impl.) *requisite:*—things which are needful.

2007. **ἐντίθημι epitithēmi**, *ep-ee-tith'-ay-mee;* from *1909* and *5087;* to *impose* (in a friendly or hostile sense):—add unto, lade, lay upon, put (up) on, set on (up), + surname, × wound.

2008. **ἐντιμάω epitimaō**, *ep-ee-tee-mah'-o;* from *1909* and *5092;* to *tax upon*, i.e. *censure* or *admonish;* by impl. *forbid:*—(straitly) charge, rebuke.

2009. **ἐντιμία epitimia**, *ep-ee-tee-mee'-ah;* from a comp. of *1909* and *5092;* prop. *esteem*, i.e. *citizenship;* used (in the sense of *5018*) of a *penalty:*—punishment.

2010. **ἐντρέπω epitrepō**, *ep-ee-trep'-o;* from *1909* and the base of *5157;* to *turn over* (*transfer*), i.e. *allow:*—give leave (liberty, license), let, permit, suffer.

2011. **ἐντροπή epitropē**, *ep-ee-trop-ay';* from *2010:* *permission*, i.e. (by impl.) full *power:*—commission.

2012. **ἐπίτροπος epitropos**, *ep-ee'-trop-os;* from *1909* and *5158* (in the sense of *2011*); a *commissioner*, i.e. domestic *manager*, *guardian:*—steward, tutor.

2013. **ἐπιτυγχάνω epitugchanō**, *ep-ee-toongkhan'-o;* from *1909* and *5177:* to *chance upon*, i.e. (by impl.) *attain:*—obtain.

2014. **ἐπιφαίνω epiphainō**, *ep-ee-fahee'-no;* from *1909* and *5316;* to *shine upon*, i.e. *become* (lit.) *visible* or (fig.) *known:*—appear, give light.

2015. **ἐπιφάνεια epiphaneia**, *ep-if-an'-i-ah;* from *2016:* a *manifestation*, i.e. (spec.) the *advent* of Christ (past or fut.):—appearing, brightness.

2016. **ἐπιφανής epiphanēs**, *ep-if-an-ace';* from *2014;* *conspicuous*, i.e. (fig.) *memorable:*—notable.

2017. **ἐπιφαύω epiphauō**, *ep-ee-fŏw'-o;* a form of *2014;* to *illuminate* (fig.):—give light.

2018. **ἐπιφέρω epiphērō**, *ep-ee-fer'-o;* from *1909* and *5342;* to bear upon (or *further*), i.e. *adduce* (pers. or judicially [*accuse*, *inflict*]), *superinduce:*—add, bring (against), take.

2019. **ἐπιφωνέω epiphōneō**, *ep-ee-fo-neh'-o;* from *1909* and *5455:* to *call at* something, i.e. *exclaim:*—cry (against), give a shout.

2020. **ἐπιφώσκω epiphōskō**, *ep-ee-foce'-ko;* a form of *2017;* to begin to *grow light:*—begin to dawn, × draw on.

2021. **ἐπιχειρέω epicheirēō**, *ep-ee-khi-reh'-o;* from *1909* and *5495;* to put the *hand* upon, i.e. *undertake:*—go about, take in hand (upon).

2022. **ἐπιχέω epichĕō**, *ep-ee-kheh'-o;* from *1909* and χέω *chĕō* (to *pour*); to *pour upon:*—pour in.

2023. **ἐπιχορηγέω epichorēgeō**, *ep-ee-khor-ayg-eh'-o;* from *1909* and *5524:* to *furnish besides*, i.e. fully *supply*, (fig.) *aid* or *contribute:*—add, minister (nourishment, unto).

2024. **ἐπιχορηγία epichorēgia**, *ep-ee-khor-ayg-ee'-ah;* from *2023:* *contribution:*—supply.

2025. **ἐπιχρίω epichriō**, *ep-ee-khree'-o;* from *1909* and *5548:* to *smear over:*—anoint.

2026. **ἐποικοδομέω epoikodomeō**, *ep-oy-kod-om-eh'-o;* from *1909* and *3618:* to *build upon*, i.e. (fig.) to *rear up:*—build thereon (thereupon, on, upon).

2027. **ἐποκέλλω epokellō**, *ep-ok-el'-lo;* from *1909* and ὀκέλλω *ōkellō* (to *urge*); to *drive upon* the shore, i.e. to *beach* a vessel:—run aground.

2028. **ἐπονομάζω eponomazō**, *ep-on-om-ad'-zo;* from *1909* and *3686:* to *name further*, i.e. *denominate:*—call.

2029. **ἐποπτεύω epoptĕuō**, *ep-opt-yoo'-o;* from *1909* and a der. of *3700:* to *inspect*, i.e. *watch:*—behold.

2030. **ἐπόπτης epoptēs**, *ep-op'-tace;* from *1909* and a presumed der. of *3700:* a *looker-on*;—eye-witness.

2031. **ἔπος epŏs**, *ep'-os;* from *2036;* a *word:*—× say.

2032. **ἐπουράνιος epouranios**, *ep-oo-ran'-ee-os;* from *1909* and *3772:* *above* the *sky:*—celestial, (in) heaven (-ly), high.

2033. **ἑπτά heptă**, *hep-tah';* a prim. number; *seven:*—seven.

2034. **ἑπτάκις heptakis**, *hep-tak-is';* adv. from *2033:* *seven times:*—seven times.

2035. **ἑπτακισχίλιοι heptakischilioi**, *hep-tak-khil'-ee-oy;* from *2034* and *5507:* *seven times a thousand:*—seven thousand.

2036. **ἔπω epō**, *ep'-o;* a prim. verb (used only in the def. past tense, the others being borrowed from *3004*, *4483* and *5346*); to *speak* or *say* (by word or writing):—answer, bid, bring word, call, command, grant, say (on), speak, tell. Comp. *3004.*

2037. **Ἔραστος Erastos**, *er'-as-tos;* from ἐράω ἔραμαι (*to love*); *beloved*; *Erastus*, a Chr.:—Erastus.

2038. **ἐργάζομαι ergazŏmai**, *er-gad'-zom-ahee;* mid. from *2041;* to *toil* (as a task, occupation, etc.), (by impl.) *effect*, *be engaged in* or *with*, etc.:—commit, do, labor for, minister about, trade (by), work.

2039. **ἐργασία ergasia**, *er-gas-ee'-ah;* from *2040;* *occupation;* by impl. *profit*, *pains:*—craft, diligence, gain, work.

2040. **ἐργάτης ergatēs**, *er-gat'-ace;* from *2038* a *toiler*; fig. a *teacher:*—labourer, worker (-men).

2041. **ἔργον ergŏn**, *er'-gon;* from a prim. (but obsol.) ἔργω ergō (to *work*); *toil* (as an effort or an occupation); by impl. an *act:*—deed, doing, labour, work.

2042. **ἐρεθίζω erethizō**, *er-eth-id'-zo;* from a presumed prol. form of *2054;* to *stimulate* (espec. to anger):—provoke.

2043. **ἐρείδω erēidō**, *er-i'-do;* of obscure affin.; to prop, i.e. (reflex.) *get fast:*—stick fast.

2044. **ἐρεύγομαι erĕugomai**, *er-yoog'-om-ahee;* of uncert. affin.; to *belch*, i.e. (fig.) to *speak out*; to utter.

2045. **ἐρευνάω ereunaō**, *er-yoo-nah'-o;* appar. from *2046* (through the idea of *inquiry*); to *seek*, i.e. (fig.) to *investigate:*—search.

2046. **ἐρέω erĕō**, *er-eh'-o;* prob. a fuller form of *4483;* an alt. for *2036* in cert. tenses; to *utter*, i.e. *speak* or *say:*—call, say, speak (of), tell.

2047. **ἐρημία erēmia**, *er-ay-mee'-ah;* from *2048:* *solitude* (concr.):—desert, wilderness.

2048. **ἔρημος erēmos**, *er'-ay-mos;* of uncert. affin.: *lonesome*, i.e. (by impl.) *waste* (usually as a noun, *5561* being implied):—desert, desolate, solitary, wilderness.

2049. **ἐρημόω erēmŏō**, *er-ay-mŏ'-o;* from *2048;* to *lay waste* (lit. or fig.):—(bring to, make) desolate (-lon), come to nought.

2050. **ἐρήμωσις erēmōsis**, *er-ay'-mo-sis;* from *2049;* *despoliation:*—desolation.

2051. **ἐρίζω erizō**, *er-id'-zo;* from *2054;* to *wrangle:*—strive.

2052. **ἐριθεία erithĕia**, *er-ith-i'-ah;* perh. from the same as *2042;* prop. *intrigue*, i.e. (by impl.) *faction:*—contention (-ious), strife.

2053. **ἔριον erion**, *er'-ee-on;* of obscure affin.; *wool:*—wool.

2054. **ἔρις eris**, *er'-is;* of uncert. affin.; a *quarrel*, i.e. (by impl.) *wrangling:*—contention, debate, strife, variance.

2055. **ἐριφιον eriphion**, *er-if'-ee-on;* from *2056* a *kidling*, i.e. (gen.) *goat* (symbol, *wicked* person); also a goat.

2056. **ἔριφος eriphos**, *er'-if-os;* perh. from the same as *2053* (through the idea of *hairiness*); a *kid*, i.e. (gen.) *goat:*—goat, kid.

2057. **Ἑρμᾶς Hermas**, *her-mas';* prob. from *2060;* *Hermas*, a Chr.:—Hermas.

2058. **ἑρμηνεία hermēneia**, *her-may-ni'-ah;* from the same as *2059;* *translation:*—interpretation.

2059. **ἑρμηνεύω hermēneuō**, *her-mayn-yoo'-o;* from a presumed der. of *2060* (as the god of language); to *translate:*—interpret.

2060. **Ἑρμῆς Hermēs**, *her-mace';* perh. from *2046;* *Hermes*, the name of the messenger of the Gentile deities; also of a Chr.:—Hermes, Mercury.

2061. **Ἑρμογένης Hermogenēs**, *her-mog-en-ace';* from *2060* and *1096;* *born of Hermes*; *Hermogenes*, an apostate Chr.:—Hermogenes.

2062. **ἑρπετόν herpĕton**, *her-pet-on';* neut. of a der. of ἕρπω herpō (to *creep*); a *reptile*, i.e. (by Hebr. [comp. *7431*]) a small *animal:*—creeping thing, serpent.

2063. **ἐρυθρός eruthrŏs**, *er-oo-thros';* of uncert. affin.; *red*, i.e. (with *2258*) the *Red Sea:*—red.

2064. **ἔρχομαι erchŏmai**, *er'-khom-ahee;* mid. a prim. verb (used only in the pres. and imperf. tenses, the others being supplied by a kindred [mid.] ἐλεύθομαι *ĕlĕuthŏmai*, *el-yoo'-thom-ahee* or [act.] ἦλθω *ēlthō*, *ayl'-tho;* which do not otherwise occur); to *come* or *go* (in a great variety of applications, lit. and fig.):—accompany, appear, bring, come, enter, fall out, go, grow, × light, × next, pass, resort, be set.

2065. **ἐρωτάω erōtaō**, *er-o-tah'-o;* appar. from *2046* (comp. *2045*); to *interrogate;* by impl. to *request:*—ask, beseech, desire, intreat, pray. Comp. *154.*

ἱσθής ἑsthēs, *es-thace'*; from ἕννυμι hēnnumi (to clothe); *dress:*—apparel, clothing, raiment.

ἔσθησις ἑsthēsis, *es'-thay-sis*; from a der. of 1746; *clothing* (concr.):—garment.

ἰσθίω ἑsthiō, *es-thee'-o*; strengthened for a prim. ἔδω ἔdō (to *eat*); used only in certain tenses, the rest being supplied by 5315; to *eat* (usually lit.):—eat, live.

Ἐσλί Ἑsli, *es-lee'*; of Heb. or. [prob. for Eli, an Isr.:—Esli.

ἰσμέν ἑsmēn, *es-men'*; first pers. plur. indic. of 1510; we *are:*—are, be, have our being, × have + [the gospel] was [preached unto] us.

ἔσομαι ἑsomai, *es'-om-ahee*; fut. of 1510; *be:*—shall (should) be (have), (shall) come (to pass), × may have, × fall, what would follow, × live, × sojourn.

ἔσοπτρον ἑsoptron, *es'-op-tron*; from 1519 and a presumed der. of 3700; a *mirror* (for *looking* in):—glass. Comp. 2734.

ἑσπέρα hēspera, *hes-per'-ah*; fem. of an adj. ἑσπερός hēsperos (*evening*); the *eve* (5610 being impl.):—evening (-tide).

Ἐσρώμ Ἑsrōm, *es-rome'*; of Heb. or. [2696]; Esrom (i.e. *Chetsron*), an Isr.:—Esrom.

ἐστέ ἑsteh'; second pers. plur. pres. of 1510; ye *are:*—be, have been, belong.

ἐστί ἑsti, *es-tee'*; third pers. sing. pres. indic. of 1510; he (she or it) *is*; also (with neut. plur.) *are:*—are, be (-long), call, × can [-not], come, isteth, × dure for awhile, + follow, × have, is (to say), make, meaneth, × must needs, profit, + remaineth, + wrestle.

ἔστω ἑstō, *es'-to*; second pers. sing. pres. impr. of 1510; be thou; also

ἔστωσαν ἑstōsan, *es'-to-san*; third pers. of same: *let* them *be:*—be.

ἔσχατος ἑschatos, *es'-khat-os*; a superl. from 2192 (in the sense of *contiguity*); *farthest*, (of place or time):—ends of, last, latter end, uttermost.

ἐσχάτως ἑschatōs, *es-khat'-oce*; adv. from the preceding; *finally*, i.e. (with 2192) *at the extremity* of life:—at point of death.

ἔσω ἑsō, *es'-o*; from 1519; *inside* (as prep. or adv.):—(with-) in (-ner, -to, -ward).

ἔσωθεν ἑsōthen, *es'-o-then*; from 2080; *from inside*; also used as equiv. to 2080 (*inside*):—inward(s), (from) within, without.

ἐσώτερος ἑsōteros, *es-o'-ter-os*; compar. of 2080; *interior:*—inner, within.

ἑταῖρος hetairos, *het-ah'ee-ros*; from ἕτης hetes (a *clansman*); a *comrade:*—fellow, friend.

ἑτερογλωσσος hoteroglossos, *het-er-og'-oce*; from 2087 and 1100; *other-tongued*, i.e. a *foreigner:*—man of other tongue.

ἑτεροδιδασκαλέω hoterodidaskaleō, *het-er-od-id-as-kal-eh'-o*; from 2087 and 1320; to *teach differently:*—teach other doctrine (-wise).

ἑτεροζυγέω hoterozugeō, *het-er-od-zoog-eh'-o*; from a comp. of 2087 and 2218; to *yoke* up *differently*, i.e. (fig.) to *associate discordantly:*—unequally yoke together with.

ἕτερος hoteros, *het'-er-os*; of uncert. affin.; *the* other or *different:*—altered, else, next (day), (an-) other, some, strange.

ἑτέρως hoterōs, *het-er'-oce*; adv. from 2087; *differently:*—otherwise.

ἔτι eti, *et'-ee*; perh. akin to 2094; "yet," *still* (of time or degree):—after that, also, ever, (any) further, (to-) henceforth (more), hereafter, (any) longer, (any) more (-one), now, still, yet.

ἑτοιμάζω hetoimazō, *het-oy-mad'-zo*; from 2090; *to prepare:*—prepare, provide, make ready. Comp. 2680.

ἑτοιμασία hetoimasia, *het-oy-mas-ee'-ah*; from 2090; *preparation:*—preparation.

ἕτοιμος hetoimos, *het-oy'-mos*; from an old noun ἕτος hetos (*fitness*); *adjusted*, i.e. *ready:*—prepared, (made) ready (-iness, to our hand).

ἑτοίμως hetoimōs, *het'-oy-moce*; adv. from 2092; *in readiness:*—ready.

ἔτος etos, *et'-os*; appar. a prim. word; a *year:*—year.

εὖ eu, *yoo*; neut. of a prim. εὐς eus (*good*); (adv.) *well:*—good, well (done).

Εὔα Eua, *yoo'-ah*; of Heb. or. [2332]; *Eua* (or *Eva*, i.e. *Chavvah*), the first woman:—Eve.

εὐαγγελίζω euaggelizō, *yoo-ang-ghel-id'-zo*; from 2095 and 32; to *announce good* news ("evangelize") espec. the gospel:—declare, bring (declare, show) glad (good) tidings, preach (the gospel).

εὐαγγέλιον euaggelion, *yoo-ang-ghel'-ee-on*; from the same as 2097; a *good message*, i.e. the *gospel:*—gospel.

εὐαγγελιστής euaggelistes, *yoo-ang-ghel-is-tace'*; from 2097; a *preacher* of the gospel:—evangelist.

εὐαρεστέω euarestēō, *yoo-ar-es-teh'-o*; from 2101; to *gratify entirely:*—please (well).

εὐάρεστος euarestos, *yoo-ar'-es-tos*; from 2095 and 700; *fully agreeable:*—acceptable (-ted), well(-)pleasing.

εὐαρέστως euarestōs, *yoo-ar-es'-toce*; adv. from 2101; *quite agreeably:*—acceptably, + please well.

Εὔβουλος Euboulos, *yoo'-boo-los*; from 2095 and 1014; *good-willer*; *Eubulus*, a Chr.:—Eubulus.

εὐγένης eugenēs, *yoog-en'-ace*; from 2095 and 1096; *well born*, i.e. (lit.) *high* in rank, or (fig.) *generous:*—more noble, nobleman.

εὐδία eudia, *yoo-dee'-ah*; fem. from 2095 and the alt. of 2203 (as the god of the weather); a *clear sky*, i.e. *fine weather:*—fair weather.

εὐδοκέω eudokeō, *yoo-dok-eh'-o*; from 2095 and 1380; to *think well* of, i.e. *approve* (an act); spec. to *approbate* (a person or thing):—think good, (be well) please (-d), be the good (have, take) pleasure, be willing.

εὐδοκία eudokia, *yoo-dok-ee'-ah*; from a presumed comp. of 2095 and the base of 1380; *satisfaction*, i.e. (subj.) *delight*, or (obj.) *kindness, wish, purpose:*—desire, good pleasure (will), × seem good.

εὐεργεσία euergesia, *yoo-erg-es-ee'-ah*; from 2110; *beneficence* (gen. or spec.):—benefit, good deed done.

εὐεργετέω euergeteō, *yoo-erg-et-eh'-o*; from 2110; to *be philanthropic:*—do good.

εὐεργέτης euergetes, *yoo-erg-et'-ace*; from 2095 and the base of 2041; a *worker of good*, i.e. (spec.) a *philanthropist:*—benefactor.

εὔθετος euthetos, *yoo'-thet-os*; from 2095 and a der. of 5087; *well placed*, i.e. (fig.) *appropriate:*—fit, meet.

εὐθέως eutheōs, *yoo-theh'-oce*; adv. from 2117; *directly*, i.e. *at once* or *soon:*—anon, as soon as, forthwith, immediately, shortly, straightway.

εὐθυδρομέω euthudromeō, *yoo-thoo-drom-eh'-o*; from 2117 and 1408; to *lay a straight course*, i.e. *sail direct:*—(come) with a straight course.

εὐθυμέω euthumeō, *yoo-thoo-meh'-o*; from 2115; to *cheer up*, i.e. (intrans.) *be cheerful*; neut. comp. (adv.) *more cheerfully:*—be of good cheer (merry).

εὔθυμος euthumos, *yoo'-thoo-mos*; from 2095 and 2372; in *fine spirits*, i.e. *cheerful:*—of good cheer, the more cheerfully.

εὐθύνω euthunō, *yoo-thoo'-no*; from 2117; to *straighten* (*level*); teoh. to *steer:*—governor, make straight.

εὐθύς euthus, *yoo-thoos'*; perh. from 2095 and 5087; *straight*, i.e. (lit.) *level*, or (fig.) *true*; adv. (of time) *at once:*—anon, by and by, forthwith, immediately, straightway.

εὐθύτης euthutes, *yoo-thoo'-tace*; from 2117; *rectitude:*—righteousness.

εὐκαιρέω eukaireō, *yoo-kahee-reh'-o*; from 2121; to *have good time*, i.e. *opportunity* or *leisure:*—have leisure (convenient time), spend time.

εὐκαιρία eukairia, *yoo-kahee-ree'-ah*; from 2121; a favorable *occasion:*—opportunity.

εὔκαιρος eukairos, *yoo'-kahee-ros*; from 2095 and 2540; *well-timed*, i.e. *opportune:*—convenient, in time of need.

εὐκαίρως eukairōs, *yoo-kahee-roce*; adv. from 2121; *opportunely:*—conveniently, in season.

εὐκοπώτερος eukopōterōs, *yoo-kop-o'-ter-os*; comp. of a comp. of 2095 and 2873; *better for toil*, i.e. *more facile:*—easier.

εὐλάβεια eulabeia, *yoo-lab'-i-ah*; from 2126; prop. *caution*, i.e. (religiously) *reverence* (*piety*); by impl. *dread* (concr.):—fear(-ed).

εὐλαβέομαι eulabeomai, *yoo-lab-eh'-om-ahee*; mid. from 2126; to *be circumspect*, i.e. (by impl.) to *be apprehensive*; religiously, to *reverence:*—(moved with) fear.

εὐλαβής eulabes, *yoo-lab-ace'*; from 2095 and 2983; *taking well* (*carefully*), i.e. *circumspect* (religiously, *pious*):—devout.

εὐλογέω eulogeō, *yoo-log-eh'-o*; from a comp. of 2095 and 3056; to *speak well of*, i.e. (religiously) to *bless* (*thank* or *invoke a benediction upon, prosper*):—bless, praise.

εὐλογητός eulogētos, *yoo-log-ay-tos'*; from 2127; *adorable:*—blessed.

εὐλογία eulogia, *yoo-log-ee'-ah*; from the same as 2127; *fine speaking*, i.e. *elegance of language; commendation* ("*eulogy*"), i.e. (reverentially) *adoration;* religiously, *benediction;* by impl. *consecration;* by extens. *benefit* or *largess:*—blessing (a matter of) bounty (× -tifully), fair speech.

εὐμετάδοτος eumetadotos, *yoo-met-ad'-ot-os*; from 2095 and a presumed der. of 3330; *good at imparting*, i.e. *liberal:*—ready to distribute.

Εὐνίκη Eunikē, *yoo-nee'-kay*; from 2095 and 3529; *victorious*; *Eunice*, a Jewess:—Eunice.

εὐνοέω eunoeō, *yoo-no-eh'-o*; from a comp. of 2095 and 3563; to *be well-minded*, i.e. *reconcile:*—agree.

εὔνοια eunoia, *yoo'-noy-ah*; from the same as 2132; *kindness*; euphem. *conjugal duty:*—benevolence, good will.

εὐνουχίζω eunouchizō, *yoo-noo-khid'-zo*, from 2135; to *castrate* (fig., *live unmarried*):—make . . . eunuch.

εὐνοῦχος eunouchos, *yoo-noo'-khos*; from εὐνή eunē (a *bed*) and 2192; a *castrated* person (such being employed in Oriental bed-chambers); by extens. an *impotent* or *unmarried* man; by impl. a *chamberlain* (*state-officer*):—eunuch.

Εὐοδία Euodia, *yoo-od-ee'-ah*; from the same as 2137; *fine travelling*; *Euodia*, a Chr. woman:—Euodias.

εὐοδόω euodoō, *yoo-od-ŏ'-o*; from a comp. of 2095 and 3598; to *help* on the *road*, i.e. (pass.) *succeed in reaching*; fig. to *succeed* in business affairs:—(have a) prosper (-ous journey).

εὐπειθής eupeithēs, *yoo-pi-thace'*; from 2095 and 3982; *good* for *persuasion*, i.e. (intrans.) *compliant:*—easy to be intreated.

εὐπερίστατος euperistatos, *yoo-per-is'-tat-os*; from 2095 and a der. of a presumed comp. of 4012 and 2476; *well standing around*, i.e. (a competitor) *thwarting* (a racer) in every direction (fig. of sin in gen.):—which doth so easily beset.

εὐποιΐα eupoiia, *yoo-poy-ee'-ah*; from a comp. of 2095 and 4160; *well doing*, i.e. *beneficence:*—to do good.

εὐπορέω euporeō, *yoo-por-eh'-o*; from a comp. of 2000 and the base of 4197; (intrans.) to *be good for passing* through, i.e. (fig.) *have* pecuniary *means:*—ability.

εὐπορία euporia, *yoo-por-ee'-ah*; from the same as 2142; pecuniary *resources:*—wealth.

1988. **ἐπιστάτης epistatēs**, *ep-is-tat'-ace;* from *1909* and a presumed der. of *3740*; an *appointee over*, i.e. *commander* (*teacher*):—master.

1989. **ἐπιστέλλω epistellō**, *ep-ee-stel'-lo;* from *1909* and *4724*; to *enjoin* (by writing), i.e. (gen.) to *communicate by letter* (for any purpose):—write (a letter, unto).

1990. **ἐπιστήμων epistēmōn**, *ep-ee-stay'-mone;* from *1987*; *intelligent*:—endued with knowledge.

1991. **ἐπιστηρίζω epistērizō**, *ep-ee-stay-rid'-so;* from *1909* and *4741*; to *support further*, i.e. *reëstablish*:—confirm, strengthen.

1992. **ἐπιστολή epistolē**, *ep-is-tol-ay';* from *1989*; a *written message*:—"epistle", letter.

1993. **ἐπιστομίζω epistomizō**, *ep-ee-stom-id'-so;* from *1909* and *4750*; to put something *over* the *mouth*, i.e. (fig.) to *silence*:—stop mouths.

1994. **ἐπιστρέφω epistrephō**, *ep-ee-stref'-o;* from *1909* and *4762*; to *revert* (lit., fig. or mor.):—come (go) again, convert, (re-) turn (about, again).

1995. **ἐπιστροφή epistrophē**, *ep-is-trof-ay';* from *1994*; *reversion*, i.e. mor. *revolution*:—conversion.

1996. **ἐπισυνάγω episunagō**, *ep-ee-soon-ag'-o;* from *1909* and *4863*; to *collect upon* the same place:—gather (together).

1997. **ἐπισυναγωγή episunagōgē**, *ep-ee-soon-ag-o-gay';* from *1996*: a complete *collection*; spec. a Chr. *meeting* (for worship):—assembling (gathering) together.

1998. **ἐπισυντρέχω episuntrechō**, *ep-ee-soon-trekh'-o;* from *1909* and *4936*; to *hasten together upon* one place (or a partic. occasion):—come running together.

1999. **ἐπισύστασις episustasis**, *ep-ee-soo'-stas-is;* from the mid. of a comp. of *1909* and *4921*; a *conspiracy*, i.e. *concourse* (riotous or friendly):—that which cometh upon, + raising up.

2000. **ἐπισφαλής episphalēs**, *ep-ee-sfal-ace';* from a comp. of *1909* and **σφάλλω sphallō** (to *trip*); fig. *insecure*:—dangerous.

2001. **ἐπισχύω epischuō**, *ep-is-khoo'-o;* from *1909* and *2480*; to *avail further*, i.e. (fig.) *insist stoutly*:—be the more fierce.

2002. **ἐπισωρεύω episōreuō**, *ep-ee-so-ryoo'-o;* from *1909* and *4987*; to *accumulate further*, i.e. (fig.) *seek additionally*:—heap.

2003. **ἐπιταγή epitagē**, *ep-ee-tag-ay';* from *2004*; an *injunction* or *decree*; by impl. *authoritativeness*:—authority, commandment.

2004. **ἐπιτάσσω epitassō**, *ep-ee-tas'-so;* from *1909* and *5021*; to *arrange upon*, i.e. *order*:—charge, command, injoin.

2005. **ἐπιτελέω epitelĕō**, *ep-ee-tel-eh'-o;* from *1909* and *5055*; to *fulfill further* (or *completely*), i.e. *execute*; by impl. to *terminate*, *undergo*:—accomplish, do, finish, (make) (perfect), perform (× -ance).

2006. **ἐπιτήδειος epitēdĕios**, *ep-ee-tay'-di-os;* from **ἐπιτηδές epitēdĕs** (*enough*); *serviceable*, i.e. (by impl.) *requisite*:—things which are needful.

2007. **ἐπιτίθημι epitithēmi**, *ep-ee-tith'-ay-mee;* from *1909* and *5087*; to *impose* (in a friendly or hostile sense):—add unto, lade, lay upon, put (up) on, set on (up), + surname, × wound.

2008. **ἐπιτιμάω epitimaō**, *ep-ee-tee-mah'-o;* from *1909* and *5091*; to *tax upon*, i.e. *censure* or *admonish*; by impl. *forbid*:—(straitly) charge, rebuke.

2009. **ἐπιτιμία epitimia**, *ep-ee-tee-mee'-ah;* from a comp. of *1909* and *5092*; prop. *esteem*, i.e. *citizenship*; used (in the sense of *2008*) of a *penalty*:—punishment.

2010. **ἐπιτρέπω epitrepō**, *ep-ee-trep'-o;* from *1909* and the base of *5157*; to *turn over* (*transfer*), i.e. *allow*:—give leave (liberty, license), let, permit, suffer.

2011. **ἐπιτροπή epitrŏpē**, *ep-ee-trop-ay';* from *2010*: *permission*, i.e. (by impl.) full *power*:—commission.

2012. **ἐπίτροπος epitrŏpŏs**, *ep-it'-rop-os;* from *1909* and *5158* (in the sense of *2011*); a *commissioner*, i.e. domestic *manager*, *guardian*:—steward, tutor.

2013. **ἐπιτυγχάνω epitugchanō**, *ep-ee-toong-khan'-o;* from *1909* and *5177*; to *chance upon*, i.e. (by impl.) *attain*:—obtain.

2014. **ἐπιφαίνω epiphainō**, *ep-ee-fah'ee-no;* from *1909* and *5316*; to *shine upon*, i.e. *become* (lit.) *visible* or (fig.) *known*:—appear, give light.

2015. **ἐπιφάνεια epiphanēia**, *ep-if-an'-i-ah;* from *2016*; a *manifestation*, i.e. (spec.) the *advent* of Christ (past or fut.):—appearing, brightness.

2016. **ἐπιφανής epiphanēs**, *ep-if-an-ace';* from *2014*; *conspicuous*, i.e. (fig.) *memorable*:—notable.

2017. **ἐπιφαύω epiphauō**, *ep-ee-fŏw'-o;* a form of *2014*; to *illuminate* (fig.):—give light.

2018. **ἐπιφέρω epipherō**, *ep-ee-fer'-o;* from *1909* and *5342*; to *bear* upon (or *further*), i.e. *adduce* (pers. or judicially [*accuse*, *inflict*]), *superinduce*:—add, bring (against), take.

2019. **ἐπιφωνέω epiphōnĕō**, *ep-ee-fo-neh'-o;* from *1909* and *5455*; to *call at* something, i.e. *exclaim*:—cry (against), give a shout.

2020. **ἐπιφώσκω epiphōskō**, *ep-ee-fos'-ko;* a form of *2017*; to begin to *grow light*:—begin to dawn, × draw on.

2021. **ἐπιχειρέω epicheirĕō**, *ep-ee-khi-reh'-o;* from *1909* and *5495*; to put the *hand upon*, i.e. *undertake*:—go about, take in hand (upon).

2022. **ἐπιχέω epicheō**, *ep-ee-kheh'-o;* from *1909* and **χέω chĕō** (to *pour*); to *pour upon*:—pour in.

2023. **ἐπιχορηγέω epichorēgĕō**, *ep-ee-khor-ayg-eh'-o;* from *1909* and *5524*; to *furnish besides*, i.e. fully *supply*, (fig.) *aid* or *contribute*:—add, minister (nourishment, unto).

2024. **ἐπιχορηγία epichorēgia**, *ep-ee-khor-ayg-ee'-ah;* from *2023*; *contribution*:—supply.

2025. **ἐπιχρίω epichriō**, *ep-ee-khree'-o;* from *1909* and *5548*; to *smear over*:—anoint.

2026. **ἐποικοδομέω epoikodomĕō**, *ep-oy-kod-om-eh'-o;* from *1909* and *3618*; to *build upon*, i.e. (fig.) to *rear up*:—build thereon (thereupon, on, upon).

2027. **ἐποκέλλω epokellō**, *ep-ok-el'-lo;* from *1909* and **ὀκέλλω ōkellō** (to *urge*); to *drive upon* the shore, i.e. to *beach* a vessel:—run aground.

2028. **ἐπονομάζω eponomazō**, *ep-on-om-ad'-so;* from *1909* and *3687*; to *name further*, i.e. *denominate*:—call.

2029. **ἐποπτεύω epoptĕuō**, *ep-opt-yoo'-o;* from *1909* and a der. of *3700*; to *inspect*, i.e. *watch*:—behold.

2030. **ἐπόπτης epoptēs**, *ep-op'-tace;* from *1909* and a presumed der. of *3700*; a *looker-on*:—eye-witness.

2031. **ἔπος epŏs**, *ep'-os;* from *2036*; a *word*:—× say.

2032. **ἐπουράνιος epouranios**, *ep-oo-ran'-ee-os;* from *1909* and *3772*; *above the sky*:—celestial, (in) heaven (-ly), high.

2033. **ἑπτά heptа**, *hep-tah';* a prim. number; *seven*:—seven.

2034. **ἑπτάκις heptakis**, *hep-tak'-is;* adv. from *2033*; *seven times*:—seven times.

2035. **ἑπτακισχίλιοι heptakischilioi**, *hep-tak-is-khil'-ee-oy;* from *2034* and *5507*; *seven times a thousand*:—seven thousand.

2036. **ἔπω epō**, *ep'-o;* a prim. verb (used only in the def. past tense, the others being borrowed from *2046*, *4483* and *5346*); to *speak* or *say* (by word or writing):—answer, bid, bring word, call, command, grant, say (on), speak, tell. Comp. *3004*.

2037. **Ἔραστος Erastos**, *er'-as-tos;* from **ἐράω erаō** (*to love*); *beloved*; *Erastus*, a Chr.:—Erastus.

2038. **ἐργάζομαι ergazŏmai**, *er-gad'-zom-ahee;* mid. from *2041*; to *toil* (as a task, occupation, etc.), (by impl.) *effect*, *be engaged in* or *with*, etc.:—commit, do, labor for, minister about, trade (by), work.

2039. **ἐργασία ergasia**, *er-gas-ee'-ah;* from *2040*: *occupation*; by impl. *profit*, *pains*:—craft, diligence, gain, work.

2040. **ἐργάτης ergatēs**, *er-gat'-ace;* from *2041* a *toiler*; fig. a *teacher*:—labourer, worker (-men).

2041. **ἔργον ergŏn**, *er'-gon;* from a prim. (but d sol.) **ἔργω ergō** (to *work*); *toil* (as an effort or o cupation); by impl. an *act*:—deed, doing, labou work.

2042. **ἐρεθίζω erĕthizō**, *er-eth-id'-zo;* from a pr sumed prol. form of *2054*; to *stimulate* (espec. anger):—provoke.

2043. **ἐρῆμος erēmŏs**, *er'-ay-mos;* of uncert. affin.; *prop.*, i.e. (reflex.) *get fast*:—stick fast.

2044. **ἐρημόω erēmoō**, *er-ay-mŏ'-o;* from *2048*; *lay waste* (lit. or fig.):—(bring to, make) deso (-lon), come to nought.

2045. **ἔρημος erēmos**, *er'-ay-mos;* adj. from *2048*; *solitude* (concr.):—desert, wilderness.

2046. **ἐρῶ erō**, *er-o';* a prim. verb (used only in the def. pres. and imperf. tenses, the others being supplied by the kindred [*2036* or [*act.*]

2047. **ἐρωτάω erōtaō**, *er-o-tah'-o;* from *2065*; to *interrogate*; by impl. to *request*:—ask, beseech, desire, intreat, pray.

2048. **ἔρως erōs**, *er'-os;* of uncert. affin.; a quar i.e. (by impl.) *wrangling*:—contention, debate, str variance.

2049. **ἐρίφιον eriphiŏn**, *er-if'-ee-on;* from a a *kidling*, i.e. (gen.) *goat* (symbol. *wicked* person goat.

2050. **ἔριφος eriphŏs**, *er'-if-os;* perh. from same as *2053* (through the idea of *hairiness*); a *kid* (gen.) *goat*:—goat, kid.

2051. **Ἑρμᾶς Hermas**, *her-mas';* prob. fr *2060*; *Hermas*, a Chr.:—Hermas.

2052. **ἑρμηνεία hermēnēia**, *her-may-nī'-* from the same as *2059*; *translation*:—interpretatio

2053. **ἑρμηνεύω hermēnĕuō**, *her-mayn-yoo* from a presumed der. of *2060* (as the god of languag to *translate*:—interpret.

2054. **Ἑρμῆς Hermēs**, *her-mace';* perh. fr *2046*; *Hermes*, the name of the messenger of that deities; also of a Chr.:—Hermes, Mercury.

2055. **Ἑρμογένης Hermogenēs**, *her-mog-ace;* from *2060* and *1096*; *born of Hermes*; *Herm enes*, an apostate Chr.:—Hermogenes.

2056. **ἑρπετόν herpĕton**, *her-pet-on';* neut. der. of **ἕρπω herpō** (to *creep*); a *reptile*, i.e. (by H [comp. *7431*]) a small *animal*:—creeping thing, pent.

2057. **ἐρυθρός erythrŏs**, *er-oo-thros';* of unc affin.; *red*, i.e. (with *2281*) the Red Sea:—red.

2058. **ἔρχομαι erchŏmai**, *er'-khom-ahee;* mid a prin. verb (used only in the pres. and impf tenses, the others being supplied by a kindred [mi

ἐλεύθομαι elĕuthŏmai, *el-yoo'-thom-ah* or [*act.*]

ἦλθον ēlthŏn, *el'-thon;* which do not otherw occur); to *come* or *go* (in a great variety of appli tions, lit. and fig.):—accompany, appear, bring, co enter, fall out, go, grow, × light, × next, pass, rese be set.

2065. **ἐρωτάω erōtaō**, *er-o-tah'-o;* appar. fr *2046* [comp. *2045*]; to *interrogate*; by impl. to *request*:—ask, beseech, desire, intreat, pray. Cod

2066. **ἑσθής esthēs**, *es-thace'*; from **ἕννυμι hēnnumi** (to *clothe*); *dress:*—apparel, clothing, raiment, robe.

2067. **ἔσθησις esthēsis**, *es'-thay-sis*; from a der. of *2066*; *clothing* (concr.):—garment.

2068. **ἐσθίω esthiō**, *es-thee'-o*; strengthened for a prim. **ἔδω ēdō** (to *eat*); used only in certain tenses, the rest being supplied by *5315*; to *eat* (usually lit.):—devour, eat, live.

2069. **Ἐσλί Esli**, *es-lee'*; of Heb. or. [prob. for 454]; *Esli*, an Isr.:—Esli.

2070. **ἐσμέν esmēn**, *es-men'*; first pers. plur. indic. of *1510*; we *are:*—are, be, have our being, × have hope, + [the gospel] was [preached unto] us.

2071. **ἔσομαι esomai**, *es'-om-ahee*; fut. of *1510*; *will be:*—shall (should) be (have), (shall) come (to pass), × may have, × fall, what would follow, × live long, × sojourn.

2072. **ἔσοπτρον esoptron**, *es'-op-tron*; from *1519* and a presumed der. of *3700*; a *mirror* (for *looking into*): glass. Comp. *2734*.

2073. **ἑσπέρα hespera**, *hes-per'-ah*; fem. of an adj. **ἑσπερός hesperos** (*evening*); the *eve* (*560* being impl.):—evening (-tide).

2074. **Ἔσρώμ Esrom**, *es-rome'*; of Heb. or. [2696]; Esrom (i.e. *Chetsron*), an Isr.:—Esrom.

2075. **ἐστέ este**, *es-teh'*; second pers. plur. pres. indic. of *1510*; ye *are:*—be, have been, belong.

2076. **ἐστί esti**, *es-tee'*; third pers. sing. pres. indic. of *1510*; he (she or it) *is;* also (with neut. plur.) they *are:*—are, be (-long), call, × can [-not], come, × signifieth, × dure for awhile, + follow, × have, (that) is (to say), make, meaneth, × must needs, + profit, + remaineth, + wrestle.

2077. **ἔστω estō**, *es'-to*; second pers. sing. pres. imper. of *1510*; *be* thou; also

ἔστωσαν estōsan, *es'-to-san*; third pers. of the same; *let* them *be:*—be.

2078. **ἔσχατος eschatos**, *es'-khat-os*; a superl. prob. from *2192* (in the sense of *contiguity*); *farthest, final* (of place or time):—ends of, last, latter end, lowest, uttermost.

2079. **ἐσχάτως eschatos**, *es-khat'-oce*; adv. from *978*; *finally*, i.e. (with *2192*) *at the extremity* of life:—point of death.

2080. **ἔσω esō**, *es'-o*; from *1519*; *inside* (as prep. or adj.):—(with-) in (-ner, -to, -ward).

2081. **ἔσωθεν esōthen**, *es'-o-then*; from *2080*; *from inside*; also used as equiv to *2080* (*inside*):—inward (-ly), (from) within, without.

2082. **ἐσώτερος esōterōs**, *es-o'-ter-os*; compar. of *2080*; *interior:*—inner, within.

2083. **ἑταῖρος hetairos**, *het-ah'-ee-ros*; from **ἕτης hetes** (a *clansman*); a *comrade:*—fellow, friend.

2084. **ἑτεράγλωσσος hetēroglōssos**, *het-er-og'-oce-sos*; from *2087* and *1100*; *other-tongued*, i.e. a *foreigner:*—man of other tongue.

2085. **ἑτεροδιδασκαλέω hetērodidaskaleō**, *het-er-od-id-as-kal-eh'-o*; from *2087* and *1320*; to *instruct differently:*—teach other doctrine (-wise).

2086. **ἑτεροζυγέω hetērozugeō**, *het-er-od-zoog-eh'-o*; from a comp. of *2087* and *2218*; to *yoke up differently*, i.e. (fig.) to *associate discordantly:*—unequally yoke together with.

2087. **ἕτερος hetēros**, *het'-er-os*; of uncert. affin.; *other* or *different:*—altered, else, next (day), one, (an-) other, some, strange.

2088. **ἑτέρως hetēros**, *het-er'-oce*; adv. from *2087*; *differently:*—otherwise.

2089. **ἔτι eti**, *et'-ee*; perh. akin to *2094*; "yet," "still" (of time or degree):—after that, also, ever, (any) further, (to) henceforth (more), hereafter, (any) longer, (any) more (-one), now, still, yet.

2090. **ἑτοιμάζω hetoimazō**, *het-oy-mad'-so*; from *2092*; to *prepare:*—prepare, provide, make ready.

2091. **ἑτοιμασία hetoimasia**, *het-oy-mas-ee'-ah*; from *2090*: *preparation:*—preparation.

2092. **ἕτοιμος hetoimos**, *het-oy'-mos*; from an old noun **ἕτεος hetēos** (*fitness*); *adjusted*, i.e. *ready:*—(make) ready (-lness, to our hand).

2093. **ἑτοίμως hetoimos**, *het'-oy-moce*; adv. from *2092*; *in readiness:*—ready.

2094. **ἔτος etos**, *et'-os*; appar. a prim. word; a *year:*—year.

2095. **εὖ eu**, *yoo*; neut. of a prim. **εὺς eus** (*good*); (adv.) *well:*—good, well (done).

2096. **Εὔα Eua**, *yoo'-ah*; of Heb. or. [2332]; *Eua* (or *Eva*, i.e. *Chavvah*;, the first woman:—Eve.

2097. **εὐαγγελίζω euaggelizō**, *yoo-ang-ghel-id'-zo*; from *2095* and *32*; to *announce good* news ("evangelize") espec. the gospel:—declare, bring (declare, show) glad (good) tidings, preach (the gospel).

2098. **εὐαγγέλιον euaggelion**, *yoo-ang-ghel'-ee-on*; from the same as *2097*; a *good message*, i.e. the *gospel:*—gospel.

2099. **εὐαγγελιστής euaggelistēs**, *yoo-ang-ghel-is-tace'*; from *2097*; a *preacher* of the gospel:—evangelist.

2100. **εὐαρεστέω euarestēō**, *yoo-ar-es-teh'-o*; from *2101*; to *gratify entirely:*—please (well).

2101. **εὐάρεστος euarestos**, *yoo-ar'-es-tos*; from *2095* and *701*; *fully agreeable:*—acceptable (-ted), wellpleasing.

2102. **εὐαρέστως euarestōs**, *yoo-ar-es'-toce*; adv. from *2101*; *quite agreeably:*—acceptably, + please well.

2103. **Εὔβουλος Euboulos**, *yoo'-boo-los*; from *2095* and *1014*; *good-willer*; *Eubulus*, a Chr.:—Eubulus.

2104. **εὐγένης eugenēs**, *yoog-en'-ace*; from *2095* and *1096*; *well born*, i.e. (lit.) *high* in rank, or (fig.) *generous:*—more noble, nobleman.

2105. **εὐδία eudia**, *yoo-dee'-ah*; fem. from *2095* and the alt. of *2203* (as the god of the weather); a *clear sky*, i.e. *fine weather:*—fair weather.

2106. **εὐδοκέω eudokeō**, *yoo-dok-eh'-o*; from *2095* and *1380*; to *think well of*, i.e. *approve* (an act); spec. to *approbate* (a person or thing):—think good, (be well) please (-d), be the good (have, take) pleasure, be willing.

2107. **εὐδοκία eudokia**, *yoo-dok-ee'-ah*; from a presumed comp. of *2095* and the base of *1380*; *satisfaction*, i.e. (subj.) *delight*, or (obj.) *kindness, wish, purpose:*—desire, good pleasure (will), × seem good.

2108. **εὐεργεσία euergesia**, *yoo-erg-es-ee'-ah*; from *2110*; *beneficence* (gen. or spec.):—benefit, good deed done.

2109. **εὐεργετέω euergeteō**, *yoo-erg-et-eh'-o*; from *2110*; to *be philanthropic:*—do good.

2110. **εὐεργέτης euergetēs**, *yoo-erg-et'-ace*; from *2095* and the base of *2041*; a *worker of good*, i.e. (spec.) a *philanthropist:*—benefactor.

2111. **εὐθέτος euthetos**, *yoo'-thet-os*; from *2095* and a der. of *5087*; *well placed*, i.e. (fig.) *appropriate:*—fit, meet.

2112. **εὐθέως euthetos**, *yoo-theh'-oce*; adv. from *2117*; *directly*, i.e. *at once* or *soon:*—anon, as soon as, forthwith, immediately, shortly, straightway.

2113. **εὐθυδρομέω euthudromeō**, *yoo-thoo-drom-eh'-o*; from *2117* and *1408*; to *lay a straight course*, i.e. *sail direct:*—(come) with a straight course.

2114. **εὐθυμέω euthumeō**, *yoo-thoo-meh'-o*; from *2115*; to *cheer up*, i.e. (intrans.) *be cheerful*; neut. comp. (adv.) *more cheerfully:*—be of good cheer (merry).

2115. **εὐθυμος euthumos**, *yoo'-thoo-mos*; from *2095* and *2372*; in *fine spirits*, i.e. *cheerful:*—of good cheer, the more cheerfully.

2116. **εὐθύνω euthunō**, *yoo-thoo'-no*; from *2117*; to *straighten* (*level*); tech. to *steer:*—governor, make straight.

2117. **εὐθύς euthus**, *yoo-thoos'*; perh. from *2095* and *5087*; *straight*, i.e. (lit.) *level*, or (fig.) *true*; adv. (of time) *at once:*—anon, by and by, forthwith, immediately, straightway.

2118. **εὐθύτης euthutēs**, *yoo-thoo'-tace*; from *2117*; *rectitude:*—righteousness.

2119. **εὐκαιρέω eukaireō**, *yoo-kahee-reh'-o*; from *2121*; to *have good time*, i.e. *opportunity* or *leisure:*—have leisure (convenient time), spend time.

2120. **εὐκαιρία eukairia**, *yoo-kahee-ree'-ah*; from *2121*; a favorable *occasion:*—opportunity.

2121. **εὔκαιρος eukairos**, *yoo'-kahee-ros*; from *2095* and *2540*; *well-timed*, i.e. *opportune:*—convenient, in time of need.

2122. **εὐκαίρως eukairōs**, *yoo-kahee-roce*; adv from *2121*; *opportunely:*—conveniently, in season.

2123. **εὐκοπώτερος eukopōterōs**, *yoo-kop-o'-ter-os*; comp. of a comp. of *2095* and *2873*; *better for toil*, i.e. *more facile:*—easier.

2124. **εὐλάβεια eulabeia**, *yoo-lab'-i-ah*; from *2126*; prop. *caution*, i.e. (religiously) *reverence* (*piety*); by impl. *dread* (concr.):—fear (-ed).

2125. **εὐλαβέομαι eulabeomai**, *yoo-lab-eh'-om-ahee*; mid. from *2126*; to *be circumspect*, i.e. (by impl.) to *be apprehensive;* religiously, to *reverence:*—(moved with) fear.

2126. **εὐλαβής eulabes**, *yoo-lab-ace'*; from *2095* and *2983*; *taking well carefully*, i.e. *circumspect* (religiously, *pious*):—devout.

2127. **εὐλογέω eulogeō**, *yoo-log-eh'-o*; from a comp. of *2095* and *3056*; to *speak well of*, i.e. (religiously) to *bless* (*thank* or *invoke a benediction upon, prosper*):—bless, praise.

2128. **εὐλογητός eulogētos**, *yoo-log-ay-tos'*; from *2127*; *adorable;*—blessed.

2129. **εὐλογία eulogia**, *yoo-log-ee'-ah*; from the same as *2127*; *fine speaking*, i.e. *elegance of language; commendation* ("*eulogy*"), i.e. (reverentially) *adoration;* religiously, *benediction;* by impl. *consecration;* by extens. *benefit* or *largess:* blessing (a matter of) bounty (× -tifully), fair speech.

2130. **εὐμετάδοτος eumetadotos**, *yoo-met-ad'-ot-os*; from *2095* and a presumed der. of *3330*; *good at imparting*, i.e. *liberal:*—ready to distribute.

2131. **Εὐνίκη Eunikē**, *yoo-nee'-kay*; from *2095* and *3529*; *victorious*; *Eunice*, a Jewess:—Eunice.

2132. **εὐνάω eunaō**, *yoo-nah'-o*; from a comp. of *2095* and *3563*; to *be well-minded*, i.e. *reconcile;*—agree.

2133. **εὔνοια eunoia**, *yoo'-noy-ah*; from the same as *2132*; *kindness;* euphem. *conjugal duty:*—benevolence, good will.

2134. **εὐνουχίζω eunouchizō**, *yoo-noo-khid'-zo*, from *2135*; to *castrate* (fig., *live unmarried*):—make . . . eunuch.

2135. **εὐνοῦχος eunouchos**, *yoo-noo'-khos*; from **εὐνή eunē** (a *bed*) and *2192*; a *castrated* person (such being employed in Oriental bed-chambers); by extens. an *impotent* or *unmarried* man; by impl. a *chamberlain* (*state-officer*):—eunuch.

2136. **Εὐοδία Euodia**, *yoo-od-ee'-ah*; from the same as *2137*; *fine travelling*; *Euodia*, a Chr. woman:—Euodias.

2137. **εὐοδόω euodoō**, *yoo-od-o'-o*; from a comp of *2095* and *3598*; to *help on the road*, i.e. (pass.) *succeed in reaching*; fig. to *succeed* in business affairs:—(have a) prosper (-ous journey).

2138. **εὐπειθής eupeithēs**, *yoo-pi-thace'*; from *2095* and *3982*; *good for persuasion*, i.e. (intrans.) *compliant:*—easy to be intreated.

2139. **εὐπερίστατος euperistatos**, *yoo-per-is'-tat-os*; from *2095* and a der. of a presumed comp. of *4012* and *2476*; *well standing around*, i.e. (a competitor) *thwarting* (a racer) in every direction (fig. of sin in gen.):—which doth so easily beset.

2140. **εὐποιία eupoiia**, *yoo-poy-ee'-ah*; from a comp. of *2095* and *4160*; *well doing*, i.e. *beneficence:*—to do good.

2141. **εὐπορέω euporeō**, *yoo-por-eh'-o*; from a comp. of *2090* and the base of *4197*; (intrans.) to *be good for passing* through, i.e. (fig.) *have* pecuniary *means:*—ability.

2142. **εὐπορία euporia**, *yoo-por-ee'-ah*; from the same as *2141*; pecuniary *resources:*—wealth.

5143. εὐπρέπεια euprepeia, *yoo-prep'-i-ah;* from a comp. of *2095* and *4241;* *good suitableness*, i.e. *gracefulness*:—grace.

5144. εὐπρόσδεκτος euprosdektos, *yoo-pros'-dek-tos;* from *2095* and a der. of *4327;* *well-received*, i.e. *approved, favorable*:—acceptable (-ted).

5145. εὐπρόσδρος euprosedros, *yoo-pros'-ed-ros;* from *2095* and the same as *4332;* *sitting well towards*, i.e. (fig.) *assiduous* (neut. *diligent service*):—× attend upon.

5146. εὐπροσωπέω euprosopeo, *yoo-pros-o-peh'-o;* from a comp. of *2095* and *4383;* to be *of good countenance*, i.e. (fig.) to *make a display*:—make a fair show.

5147. εὐρίσκω heuriskō, *hyoo-ris'-ko;* a prol. form of a prim

εὑρέω heurō, *hyoo-reh'-o* is used for it in all the tenses except the pres. and imperf.; to *find* (lit. or fig.):—find, get, obtain, perceive, see.

5148. Εὐροκλύδων Eurokludōn, *yoo-rok-loo'-dohn;* from **Εὖρος Euros** (the *east* wind) and *2830;* a *storm from the East* (or S.E.), i.e. (in modern phrase) a *Levanter*:—Euroklydon.

5149. εὐρύχωρος eurychōros, *yoo-roo'-kho-ros;* from **εὐρύς eurus** (*wide*) and *5561;* *spacious*:—broad.

5150. εὐσέβεια eusebeia, *yoo-seb'-i-ah;* from *2152;* *piety;* spec. the *gospel scheme*:—godliness, holiness.

5151. εὐσεβέω eusebeō, *yoo-seb-eh'-o;* from *2152;* to be *pious*, i.e. (towards God) to *worship*, or (towards parents) to *respect* (*support*):—show piety, worship.

5152. εὐσεβῆς eusebēs, *yoo-seb-ace';* from *2095* and *4576;* *well-reverent*, i.e. *pious*:—devout, godly.

5153. εὐσεβῶς eusebōs, *yoo-seb-oce';* adv. from *2152;* *piously*:—godly.

5154. εὔσημος eusēmos, *yoo'-say-mos;* from *2095* and the base of *4591;* *well indicated*, i.e. (fig.) *significant*:—easy to be understood.

5155. εὐσπλαγχνος eusplagchnos, *yoo'-splangkh-nos;* from *2095* and *4698;* *well compassioned*, i.e. *sympathetic*:—pitiful, tender-hearted.

5156. εὐσχημόνως euschēmonōs, *yoo-skhay-mon'-oce;* adv. from *2158;* *decorously*:—decently, honestly.

5157. εὐσχημοσύνη euschēmosunē, *yoo-skhay-mos-oo'-nay;* from *2158;* *decorousness*:—comeliness.

5158. εὐσχήμων euschēmōn, *yoo-skhay'-mone;* from *2095* and *4976;* *well-formed*, i.e. (fig.) *decorous, noble* (in rank):—comely, honourable.

5159. εὐτόνως eutonōs, *yoo-ton'-oce;* adv. from a comp. of *2095* and a der. of **τείνω teinō** (to *stretch*); *in a well-strung manner*, i.e. (fig.) *intensely* (in a good sense, *cogently*; in a bad one, *fiercely*):—mightily, vehemently.

5160. εὐτραπελία eutrapelia, *yoo-trap-el-ee'-ah;* from a comp. of *2095* and a der. of the base of *5157* (mean. *well-turned*, i.e. *ready at repartee, jocose*); *witticism*, i.e. (in a vulgar sense) *ribaldry*:—jesting.

5161. Εὔτυχος Eutuchos, *yoo'-too-khos;* from *2095* and a der. of *5177;* *well-fated*, i.e. *fortunate; Eutychus*, a young man:—Eutychus.

5162. εὐφημία euphēmia, *yoo-fay-mee'-ah;* from *2163;* *good language* ("*euphemy*"), i.e. *praise* (*repute*):—good report.

5163. εὔφημος euphēmos, *yoo'-fay-mos;* from *2095* and *5345;* *well spoken of*, i.e. *reputable*:—of good report.

5164. εὐφορέω euphoreō, *yoo-for-eh'-o;* from *2095* and *5409;* to *bear well*, i.e. *be fertile*:—bring forth abundantly.

5165. εὐφραίνω euphrainō, *yoo-frah'-ee-no;* from *2095* and *5424;* to *put* (mid. or pass. *be*) *in a good* frame of *mind*, i.e. *rejoice*:—fare, make glad, be (make) merry, rejoice.

5166. Εὐφράτης Euphratēs, *yoo-frat'-ace;* of for. or. [comp. 6578]; *Euphrates*, a river of **Asia**:—Euphrates.

5167. εὐφροσύνη euphrosunē, *yoo-fros-oo'-nay;* from the same as *2165;* *joyfulness*:—gladness, joy.

5168. εὐχαριστέω eucharistēō, *yoo-khar-is-teh'-o;* from *2170;* to be *grateful*, i.e. (act.) to *express gratitude* (towards); spec. to *say grace* at a meal:—(give) thank (-ful, -s).

5169. εὐχαριστία eucharistia, *yoo-khar-is-tee'-ah;* from *2170;* *gratitude*; act. *grateful language* (to God, as an act of worship):—thankfulness, (giving of) thanks (-giving).

5170. εὐχάριστος eucharistos, *yoo-khar'-is-tos;* from *2095* and a der. of *5483;* *well favored*, i.e. (by impl.) *grateful*:—thankful.

5171. εὐχή euchē, *yoo-khay';* from *2172;* prop. a *wish*, expressed as a *petition* to God, or in *votive* obligation:—prayer, vow.

5172. εὔχομαι euchomai, *yoo'-khom-ahee;* mid. of a prim. verb; to *wish;* by impl. to *pray* to God:—pray, will, wish.

5173. εὔχρηστος euchrēstos, *yoo'-khrays-tos;* from *2095* and *5543;* *easily used*, i.e. *useful*:—profitable, meet for use.

5174. εὐψυχέω eupsucheō, *yoo-psoo-kheh'-o;* from a comp. of *2095* and *5590;* to be *in good spirits*, i.e. *feel encouraged*:—be of good comfort.

5175. εὐωδία euōdia, *yoo-o-dee'-ah;* from a comp. of *2095* and a der. of *3605;* *good-scentedness*, i.e. *fragrance*:—sweet savour (smell, -smelling).

5176. εὐώνυμος euōnumos, *yoo-o'-noo-mos;* from *2095* and *3686;* prop. *well-named* (*good-omened*), i.e. the *left* (which was the *lucky* side among the pagan Greeks); neut. as adv. *at the left* hand:—(on the) left.

5177. ἐφάλλομαι ephallomai, *ef-al'-lom-ahee;* from *1909* and *242;* to *spring upon*:—leap on.

5178. ἐφάπαξ ephapax, *ef-ap'-ax;* from *1909* and *530;* *upon one occasion* (only):—(at) once (for all).

5179. Ἐφέσιος Ephesinos, *ef-es'-ee-nos;* from *2181;* *Ephesine*, or situated at Ephesus:—of Ephesus.

5180. Ἔφεσος Ephesos, *ef-es'-os;* from *2181;* an *Ephesian* or inhab. of Ephesus:—Ephesian, of Ephesus.

5181. Ἔφεσος Ephesos, *ef'-es-os;* prob. of for. or.; *Ephesus*, a city of Asia Minor:—Ephesus.

5182. ἐφευρέτης ephēuretēs, *ef-yoo-ret'-ace;* from a comp. of *1909* and *2147;* a *discoverer*, i.e. *contriver*:—inventor.

5183. ἐφημερία ephēmeria, *ef-ay-mer-ee'-ah;* from *2184;* *diurnality*, i.e. (spec.) the quotidian *rotation* or *class* of the Jewish priests' service at the Temple, as distributed by families:—course.

5184. ἐφήμερος ephēmeros, *ef-ay'-mer-os;* from *1909* and *2250;* *for a day* ("ephemeral"), i.e. *diurnal*:—daily.

5185. ἐφικνέομαι ephikneomai, *ef-ik-neh'-om-ahee;* from *1909* and a cognate of *2240;* to *arrive upon*, i.e. *extend to*:—reach.

5186. ἐφίστημι ephistēmi, *ef-is'-tay-mee;* from *1909* and *2476;* to *stand upon*, i.e. be *present* (in various applications, friendly or otherwise, usually lit.):—assault, come (in, to, unto, upon), be at hand (instant), present, stand (before, by, over).

5187. Ἔφραίμ Ephraim, *ef-rah-im';* of Heb. or. [669 or better 6085]; *Ephraim*, a place in Pal.:—Ephraim.

5188. ἐφφαθά ephphatha, *ef-fath-ah';* of Chald. or. [6606]; *be opened!*:—Ephphatha.

5189. ἔχθρα echthra, *ekh'-thrah;* fem. of *2190;* *hostility;* by impl. a reason for *opposition*:—enmity, hatred.

5190. ἐχθρός echthros, *ekh-thros';* from a prim. **ἔχθω echthō** (to *hate*); *hateful* (pass. *odious*, or act. *hostile*); usually as a noun, an *adversary* (espec. *Satan*):—enemy, foe.

5191. ἔχιδνα echidna, *ekh'-id-nah;* of uncert. or.; an *adder* or other poisonous snake (lit. or fig.):—viper.

5192. ἔχω echō, *ekh'-o* (includ. an alt. form

σχέω schesō, *skheh'-o;* used in certain tens only); a prim. verb; to *hold* (used in very vario applications, lit. or fig., direct or remote; such as po *session, ability, contiguity, relation* or *condition*); be (able, × hold, possessed with), accompany, + b gin to amend, can (+ -not), × conceive, count, d eased, do, + eat, + enjoy, + fear, following, hav hold, keep, + lack, + go to law, lie, + must need + of necessity, + need, next, + recover, + reig + rest, return, × sick, take for, + tremble, × unc cumcised, use.

5193. ἕως heōs, *heh'-oce;* of uncert. affin.; a con prep. and adv. of continuance, *until* (of time an place):—even (until, unto), (as) far (as), how lon (un-) til (-l), (hither-, un-, up) to, while (-s).

Z

5194. Ζαβουλών Zabulōn, *dzab-oo-lone';* Heb. or. [2074]; *Zabulon* (i.e. *Zebulon*), a region Pal.:—Zabulon.

5195. Ζακχαῖος Zakchaios, *dzak-chah'-ee-yo* of Heb. or. [comp. 2140]; *Zacchæus*, an Isr.:—Za chæus.

5196. Ζαρά Zara, *dzar-ah';* of Heb. or. [2226 *Zara* (i.e. *Zerach*), an Isr.:—Zara.

5197. Ζαχαρίας Zacharias, *dzakh-ar-ee'-as;* Heb. or. [2148]; *Zacharias* (i.e. *Zechariah*), the nam of two Isr.:—Zacharias.

5198. ζάω zaō, *dzah'-o;* a prim. verb; to *live* (li or fig.):—life (-time), (a-) live (-ly), quick.

5199. Ζεβεδαῖος Zebedaios, *dzeb-ed-ah'-yos;* Heb. or. [comp. 2067]; *Zebedæus*, an Isr.:—Zebedee.

5200. ζεστός zestos, *dzes-tos';* from *2204;* *boile* i.e. (by impl.) *calid* (fig. *fervent*):—hot.

5201. ζεῦγος zeugos, *dzyoo'-gos;* from the sam as *2218;* a *couple*, i.e. a *team* (of oxen yoked togethe or *brace* (of birds tied together):—yoke, pair.

5202. ζευκτηρία zeuktēria, *dzyook-tay-ree'-a* fem. of a der. (at the second stage) from the same *2218;* a *fastening* (*tiller-rope*):—band.

5203. Ζεύς Zeus, *dzyoce;* of uncert. affin.; in th oblique cases there is used instead of it a (prob. co nate) name

Δίς Dis, *deece*, which is otherwise obsolet *Zeus* or *Dis* (among the Latins *Jupiter* or *Jove*), th supreme deity of the Greeks:—Jupiter.

5204. ζέω zeō, *dzeh'-o;* a prim. verb; to be h (*boil*, of liquids; or *glow*, of solids), i.e. (fig.) *be fervent* (*earnest*):—be fervent.

5205. ζῆλος zēlos, *dzay'-los;* from *2204;* pro *heat*, i.e. (fig.) "*zeal*" (in a favorable sense, *ardo* in an unfavorable one, *jealousy*, as of a husband [fi of God], or an enemy, *malice*):—emulation, env (-ing), fervent mind, indignation, jealousy, zeal.

5206. ζηλόω zēlōō, *dzay-lō'-o;* from *2205;* to ha *warmth* of feeling for or against:—affect, covet (ea nestly), (have) desire, (move with) envy, be jealou ver, (be) zealous (-ly affect).

5207. ζηλωτής zēlōtēs, *dzay-lo-tace';* from *220* a "*zealot*":—zealous.

5208. Ζηλωτής Zēlōtēs, *dzay-lo-tace';* the sam as *2207;* a *Zealot*, i.e. (spec.) *partisan* for Jewish po litical independence:—Zelotes.

5209. ζημία zēmia, *dzay-mee'-ah;* prob. akin the base of *1150* (through the idea of *violence*); *detr ment*:—damage, loss.

5210. ζημιόω zēmiōō, *dzay-mee-ō'-o;* from *220* to *injure*, i.e. (reflex. or pass.) to *experience detr ment*;—be cast away, receive damage, lose, suff loss.

5211. Ζηνᾶς Zēnas, *dzay-nas';* prob. contr. fro a poetic form of *2203* and *1435;* *Jove-given; Zenas*, Chr.:—Zenas.

5212. ζητέω zēteō, *dzay-teh'-o;* of uncert. affin to *seek* (lit. or fig.); spec. (by Heb.) to *worship* (God or (in a bad sense) to *plot* (against life):—be (g about, desire, endeavour, enquire (for), require (× will) seek (after, for, means). Comp *154.*

13. **ζήτημα zētēma,** *dsay'-tay-mah;* from *2212;* a search (prop. concr.), i.e. (in words) a *question:*—question.

14. **ζήτησις zētēsis,** *dsay'-tay-sis;* from *2212;* a *inquiring* (prop. the act), i.e. a *dispute* or its *theme:*—question.

15. **ζιζάνιον zizaniŏn,** *dsid-an'-ee-on;* of uncert. or.; *darnel* or false grain:—tares.

16. **Ζοροβάβελ Zōrŏbabĕl,** *dsor-ob-ab'-el;* of Chald. or. [2216]; *Zorobabel* (i.e. *Zerubbabel*), an Isr.:—Zorobabel.

17. **ζόφος zŏphŏs,** *dsof'-os;* akin to the base of *2580; gloom* (as shrouding like a *cloud*).—blackness, darkness, mist.

18. **ζυγός zugŏs,** *dsoo-gos'.* from the root of *2201;* a *coupling*, i.e. (fig.) *servitude*; a *law* or *obligation*); also (lit.) the *beam* of the balance (as *connecting* the scales).—pair of balances, yoke.

19. **ζύμη zumē,** *dsoo'-may;* prob. from *2204; a ferment* (as if *boiling* up):—leaven.

20. **ζυμόω zumŏō,** *dsoo-mŏ'-o;* from *2219;* to use to *ferment:*—leaven.

21. **ζωγρέω zōgrĕō,** *dzogue-reh'-o;* from the same as *2226* and *60;* to *take alive* (*make a prisoner of war*), i.e. (fig.) to *capture* or *ensnare:*—take captive, catch.

22. **ζωή zōē,** *dzo-ay';* from *2198; life* (lit. or fig.):—life (-time). Comp. *5590.*

23. **ζώνη zōnē,** *dzo'-nay;* prob. akin to the base of *2223; a belt;* by impl. a *pocket:*—girdle, purse.

24. **ζώννυμι zōnnumi,** *dzone'-noo-mee;* from *2223;* to *bind about* (espec. with a belt):—gird.

25. **ζωογονέω zōōgŏnĕō,** *dzo-og-on-eh'-o;* from a same as *2226* and a der. of *1096; to engender alive*, (by anal.) to *rescue* (pass. *be saved*) from death:—keep alive, preserve.

26. **ζῷον zōŏn,** *dzo'-on;* neut. of a der. of *2198; a living thing*, i.e. an *animal:*—beast.

27. **ζωοποιέω zōŏpŏiĕō,** *dzo-op-oy-eh'-o;* from a same as *2226* and *4160; to (re-) vitalize* (lit. or fig.):—make alive, give life, quicken.

H

28. **ἤ ē,** *ay;* a prim. particle of distinction between two connected terms; disjunctive, *or;* comparative, *than:*—and, but (either), (n-) either, except it (be), (n-) or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Comp. especially *2228, 2280, 2273.*

29. **ἦ ē,** *ay;* an adv. of *confirmation;* perh. instr. of *2228;* used only (in the N. T.) before *3303; assuredly:*—surely.

ἦ hē. See *3588.*

ἦ hē. See *3739.*

ᾗ hē. See *5100.*

30. **ἡγεμονεύω hēgĕmŏnĕuō,** *hayg-em-on-yoo'-o;* from *2232;* to *act as ruler:*—be governor.

31. **ἡγεμονία hēgĕmŏnia,** *hayg-em-on-ee'-ah;* from *2233; government*, i.e. (in time) official *term:*—reign.

32. **ἡγεμών hēgĕmōn,** *hayg-em-ohn';* from *33;* a *leader*, i.e. *chief* person (or fig. place) of a province:—governor, prince, ruler.

33. **ἡγέομαι hēgĕŏmai,** *hayg-eh'-om-ahee;* mid. of a (presumed) strengthened form of *71; to lead*, i.e. *command* (with official authority); fig. to *deem*, i.e. *consider:*—account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

34. **ἡδέως hēdĕōs,** *hay-deh'-oce;* adv. from a nasr. of the base of *2237; sweetly*, i.e. (fig.) *with pleasure:*—gladly.

35. **ἤδη ēdē,** *ay'-day;* appar. from *2228* (or possibly *2229*) and *1211; even now:*—already, (even) now (already), by this time.

36. **ἥδιστα hēdista,** *hay'-dis-tah;* neut. plur. of the superl. of the same as *2234; with great pleasure:*—most (very) gladly.

2237. **ἡδονή hēdŏnē,** *hay-don-ay';* from *ἀνδάνω* **handanō** (to *please*); sensual *delight;* by impl. *desire:*—lust, pleasure.

2238. **ἡδύοσμον hēdŭŏsmŏn,** *hay-doo'-os-mon;* neut. of a comp. of the same as *2234* and *3744; a sweet-scented* plant, i.e. *mint:*—mint.

2239. **ἦθος ēthŏs,** *ay'-thos;* a strengthened form of *1485; usage*, i.e. (plur.) moral *habits:*—manners.

2240. **ἥκω hēkō,** *hay'-ko;* a prim. verb; to *arrive*, i.e. *be present* (lit. or fig.):—come.

2241. **ἦλι ēli,** *ay-lee';* of Heb. or. [410 with pron. suffix]; *my God:*—Eli.

2242. **Ἡλί Hēli,** *hay-lee';* of Heb. or. [5941]; *Heli* (i.e. *Eli*), an Isr.:—Heli.

2243. **Ἠλίας Hēlias,** *hay-lee'-as;* of Heb. or. [452]; *Helias* (i.e. *Elijah*), an Isr.:—Elias.

2244. **ἡλικία hēlikia,** *hay-lik-ee'-ah;* from the same as *2245; maturity* (in years or size):—age, stature.

2245. **ἡλίκος hēlikŏs,** *hay-lee'-kos;* from **ἥλιξ hēlix** (a *comrade*, i.e. one of the same age); *as big as*, i.e. (interjectively) *how much:*—how (what) great.

2246. **ἥλιος hēlios,** *hay'-lee-os;* from **ἅλη hēlē** (a *ray*; perh. akin to the alt. of *138*); the *sun;* by impl. *light:*— + east, sun.

2247. **ἧλος hēlŏs,** *hay'-los;* of uncert. affin.; a *stud*, i.e. *spike:*—nail.

2248. **ἡμᾶς hēmas,** *hay-mas';* acc. plur. of *1473; us:*—our, us, we.

2249. **ἡμεῖς hēmeis,** *hay-mice';* nom. plur. of *1473; we* (only used when emphatic):—us, we (ourselves).

2250. **ἡμέρα hēmĕra,** *hay-mer'-ah;* fem. (with *5610* implied) of a der. of **ἧμαι hēmai** (to *sit*; akin to the base of *1476*) mean. *tame*, i.e. *gentle; day*, i.e. (lit.) the time space between dawn and dark, or the whole 24 hours (but several days were usually reckoned by the Jews as inclusive of the parts of both extremes); fig. a *period* (always defined more or less clearly by the context):—age, + alway, (mid-) day (by day, [-ly]), + for ever, judgment, (day) time, while, years.

2251. **ἡμέτερος hēmĕtĕrŏs,** *hay-met'-er-os;* from *2249; our:*—our, your [*by a different reading*].

2252. **ἡμῆν ēmēn,** *ay'-mane;* a prol. form of *2358; I was:*—be, was. [*Sometimes unexpressed.*]

2253. **ἡμιθανής hēmithanēs,** *hay-mee-than-ace';* from a presumed comp. of the base of *2255* and *2348; half dead*, i.e. *entirely exhausted:*—half dead.

2254. **ἡμῖν hēmin,** *hay-meen';* dat. plur. of *1473; to* (or *for, with, by*) *us:*—our, (for) us, we.

2255. **ἡμισυ hēmisu,** *hay'-mee-soo;* neut. of a der. from an inseparable pref. akin to *ἡό* (through the idea of *partition* involved in *connection*) and mean. *semi-*; (as noun) *half;*—half.

2256. **ἡμιώριον hēmiōrion,** *hay-mee-o'-ree-on;* from the base of *2255* and *5610; a half-hour:*—half an hour.

2257. **ἡμῶν hēmōn,** *hay-mone';* gen. plur. of *1473; of* (or *from*) *us:*—our (company), us, we.

2258. **ἦν ēn,** *ane;* imperf. of *1510; I* (*thou*, etc.) *was* (*wast* or *were*):— + agree, be, × have (+ charge of), hold, use, was (-t), were.

2259. **ἡνίκα hēnika,** *hay-nee'-kah;* of uncert. affin.; *at which time:*—when.

2260. **ἤπαρ ēpar,** *ay'-par;* from *2258* and *470?; than at all* (or *than perhaps, than indeed*):—than.

2261. **ἤπιος ēpiŏs,** *ay'-pee-os;* prob. from *2031;* prop. *affable*, i.e. *mild* or *kind:*—gentle.

2262. **Ἤρ Ēr,** *ayr;* of Heb. or. [6147]; *Er*, an Isr.:—Er.

2263. **ἤρεμος ērēmŏs,** *ay'-rem-os;* perh. by transposition from *2048* (through the idea of *stillness*); *tranquil:*—quiet.

2264. **Ἡρῴδης Hērōdēs,** *hay-ro'-dace;* comp. of *ἥρως* **hērōs** (a "*hero*") and *1491; heroic; Herodes*, the name of four Jewish kings:—Herod.

2265. **Ἡρῳανοί Hērōdianŏi,** *hay-ro-dee-an-oy';* plur. of a der. of *2264; Herodians*, i.e. partisans of Herodes:—Herodians.

2266. **Ἡρῳδιάς Hērōdias,** *hay-ro-dee-as';* from *2264; Herodias*, a woman of the Herodian family:—Herodias.

2267. **Ἡρῳδίων Hērōdiōn,** *hay-ro-dee'-ohn;* from *2264; Herodion*, a Chr.:—Herodion.

2268. **Ἡσαΐας Hēsaïas,** *hay-sah-ee'-as;* of Heb. or. [3470]; *Hesaias* (i.e. *Jeshajah*), an Isr.:—Esaias.

2269. **Ἡσαῦ Ēsau,** *ay-sŏw';* of Heb. or. [6215]; *Esau*, an Edomite:—Esau.

2270. **ἡσυχάζω hēsuchazō,** *hay-soo-khad'-so;* from the same as *2272; to keep still* (intrans.), i.e. *refrain* from labor, meddlesomeness or speech:—cease, hold peace, be quiet, rest.

2271. **ἡσυχία hēsuchia,** *hay-soo-khee'-ah;* fem. of *2272;* (as noun) *stillness*, i.e. desistance from bustle or language:—quietness, silence.

2272. **ἡσύχιος hēsuchiŏs,** *hay-soo'-khee-os;* a prol. form of a comp. prob. of a der. of the base of *1476* and perh. *2192; prop. keeping* one's *seat* (*sedentary*), i.e. (by impl.) *still* (*undisturbed, undisturbing*):—peaceable, quiet.

2273. **ἤτοι ētŏi,** *ay'-toy;* from *2228* and *5104; either indeed:*—whether.

2274. **ἥττάω hēttaō,** *hayt'-tah'-o;* from the same as *2276; to make worse*, i.e. *vanquish* (lit. or fig.); by impl. to *rate lower:*—be inferior, overcome.

2275. **ἧττημα hēttēma,** *hayt'-tay-mah;* from *2274; a deterioration*, i.e. (obj.) *failure* or (subj.) *loss:*—diminishing, fault.

2276. **ἧττον hēttŏn,** *hate'-ton;* neut. of comp. of **ἦκα hēka** (*slightly*) used for that of *2556; worse* (as noun); by impl. *less* (as adv.):—less, worse.

2277. **ἦτω ētō,** *ay'-to;* third pers. sing. imperative of *1510; let him* (or *it*) *be:*—let . . . be.

2278. **ἠχέω ēchĕō,** *ay-kheh'-o;* from *2279;* to *make a loud noise*, i.e. *reverberate:*—roar, sound.

2279. **ἦχος ēchŏs,** *ay'-khos;* of uncert. affin.; a loud or confused *noise* ("*echo*"), i.e. *roar;* fig. a *rumor:*—fame, sound.

Θ

2280. **Θαδδαῖος Thaddaïŏs,** *thad-dah'-yos;* of uncert. or.; *Thaddæus*, one of the Apostles:—Thaddæus.

2281. **θάλασσα thalassa,** *thal'-as-sah;* prob. prol. from *251; the sea* (gen. or spec.):—sea.

2282. **θάλπω thalpō,** *thal'-po;* prob. akin to **θάλλω thallō** (to *warm*); to *brood*, i.e. (fig.) to *foster:*—cherish.

2283. **Θάμαρ Thamar,** *tham'-ar;* of Heb. or. [8559]; *Thamar* (i.e. *Tamar*), an Israelitess:—Thamar.

2284. **θαμβέω thambĕō,** *tham-beh'-o;* from *2285;* to *stupefy* (with surprise), i.e. *astound:*—amaze, astonish.

2285. **θάμβος thambŏs,** *tham'-bos;* akin to an obsol. **τάφω taphō** (to *dumbfound*); *stupefaction* (by surprise), i.e. *astonishment:*— × amazed, + astonished, wonder.

2286. **θανάσιμος thanasimŏs,** *than-as'-ee-mos;* from *2288; fatal*, i.e. *poisonous:*—deadly.

2287. **θανατήφορος thanatēphŏrŏs,** *than-at-ay'-for-os;* from (the fem. form of) *2288* and *5342; death-bearing*, i.e. *fatal:*—deadly.

2288. **θάνατος thanatŏs,** *than'-at-os;* from *2348;* (prop. an adj. used as a noun) *death* (lit. or fig.):— × deadly, (be . . .) death.

2289. **θανατόω thanatŏō,** *than-at-ŏ'-o;* from *2288;* to *kill* (lit. or fig.):—become **dead,** (cause to be) put to death, kill, mortify.

θάνω thanō. See *2348.*

2290. **θάπτω thaptō,** *thap'-to;* a prim. verb; to *celebrate funeral rites*, i.e. *inter:*—bury.

2291. **Θάρα Tharа,** *thar'-ah;* of Heb. or. [8646]; *Tharа* (i.e. *Terach*), the father of Abraham:—Thara.

2143. **εὐπρέπεια euprepeia**, *yoo-prep'-i-ah*; from a comp. of *2095* and *4241*; *good suitableness*, i.e. *gracefulness*:—grace.

2144. **εὐπρόσδεκτος euprosdektos**, *yoo-pros'-dek-tos*; from *2095* and a der. of *4327*; *well-received*, i.e. *approved*, *favorable*:—acceptable (-ted).

2145. **εὐπρόσεδρος euprosedros**, *yoo-pros'-ed-ros*; from *2095* and the same as *4332*; *sitting well towards*, i.e. (fig.) *assiduous* (neut. *diligent service*):—× attend upon.

2146. **εὐπροσωπέω euprosopeo**, *yoo-pros-o-peh'-o*; from a comp. of *2095* and *4383*; to *be of good countenance*, i.e. (fig.) to *make a display*:—make a fair show.

2147. **εὑρίσκω heuriskō**, *hyoo-ris'-ko*; a prol. form of a prim

εὕρω heurō, *hyoo'-ro*; which (together with another cognate form

εὑρίω heurio, *hyoo-reh'-o*) is used for it in all the tenses except the pres. and imperf.; to *find* (lit. or fig.):—find, get, obtain, perceive, see.

2148. **Εὐρακύλων Eurokludōn**, *yoo-rok-loo'-dohn*; from **Εὖρος Euros** (the *east* wind) and *2830*; a *storm from the East* (or S.E.), i.e. (in modern phrase) a *Levanter*:—Euroclydon.

2149. **εὐρύχωρος euruchōros**, *yoo-roo'-kho-ros*; from **εὐρύς eurus** (*wide*) and *5561*; *spacious*:—broad.

2150. **εὐσέβεια eusebeia**, *yoo-seb'-i-ah*; from *2152*; *piety*; spec. the *gospel* scheme:—godliness, holiness.

2151. **εὐσεβέω eusebeō**, *yoo-seb-eh'-o*; from *2152*; to *be pious*, i.e. (towards God) to *worship*, or (towards parents) to *respect* (*support*):—show piety, worship.

2152. **εὐσεβής eusebēs**, *yoo-seb-ace'*; from *2095* and *4576*; *well-reverent*, i.e. *pious*:—devout, godly.

2153. **εὐσεβῶς eusebōs**, *yoo-seb-oce'*; adv. from *2152*; *piously*:—godly.

2154. **εὔσημος eusēmos**, *yoo'-say-mos*; from *2095* and the base of *4591*; *well indicated*, i.e. (fig.) *significant*:—easy to be understood.

2155. **εὔσπλαγχνος eusplagchnos**, *yoo'-splangkh-nos*; from *2095* and *4698*; *well compassioned*, i.e. *sympathetic*:—pitiful, tender-hearted.

2156. **εὐσχημόνως euschēmonōs**, *yoo-skhay-mon'-oce*; adv. from *2158*; *decorously*:—decently, honestly.

2157. **εὐσχημοσύνη euschēmosunē**, *yoo-skhay-mos-oo'-nay*; from *2158*; *decorousness*:—comeliness.

2158. **εὐσχήμων euschēmōn**, *yoo-skhay'-mone*; from *2095* and *4976*; *well-formed*, i.e. (fig.) *decorous*, *noble* (in rank):—comely, honourable.

2159. **εὐτόνως eutonōs**, *yoo-ton'-oce*; adv. from a comp. of *2095* and a der. of **τείνω teinō** (to *stretch*); *in a well-strung manner*, i.e. (fig.) *intensely* (in a good sense, *cogently*; in a bad one, *fiercely*):—mightily, vehemently.

2160. **εὐτραπελία eutrapelia**, *yoo-trap-el-ee'-ah*; from a comp. of *2095* and a der. of the base of *5157* (mean. *well-turned*, i.e. *ready at repartee*, *jocose*); *witticism*, i.e. (in a vulgar sense) *ribaldry*:—jesting.

2161. **Εὔτυχος Eutuchos**, *yoo'-too-khos*; from *2095* and a der. of *5177*; *well-fated*, i.e. *fortunate*; *Eutychus*, a young man:—Eutychus.

2162. **εὐφημία euphēmia**, *yoo-fay-mee'-ah*; from *2163*; *good language* ("*euphemy*"), i.e. *praise* (*reputed*):—good report.

2163. **εὔφημος euphēmos**, *yoo'-fay-mos*; from *2095* and *5345*; *well spoken of*, i.e. *reputable*:—of good report.

2164. **εὐφορέω euphoreō**, *yoo-for-eh'-o*; from *2095* and *5409*; to *bear well*, i.e. *be fertile*:—bring forth abundantly.

2165. **εὐφραίνω euphrainō**, *yoo-frah'ee-no*; from *2095* and *5424*; to *put* (mid. or pass. *be*) *in a good frame of mind*, i.e. *rejoice*:—fare, make glad, be (make) merry, rejoice.

2166. **Εὐφράτης Euphratēs**, *yoo-frat'-ace*; of for. or. [comp. 5378]; *Euphrates*, a river of Asia:—Euphrates.

2167. **εὐφροσύνη euphrosunē**, *yoo-fros-oo'-nay*; from the same as *2165*; *joyfulness*:—gladness, joy.

2168. **εὐχαριστέω eucharistēō**, *yoo-khar-is-teh'-o*; from *2170*; to *be grateful*, i.e. (act.) to *express gratitude* (towards); spec. to *say grace* at a meal:—(give) thank (-ful, -s).

2169. **εὐχαριστία eucharistia**, *yoo-khar-is-tee'-ah*; from *2170*; *gratitude*; act. *grateful language* (to God, as an act of worship):—thankfulness, (giving of) thanks (-giving).

2170. **εὐχάριστος eucharistos**, *yoo-khar'-is-tos*; from *2095* and a der. of *5483*; *well favored*, i.e. (by impl.) *grateful*:—thankful.

2171. **εὐχή euchē**, *yoo-khay'*; from *2172*; prop. a *wish*, expressed as a *petition* to God, or in *votive* obligation:—prayer, vow.

2172. **εὔχομαι euchomai**, *yoo'-khom-ahee*; mid. of a prim. verb; to *wish*; by impl. to *pray* to God:—pray, will, wish.

2173. **εὔχρηστος euchrēstos**, *yoo'-khrays-tos*; from *2095* and *5543*; *easily used*, i.e. *useful*:—profitable, meet for use.

2174. **εὐψυχέω eupsucheō**, *yoo-psoo-kheh'-o*; from a comp. of *2095* and *5590*; to *be in good spirits*, i.e. *feel encouraged*:—be of good comfort.

2175. **εὐωδία euōdia**, *yoo-o-dee'-ah*; from a comp. of *2095* and a der. of *3605*; *good-scentedness*, i.e. *fragrance*:—sweet savour (smell, -smelling).

2176. **εὐώνυμος euōnumos**, *yoo-o'-noo-mos*; from *2095* and *3686*; prop. *well-named* (*good-omened*), i.e. the *left* (which was the *lucky* side among the pagan Greeks); neut. as adv. *at the left* hand:—(on the) left.

2177. **ἐφάλλομαι ephallomai**, *ef-al'-lom-ahee*; from *1909* and *242*; to *spring upon*:—leap on.

2178. **ἐφάπαξ ephapax**, *ef-ap'-ax*; from *1909* and *530*; *upon one occasion* (only):—(at) once (for all).

2179. **Ἔφεσινος Ephesinos**, *ef-es-ee'-nos*; from *2181*; *Ephesine*, or situated at Ephesus:—of Ephesus.

2180. **Ἐφέσιος Ephesios**, *ef-es'-ee-os*; from *2181*; an *Ephesian* or inhab. of Ephesus:—Ephesian, of Ephesus.

2181. **Ἔφεσος Ephesos**, *ef'-es-os*; prob. of for. or.; *Ephesus*, a city of Asia Minor:—Ephesus.

2182. **ἐφευρέτης ephuretēs**, *ef-yoo-ret'-ace*; from a comp. of *1909* and *2147*; a *discoverer*, i.e. *contriver*:—inventor.

2183. **ἐφημερία ephēmeria**, *ef-ay-mer-ee'-ah*; from *2184*; *diurnality*, i.e. (spec.) the quotidian *rotation* or *class* of the Jewish priests' service at the Temple, as distributed by families:—course.

2184. **ἐφήμερος ephēmeros**, *ef-ay'-mer-os*; from *1909* and *2250*; *for a day* ("ephemeral"), i.e. *diurnal*:—daily.

2185. **ἐφίστημι ephistēmi**, *ef-is'-tay-mee*; from *1909* and *2476*; to *stand upon*, i.e. be *present* (in various applications, friendly or otherwise, usually lit.):—assault, come (in, to, unto, upon), be at hand (instant), present, stand (before, by, over).

2187. **Ἐφραΐμ Ephraim**, *ef-rah-im'*; of Heb. or. [669 or better 6083]; *Ephraim*, a place in Pal.:—Ephraim.

2188. **ἐφφαθά ephphatha**, *ef-fath-ah'*; of Chald. or. [6606]; be *opened!*:—Ephphatha.

2189. **ἔχθρα echthra**, *ekh'-thrah*; fem. of *2190*; *hostility*; by impl. a reason for *opposition*:—enmity, hatred.

2190. **ἐχθρός echthros**, *ekh-thros'*; from a prim. **ἔχθω echthō** (to *hate*); *hateful* (pass. *odious*, or act. *hostile*); usually as a noun, an *adversary* (espec. *Satan*):—enemy, foe.

2191. **ἔχιδνα echidna**, *ekh'-id-nah*; of uncert. or.; an *adder* or other poisonous snake (lit. or fig.):—viper.

2192. **ἔχω echō**, *ekh'-o* (includ. an alt. form

σχέω schesō, *skheh'-o*; used in certain tenses only); a prim. verb; to *hold* (used in very various applications, lit. or fig., direct or remote; such as possession, *ability*, *contiguity*, *relation* or *condition*):—be (able, × hold, possessed with), accompany, + begin to amend, can (+ -not), × conceive, count, diseased, do, + eat, + enjoy, + fear, following, have, hold, keep, + lack, + go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, return, × sick, take for, + tremble, + unclean, + vehement, × wife, + would, + wrong.

2193. **ἕως heōs**, *heh'-oce*; of uncert. affin.; a conj., prep. and adv. of continuance, *until* (of time and place):—even (until, unto), (as) far (as), how long (un-) til (-l), (hither-, un-, up) to, while (-s).

Z

2194. **Ζαβουλών Zaboulōn**, *dzab-oo-lone'*; of Heb. or. [2074]; *Zabulon* (i.e. *Zebulon*), a region of Pal.:—Zabulon.

2195. **Ζακχαῖος Zakchaios**, *dzak-chah'-ee-yos*; of Heb. or. [comp. 2140]; *Zacchæus*, an Isr.:—Zacchæus.

2196. **Ζαρά Zara**, *dzar-ah'*; of Heb. or. [2226] *Zara* (i.e. *Zerach*), an Isr.:—Zara.

2197. **Ζαχαρίας Zacharias**, *dzakh-ar-ee'-as*; of Heb. or. [2148]; *Zacharias* (i.e. *Zechariah*), the name of two Isr.:—Zacharias.

2198. **ζάω zaō**, *dzah'-o*; a prim. verb; to *live* (lit. or fig.):—life (-time), (a-) live (-ly), quick.

2199. **Ζεβεδαῖος Zebedaios**, *dzeb-ed-ah'-yos*; of Heb. or. [comp. 2067]; *Zebedæus*, an Isr.:—Zebedee.

2200. **ζεστός zestos**, *dzes-tos'*; from *2204*; *boiled*, i.e. (by impl.) *calid* (fig. *fervent*):—hot.

2201. **ζεῦγος zeugos**, *dzyoo'-gos*; from the same as *2218*; a *couple*, i.e. a *team* (of oxen yoked together) or *brace* (of birds tied together):—yoke, pair.

2202. **ζευκτηρία zeuktēria**, *dzyook-tay-ree'-ah*; fem. of a der. (at the second stage) from the same as *2218*; a *fastening* (*tiller-rope*):—band.

2203. **Ζεύς Zeus**, *dzyooce*; of uncert. affin.; in the oblique cases there is used instead of it a (prob. cognate) name

Δίς Dis, *deece*, which is otherwise obsolete) *Zeus* or *Dis* (among the Latins *Jupiter* or *Jove*), the supreme deity of the Greeks:—Jupiter.

2204. **ζέω zeō**, *dzeh'-o*; a prim. verb; to be *hot* (boil, of liquids; or *glow*, of solids), i.e. (fig.) *be fervid* (*earnest*):—be fervent.

2205. **ζῆλος zēlos**, *dzay'-los*; from *2204*; prop. *heat*, i.e. (fig.) "*zeal*" (in a favorable sense, *ardor*), in an unfavorable one, *jealousy*, as of a husband (fig. of God), or an enemy, *malice*):—emulation, envy (-ing), fervent mind, indignation, jealousy, zeal.

2206. **ζηλόω zēlōō**, *dzay-lō'-o*; from *2205*; to *have warmth* of feeling for or against:—affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous (-ly affect).

2207. **ζηλωτής zēlōtēs**, *dzay-lo-tace'*; from *2206*; a "*zealot*":—zealous.

2208. **Ζηλωτής Zēlōtēs**, *dzay-lo-tace'*; the same as *2207*; a *Zealot*, i.e. (spec.) *partisan* for Jewish political independence:—Zelotes.

2209. **ζημία zēmia**, *dzay-mee'-ah*; prob. akin to the base of *1150* (through the idea of *violence*); *detriment*:—damage, loss.

2210. **ζημιόω zēmiōō**, *dzay-mee-ō'-o*; from *2209*; to *injure*, i.e. (reflex. or pass.) to *experience detriment*:—be cast away, receive damage, lose, suffer loss.

2211. **Ζηνᾶς Zēnas**, *dzay-nas'*; prob. contr. from a poetic form of *2203* and *1435*; *Jove-given*; *Zenas*, a Chr.:—Zenas.

2212. **ζητέω zēteō**, *dzay-teh'-o*; of uncert. affin.; to *seek* (lit. or fig.); spec. (by Heb.) to *worship* (God) or (in a bad sense) to *plot* (against life):—be (go) about, desire, endeavour, enquire (for), require, (× will) seek (after, for, means). Comp *4441*.

113. ζήτημα zētēma, *dsay'-tay-mah;* from *112;* a search (prop. concr.), i.e. (in words) a debate:—question.

114. ζήτησις zētēsis, *dsay'-tay-sis;* from *2212;* a seeking (prop. the act), i.e. a dispute or its theme:—question.

115. ζιζάνιον zizaniŏn, *dzid-an'-ee-on;* of uncert. or.; darnel or false grain:—tares.

116. Ζοροβάβελ Zōrobabēl, *dzor-ob-ab'-el;* of Heb. or. [2216]; *Zorobabel* (i.e. *Zerubbabel*). an Isr.:—Zorobabel.

117. ζόφος zophŏs, *dzof'-os;* akin to the base of *2580; gloom* (as shrouding like a *cloud*).—blackness, darkness, mist.

118. ζυγός zugŏs, *dzoo-gos'.* from the root of *2201;* a coupling, i.e. (fig.) *servitude* (as a law or obligation); also (lit.) the beam of the balance (as connecting the arms).—pair of balances, yoke.

119. ζύμη zumē, *dzoo'-may;* prob. from *2204;* fermentation (as it boiling up):—leaven.

120. ζυμόω zumŏō, *dzoo-mŏ'-o;* from *2219;* to use to ferment:—leaven.

121. ζωγρέω zōgrĕō, *dzogue-reh'-o;* from the same as *2226* and *64;* to take alive (make a prisoner of war), i.e. (fig.) to capture or ensnare:—take captive, catch.

122. ζωή zōē, *dzo-ay';* from *2198;* life (lit. or fig.):—life (-time). Comp. *5590.*

123. ζώνη zōnē, *dzo'-nay;* prob. akin to the base of *2218;* a belt; by impl. a pocket:—girdle, purse.

124. ζώννυμι zōnnumi, *dzone'-noo-mee;* from *23;* to bind about (espec. with a belt):—gird.

125. ζωογονέω zōōgonĕō, *dzo-og-on-eh'-o;* from the same as *2226* and a der. of *1096;* to engender alive (by anal.) to rescue (pass. be saved) from death:—preserve, preserve.

126. ζῷον zōŏn, *dzo'-on;* neut. of a der. of *2198;* a living thing, i.e. an *animal*:—beast.

127. ζωοποιέω zōōpŏiĕō, *dzo-op-oy-eh'-o;* from the same as *2226* and *4160;* to (re-) vitalize (lit. or fig.):—make alive, give life, quicken.

H

128. ἤ ē, *ay;* a prim. particle of distinction between two connected terms; disjunctive, or; comparative, than:—and, but (either), (n-) either, except it be, (n-) or (else), rather, save. than, that, what, yea. Often used in connection with other particles. Comp. especially *2235, 2260, 2273.*

129. ἦ ē, *ay;* an adv. of *confirmation;* perh. instens. of *2228;* used only (in the N. T.) before *3303;* assuredly:—surely.

ἢ δέ. See *2228.*
ἢ δέ. See *3739.*
ἤ δέ. See *5600.*

130. ἡγεμονεύω hēgĕmŏnĕuō, *hayg-em-on-yoo'-o;* from *2232;* to act as ruler:—be governor.

131. ἡγεμονία hēgĕmŏnia, *hayg-em-on-ee'-ah;* from *2232; government,* i.e. (in time) official term:—reign.

132. ἡγεμών hēgĕmōn, *hayg-em-ohn';* from *123;* a leader, i.e. chief person (or fig. place) of a province:—governor, prince, ruler.

133. ἡγέομαι hēgĕŏmai, *hayg-eh'-om-ahee;* mid. of a (presumed) strengthened form of *71;* to lead, i.e. command (with official authority); fig. to deem, i.e. consider:—account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

134. ἡδέως hēdĕōs, *hay-deh'-oce;* adv. from a der. of the base of *2237; sweetly,* i.e. (fig.) with pleasure:—gladly.

135. ἤδη ēdē, *ay'-day;* appar. from *2228* (or possibly *2235*) and *1211; even now:*—already, (even) now (already), by this time.

136. ἥδιστα hēdista, *hay'-dis-tah;* neut. plur. of the superl. of the same as *2234;* with great pleasure:—most (very) gladly.

137. ἡδονή hēdŏnē, *hay-don-ay';* from *ἁνδάνω* **handanō** (to please); sensual *delight;* by impl. *desire:*—lust, pleasure.

138. ἡδύοσμον hēduŏsmŏn, *hay-doo'-os-mon;* neut. of a comp. of the same as *2234* and *3744;* a sweet-scented plant, i.e. *mint*:—mint.

139. ἦθος ēthŏs, *ay'-thos;* a strengthened form of *1485; usage,* i.e. (plur.) moral *habits:*—manners.

140. ἥκω hēkō, *hay'-ko;* a prim. verb; to arrive, i.e. be present (lit. or fig.):—come.

141. ἡλί ēli, *ay-lee';* of Heb. or. [410 with pron. suffix]; *my God:*—Eli.

142. Ἡλί Hēli, *hay-lee';* of Heb. or. [5941]; *Heli* (i.e. *Eli*), an Isr.:—Heli.

143. Ἠλίας Hēlias, *hay-lee'-as;* of Heb. or. [452]; *Helias* (i.e. *Elijah*), an Isr.:—Elias.

144. ἡλικία hēlikia, *hay-lik-ee'-ah;* from the same as *2245; maturity* (in years or size):—age, stature.

145. ἡλίκος hēlikŏs, *hay-lee'-kos;* from *ἧλιξ* **hēlix** (a comrade, i.e. one of the same age); *as big as,* i.e. (interjectively) *how much!*—how (what) great.

146. ἥλιος hēlios, *hay'-lee-os;* from *ἴλη hēlē* (a ray; perh. akin to the alt. of *138*); the *sun;* by impl. *light:*— + east, sun.

147. ἧλος hēlŏs, *hay'-los;* of uncert. affin.; a *stud,* i.e. *spike:*—nail.

148. ἡμᾶς hēmas, *hay-mas';* acc. plur. of *1473; us:*—our, us, we.

149. ἡμεῖς hēmeis, *hay-mice';* nom. plur. of *1473; we* (only used when emphatic):—us, we (ourselves).

150. ἡμέρα hēmera, *hay-mer'-ah;* fem. (with *5610* implied) of a der. of *ἦμαι* **hēmai** (to *sit;* akin to the base of *1476*) mean. *tame,* i.e. *gentle; day,* i.e. (lit.) the time space between dawn and dark, or the whole 24 hours (but several days were usually reckoned by the Jews as inclusive of the parts of both extremes); fig. a *period* (always defined more or less clearly by the context):—age, + alway, (mid-) day (by day, [-ly]), + for ever, judgment, (day) time, while, years.

151. ἡμέτερος hēmĕtĕrŏs, *hay-met'-er-os;* from *2249; our:*—our, your [*by a different reading*].

152. ἦμην ēmēn, *ay'-mane;* a prol. form of *2258;* I was:—be, was. [*Sometimes unexpressed.*]

153. ἡμιθανής hēmithanēs, *hay-mee-than-ace';* from a presumed comp. of the base of *2255* and *2348: half dead,* i.e. *entirely exhausted:*—half dead.

154. ἡμῖν hēmin, *hay-meen';* dat. plur. of *1473; to* (or *for, with, by*) *us:*—our, (for) us, we.

155. ἡμισυ hēmisu, *hay'-mee-soo;* neut. of a der. from an inseparable pref. akin to *260* (through the idea of *partition* involved in *connection*) and mean. *semi-;* (as noun) *half:*—half.

156. ἡμιώριον hēmiōrion, *hay-mee-o'-ree-on;* from the base of *2255* and *5610; a half-hour:*—half an hour.

157. ἡμῶν hēmōn, *hay-mone';* gen. plur. of *1473; of* (or *from*) *us:*—our (company), us, we.

158. ἦν ēn, *ane;* imperf. of *1510; I* (*thou,* etc.) *was* (*wast* or *were*):— + agree, be, × have (+ charge of), hold, use, was (-t), were.

159. ἡνίκα hēnika, *hay-nee'-kah;* of uncert. affin.; *at which time:*—when.

160. ἤπερ ēpĕr, *ay'-per;* from *2228* and *4007; than at all* (or *than perhaps, than indeed*):—than.

161. ἥπιος ēpiŏs, *ay'-pee-os;* prob. from *2031;* prop. *affable,* i.e. *mild* or *kind:*—gentle.

162. Ἤρ Ēr, *ayr;* of Heb. or. [6147]; *Er,* an Isr.:—Er.

163. ἤρεμος ērēmŏs, *ay'-rem-os;* perh. by transposition from *2048* (through the idea of *stillness*); *tranquil:*—quiet.

164. Ἡρῴδης Hērōdēs, *hay-ro'-dace;* comp. of *ἥρως hērōs* (a "hero") and *1491; heroic; Herodes,* the name of four Jewish kings:—Herod.

165. Ἡρῳανοί Hērōdianoi, *hay-ro-dee-an-oy';* plur. of a der. of *2264; Herodians,* i.e. partisans of Herodes:—Herodians.

166. Ἡρῳδιάς Hērōdias, *hay-ro-dee-as';* from *2264; Herodias,* a woman of the Herodian family:—Herodias.

167. Ἡρῳδίων Hērōdiōn, *hay-ro-dee'-ohn;* from *2264;* Herodion, a Chr.:—Herodion.

168. Ἡσαΐας Hēsaias, *hay-sah-ee'-as;* of Heb. or. [3470]; *Hesaias* (i.e. *Jeshajah*), an Isr.:—Esaias.

169. Ἡσαῦ Ēsau, *ay-sŏw';* of Heb. or. [6215]; *Esau,* an Edomite:—Esau.

170. ἡσυχάζω hēsuchazō, *hay-soo-khad'-so;* from the same as *2272:* to *keep still* (intrans.), i.e. refrain from labor, meddlesomeness or speech:—cease, hold peace, be quiet, rest.

171. ἡσυχία hēsuchia, *hay-soo-khee'-ah;* fem. of *2272;* (as noun) *stillness,* i.e. desistance from bustle or language:—quietness, silence.

172. ἡσύχιος hēsuchiŏs, *hay-soo'-khee-os;* a prol. form of a comp. prob. of a der. of the base of *1476* and perh. *2192;* prop. *keeping* one's seat (sedentary), i.e. (by impl.) *still* (*undisturbed, undisturbing*):—peaceable, quiet.

173. ἤτοι ētŏi, *ay'-toy;* from *2228* and *5104; either indeed:*—whether.

174. ἡττάω hēttaō, *hayt-tah'-o;* from the same as *2276;* to *make worse,* i.e. *vanquish* (lit. or fig.); by impl. to *rate lower:*—be inferior, overcome.

175. ἧττημα hēttēma, *hayt'-tay-mah;* from *2274;* a *deterioration,* i.e. (obj.) *failure* or (subj.) *loss:*—diminishing, fault.

176. ἧττον hēttŏn, *hate'-ton;* neut. of comp. of *ἥκα* **hēka** (*slightly*) used for that of *2556; worse* (as noun); by impl. *less* (as adv.):—less, worse.

177. ἤτω ētō, *ay'-to;* third pers. sing. imperative of *1510; let him* (or *it*) *be:*—let . . . be.

178. ἠχέω ēchĕō, *ay-kheh'-o;* from *2279;* to make a loud *noise,* i.e. *reverberate:*—roar, sound.

179. ἦχος ēchŏs, *ay'-khos;* of uncert. affin.; a loud or confused *noise* ("echo"), i.e. *roar;* fig. a *rumor:*—fame, sound.

Θ

180. Θαδδαῖος Thaddaiŏs, *thad-dah'-yos;* of uncert. or.; *Thaddæus,* one of the Apostles:—Thaddæus.

181. θάλασσα thalassa, *thal'-as-sah;* prob. prol. from *251;* the *sea* (gen. or spec.):—sea.

182. θάλπω thalpō, *thal'-po;* prob. akin to *θάλλω* **thallō** (to *warm*); to *brood,* i.e. (fig.) to *foster*:—cherish.

183. Θάμαρ Thamar, *tham'-ar;* of Heb. or. [8559]; *Thamar* (i.e. *Tamar*), an Israelitess:—Thamar.

184. θαμβέω thambĕō, *tham-beh'-o;* from *2285;* to *stupefy* (with surprise), i.e. *astound:*—amaze, astonish.

185. θάμβος thambŏs, *tham'-bos;* akin to an obsol. *τάφω* **taphō** (to *dumbfound*); *stupefaction* (by surprise), i.e. *astonishment:*— × amazed, + astonished, wonder.

186. θανάσιμος thanasimŏs, *than-as'-ee-mos;* from *2288; fatal,* i.e. *poisonous:*—deadly.

187. θανατήφορος thanatēphŏrŏs, *than-at-ay'-for-os;* from (the fem. form of) *2288* and *5342; death-bearing,* i.e. *fatal:*—deadly.

188. θάνατος thanatŏs, *than'-at-os;* from *2348;* (prop. an adj. used as a noun) *death* (lit. or fig.):— × deadly, (be . . .) death.

189. θανατόω thanatŏō, *than-at-ŏ'-o;* from *2288;* to *kill* (lit. or fig.):—become dead, (cause to be) put to death, kill, mortify.

θάνω **thanō.** See *2348.*

190. θάπτω thaptō, *thap'-to;* a prim. verb; to *celebrate funeral rites,* i.e. *inter:*—bury.

191. Θάρα Tharа, *thar'-ah;* of Heb. or. [8646]; *Tharа* (i.e. *Terach*), the father of Abraham:—Tharа.

2293. θαῤῥέω **tharrhĕō**, *thar-hreh'-o*; another form for *2293*; to exercise *courage*:—be bold, × boldly, have confidence, be confident. Comp. *5111*.

2293. θαρσέω **tharsĕō**, *thar-seh'-o*; from *2294*; to have *courage*:—be of good cheer (comfort). Comp. *3870*.

2294. θάρσος **tharsŏs**, *thar'-sos*; akin (by transp.) to θράσος *thrasos* (*daring*); *boldness* (subj.):—courage.

2295. θαῦμα **thauma**, *thŏw'-mah*; appar. from a form of *2300*; *wonder* (prop. concr.; but by impl. abstr.):—admiration.

2296. θαυμάζω **thaumazō**, *thŏw-mad'-zo*; from *2295*; to *wonder*; by impl. to *admire*:—admire, have in admiration, marvel, wonder.

2297. θαυμάσιος **thaumasios**, *thŏw-mas'-ee-os*; from *2295*; *wondrous*, i.e. (neut. as noun) a *miracle*:—wonderful thing.

2298. θαυμαστός **thaumastŏs**, *thŏw-mas-tos'*; from *2296*; *wondered* at, i.e. (by impl.) *wonderful*:—marvel (-lous).

2299. θεά **thĕa**, *theh-ah'*; fem. of *2316*; a female *deity*:—goddess.

2300. θεάομαι **thĕaŏmai**, *theh-ah'-om-ahee*; a prol. form of a prim. verb; to *look* closely at, i.e. (by impl.) to *perceive* (lit. or fig.); by extens. to *visit*:—behold, look (upon), see. Comp. *3700*.

2301. θεατρίζω **thĕatrizō**, *theh-at-rid'-zo*; from *2302*; to *expose as a spectacle*:—make a gazing stock.

2302. θέατρον **thĕatron**, *theh'-at-ron*; from *2300*; a *place for public show* ("theatre"), i.e. general *audience-room*; by impl. a *show* itself (fig.):—spectacle, theatre.

2303. θεῖον **thĕiŏn**, *thi'-on*; prob. neut. of *2304* (in its or. sense of *flashing*); *sulphur*:—brimstone.

2304. θεῖος **thĕiŏs**, *thi'-os*; from *2316*; *godlike* (neut. as noun, *divinity*):—divine, godhead.

2305. θειότης **thĕiŏtēs**, *thi-ot'-ace*; from *2304*; *divinity* (abstr.):—godhead.

2306. θειότης **thĕiŏtēs**, *thi-o'-dace*; from *2303* and *1401*; *sulphur-like*, i.e. *sulphurous*:—brimstone.

θελέω **thĕlĕō**. See *2309*.

2307. θέλημα **thĕlēma**, *thel'-ay-mah*; from the prol. form of *2309*; a *determination* (prop. the thing), i.e. (act.) *choice* (spec. *purpose, decree*; abstr. *volition*) or (pass.) *inclination*:—desire, pleasure, will.

2308. θέλησις **thĕlēsis**, *thel'-ay-sis*; from *2309*; *determination* (prop. the act), i.e. *option*:—will.

2309. θέλω **thĕlō**, *thel'-o*; or ἐθέλω **ĕthĕlō**, *eth-el'-o*; in certain tenses θελέω **thĕlĕō**, *thel-eh'-o*; and ἐθελέω **ĕthĕlĕō**, *eth-el-eh'-o*, which are otherwise obsol.; appar. strengthened from the alt. form of *138*; to *determine* (as an act. *option* from subj. impulse; whereas *1014* prop. denotes rather a pass. *acquiescence* in obj. considerations), i.e., *choose* or *prefer* (lit. or fig.); by impl. to *wish*, i.e. *be inclined* to (sometimes adv. *gladly*); impers. for the fut. tense, to *be about to*; by Heb. to *delight in*:—desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling [ly]).

2310. θεμέλιος **thĕmĕlios**, *them-el'-ee-os*; from a der. of *5087*; something *put* down, i.e. a *substruction* (of a building, etc.), (lit. or fig.):—foundation.

2311. θεμελιόω **thĕmĕliŏō**, *them-el-ee-ŏ'-o*; from *2310*; to *lay a basis* for, i.e. (lit.) *erect*, or (fig.) *consolidate*:—(lay the) found (-ation), ground, settle.

2312. θεοδίδακτος **thĕŏdidaktŏs**, *theh-od- d'ak-tos*; from *2316* and *1321*; *divinely instructed*:—taught of God.

2312. θεολόγος **thĕŏlŏgŏs**, *theh-ol-og'-os*; from *2316* and *3056*; a "*theologian*":—divine.

2313. θεομαχέω **thĕŏmachĕō**, *theh-o-makh-eh'-o*; from *2314*; to *resist deity*:—fight against God.

2314. θεόμαχος **thĕŏmachŏs**, *theh-om'-akh-os*; from *2316* and *3164*; an *opponent of deity*:—to fight against God.

2315. θεόπνευστος **thĕŏpnĕustŏs**, *theh-op'-nyoo-stos*; from *2316* and a presumed der. of *4154*; *divinely breathed* in:—given by inspiration of God.

2316. θεός **thĕŏs**, *theh'-os*; of uncert. affin.; a *deity*, espec. (with *3588*) the supreme *Divinity*; fig. a *magistrate*; by Heb. *very*:— × exceeding, God, god [-ly, -ward].

2317. θεοσέβεια **thĕŏsĕbĕia**, *theh-os-eb'-i-ah*; from *2318*; *devoutness*, i.e. *piety*:—godliness.

2318. θεοσεβής **thĕŏsĕbēs**, *theh-os-eb-ace'*; from *2316* and *4576*; *reverent of God*, i.e. *pious*:—worshipper of God.

2319. θεοστυγής **thĕŏstugēs**, *theh-os-too-gace'*; from *2316* and the base of *4767*; *hateful* to God, i.e. *impious*:—hater of God.

2320. θεότης **thĕŏtēs**, *theh-ot'-ace*; from *2316*; *divinity* (abstr.):—godhead.

2321. Θεόφιλος **Thĕŏphilŏs**, *theh-of'-il-os*; from *2316* and *5384*; *friend of God*; *Theophilus*, a Chr.:—Theophilus.

2322. θεραπεία **thĕrapĕia**, *ther-ap-i'-ah*; from *2323*; *attendance* (spec. medical, i.e. *cure*); fig. and collec. *domestics*:—healing, household.

2323. θεραπεύω **thĕrapĕuō**, *ther-ap-yoo'-o*; from the same as *2324*; to *wait upon* menially, i.e. (fig.) to *adore* (God), or (spec.) to *relieve* (of disease):—cure, heal, worship.

2324. θεράπων **thĕrapōn**, *ther-ap'-ohn*; appar. a part. from an otherwise obsol. der. of the base of *2330*; a menial *attendant* (as if *cherishing*):—servant.

2325. θερίζω **thĕrizō**, *ther-id'-zo*; from *2330* (in the sense of the *crop*); to *harvest*:—reap.

2326. θερισμός **thĕrismŏs**, *ther-is-mos'*; from *2325*; *reaping*, i.e. the *crop*:—harvest.

2327. θεριστής **thĕristēs**, *ther-is-tace'*; from *2325*; a *harvester*:—reaper.

2328. θερμαίνω **thĕrmainō**, *ther-mah'ee-no*; from *2330*; to *heat* (oneself):—(be) warm (-ed, self).

2329. θέρμη **thĕrmē**, *ther'-may*; from the base of *2330*; *warmth*:—heat.

2330. θέρος **thĕrŏs**, *ther'-os*; from a prim. θέρω **thĕrō** (to *heat*); prop. *heat*, i.e. *summer*:—summer.

2331. Θεσσαλονικεύς **Thĕssalŏnikĕus**, *thes-sal-on-ik-yoos'*; from *2332*; a *Thessalonican*, i.e. inhab. of Thessalonice:—Thessalonian.

2332. Θεσσαλονίκη **Thĕssalŏnikē**, *thes-sal-on-ee'-kay*; from Θεσσαλός **Thĕssalŏs** (a *Thessalian*) and *3529*; *Thessalonica*, a place in Asia Minor:—Thessalonica.

2333. Θεύδας **Thĕudas**, *thyoo-das'*; of uncert. or.; *Theudas*, an Iar.:—Theudas.

θέω **thĕō**. See *5087*.

2334. θεωρέω **thĕōrĕō**, *theh-o-reh'-o*; from a der. of *2300* (perh. by add. of *3708*); to *be a spectator* of, i.e. *discern*, (lit., fig. [*experience*] or intens. [*acknowledge*]):—behold, consider, look on, perceive, see. Comp. *3700*.

2335. θεωρία **thĕōria**, *theh-o-ree'-ah*; from the same as *2334*; *spectatorship*, i.e. (concr.) a *spectacle*:—sight.

2336. θήκη **thēkē**, *thay'-kay*; from *5087*; a *receptacle*, i.e. *scabbard*:—sheath.

2337. θηλάζω **thēlazō**, *thay-lad'-so*; from θηλή **thēlē** (the *nipple*); to *suckle*; by impl. to *suck*:—(give) suck (-ling).

2338. θήλυς **thēlus**, *thay'-loos*; from the same as *2337*; *female*:—female, woman.

2339. θήρα **thēra**, *thay'-rah*; from θήρ **thēr** (a wild *animal*, as *game*); *hunting*, i.e. (fig.) *destruction*:—trap.

2340. θηρεύω **thērĕuō**, *thay-ryoo'-o*; from *2339*; to *hunt* (an animal), i.e. (fig.) to *carp at*:—catch.

2341. θηριομαχέω **thērĭŏmachĕō**, *thay-ree-om-akh-eh'-o*; from a comp. of *2342* and *3164*; to be a *beast-fighter* (in the gladiatorial show), i.e. (fig.) to *encounter* (furious men):—fight with wild beasts.

2342. θηρίον **thērĭon**, *thay-ree'-on*; dimin. from the same as *2339*; a *dangerous animal*:—(venomous, wild) beast.

2343. θησαυρίζω **thēsaurizō**, *thay-sŏw-rid'-zo*; from *2344*; to *amass* or *reserve* (lit. or fig.):—lay up (treasure), (keep) in store, (heap) treasure (together) up).

2344. θησαυρός **thēsaurŏs**, *thay-sŏw-ros'*; from *5087*; a *deposit*, i.e. *wealth* (lit. or fig.):—treasure.

2345. θιγγάνω **thigganō**, *thing-gan'-o*; a prob. form of an obsol. prim. θίγω **thigō** (to *finger*); to *manipulate*, i.e. *have to do with*; by impl. to *injure*:—handle, touch.

2346. θλῖβω **thlibō**, *thlee'-bo*; akin to the base of *5147*; to *crowd* (lit. or fig.):—afflict, narrow, throng, suffer tribulation, trouble.

2347. θλῖψις **thlipsis**, *thlip'-sis*; from *2346*; *pressure* (lit. or fig.):—afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.

2348. θνήσκω **thnēskō**, *thnay'-sko*; a strengthened form of a simpler prim. θάνω **thanō**, *than'-o* (which is used for it only in certain tenses); to *die* (lit. or fig.):—be dead, die.

2349. θνητός **thnētŏs**, *thnay-tos'*; from *2348*; *liable to die*:—mortal (-ity).

2350. θορυβέω **thŏrubĕō**, *thor-oo-beh'-o*; from *2351*; to *be in tumult*, i.e. *disturb, clamor*:—make ado (a noise), trouble self, set on an uproar.

2351. θόρυβος **thŏrubŏs**, *thor'-oo-bos*; from the base of *2350*; a *disturbance*:—tumult, uproar.

2352. θραύω **thraŭō**, *thrŏw'-o*; a prim. verb; to *crush*:—bruise. Comp. *4486*.

2353. θρέμμα **thrĕmma**, *threm'-mah*; from *5142*; *stock* (as *raised* on a farm):—cattle.

2354. θρηνέω **thrēnĕō**, *thray-neh'-o*; from *2355*; to *bewail*:—lament, mourn.

2355. θρῆνος **thrēnŏs**, *thray'-nos*; from the base of *2360*; *wailing*:—lamentation.

2356. θρησκεία **thrēskĕia**, *thrace-ki'-ah*; from a der. of *2357*; ceremonial *observance*:—religion, worshipping.

2357. θρῆσκος **thrēskŏs**, *thrace'-kos*; prob. from the base of *2350*; *ceremonious* in worship (as *demonstrative*), i.e. *pious*:—religious.

2358. θριαμβεύω **thriambĕuō**, *three-am-byoo'-o*; from a prol. comp. of the base of *2360* and a der. of *680* (mean. a *noisy iambus*, sung in honor of Bacchus); to *make an acclamatory procession*, i.e. (fig.) to *conquer* or (by Hebr.) to *give victory*:—(cause) to triumph (over).

2359. θρίξ **thrix**, *threeks*; gen. τριχός **trichŏs**, etc.; of uncert. der.; *hair*:—hair. Comp. *2864*.

2360. θρόος **thrŏĕō**, *thrŏ-eh'-o*; from θρόμαι **thrŏmai** (to *wail*); to *clamor*, i.e. (by impl.) to *frighten*:—trouble.

2361. θρόμβος **thrŏmbŏs**, *throm'-bos*; perh. from *5142* (in the sense of *thickening*); a *clot*:—great drop.

2362. θρόνος **thrŏnŏs**, *thron'-os*; from θράομαι **thraō** (to *sit*); a stately *seat* ("throne"); by impl. *power* or (concr.) a *potentate*:—seat, throne.

2363. Θυάτιρα **Thuatĕira**, *thoo-at'-i-rah*; of uncert. der.; *Thyatira*, a place in Asia Minor:—Thyatira.

2364. θυγάτηρ **thugatĕr**, *thoo-gat'-air*; appar. a prim. word [comp. "daughter"]; a *female child*, or (by Hebr.) *descendant* (or *inhabitant*):—daughter.

2365. θυγάτριον **thugatrĭon**, *thoo-gat'-ree-on*; from *2364*; a *daughterling*:—little (young) daughter.

2366. θύελλα **thuella**, *thoo'-el-lah*; from *2380* (in the sense of *blowing*) a storm:—tempest.

2367. θύϊνος **thuinŏs**, *thoo'-ee-nos*; from a der. of *2380* (in the sense of *blowing*; denoting a certain *fragrant* tree); made of *citron*-wood:—thyine.

2368. θυμίαμα **thumiama**, *thoo-mee'-am-ah*; from *2370*; an *aroma*, i.e. fragrant *powder* burnt in religious service; by impl. the *burning* itself:—incense, odour.

2369. θυμιατήριον **thumiatēriŏn**, *thoo-mee-as-tay'-ree-on*; from a der. of *2370*; a *place of fumigation*, i.e. the *altar of incense* (in the Temple):—censer.

370. **θυμίαω thumiaō**, *thoo-mee-ah'-o;* from a w. of *2380* (in the sense of *smoking*); to *fumigate*, s. *offer* aromatic *fumes:*—burn incense.

371. **θυμομαχέω thumomacheō**, *thoo-mom-makh-eh'-o;* from a presumed comp. of *2372* and *3164;* *be in a furious fight*, i.e. (fig.) to *be exasperated:*—e highly displeased.

372. **θυμός thumŏs**, *thoo-mos';* from *2380;* *pas-ion* (as if *breathing* hard):—fierceness, indignation, rath. Comp. *5590.*

373. **θυμόω thumŏō**, *thoo-mŏ'-o;* from *2372;* to *ut in a passion*, i.e. *enrage:*—be wroth.

374. **θύρα thura**, *thoo'-rah;* appar. a prim. word :omp. "door"]; a *portal* or entrance (the opening or se closure, lit. or fig.):—door, gate.

375. **θυρεός thureŏs**, *thoo-reh-os';* from *2374;* a rge *shield* (as *door*-shaped):—shield.

376. **θυρίς thuris**, *thoo-rece';* from *2374;* an *perture*, i.e. *window:*—window.

377. **θυρωρός thurōros**, *thoo-ro-ros';* from *2374* nd *3735* **ὄυρος** ŏuros (a *watcher*); a *gate-warden:*— nas kept the door, porter.

378. **θυσία thusia**, *thoo-see'-ah;* from *2380;* crifice (the act or the victim, lit. or fig.):—sacrifice.

379. **θυσιαστήριον thusiastērion**, *thoo-see-a-tay'-ree-on;* from a der. of *2378;* a *place of sacri-ce*, i.e. an *altar* (speo. or gen., lit. or fig.):—altar.

380. **θύω thuō**, *thoo'-o;* a prim. verb; prop. to *ush* (*breathe* hard, *blow, smoke*), i.e. (by impl.) to *acrifice* (prop. by fire, but gen.); by extens. to *immo-ate* (*slaughter for* any purpose):—kill, (do) sacrifice, lay.

381. **Θωμᾶς Thōmas**, *tho-mas';* of Chald. or. :omp. *8380*]; *the twin*; *Thomas*, a Chr.:—Thomas.

382. **θώραξ thōrax**, *tho'-rax;* of uncert. affin.; he *chest* ("*thorax*"), i.e. (by impl.) a *corslet:*—breast-late.

I

383. **Ἰάειρος Iaeirŏs**, *ee-ah'-i-ros;* of Heb. or. *2971*]; *Jāīrus* (i.e. *Jair*), an Isr.:—Jairus.

384. **Ἰακώβ Iakōb**, *ee-ak-obe';* of Heb. or. [3290]; *'acob* (i.e. *Ja'akob*), the progenitor of the Isr.; also n Isr.:—Jacob.

385. **Ἰάκωβος Iakōbŏs**, *ee-ak'-o-bos;* the same a *2384* Græcized; *Jacobus*, the name of three Isr.:—ames.

386. **ἴαμα iama**, *ee'-am-ah;* from *2390;* a *cure* the effect):—healing.

387. **Ἰαμβρῆς Iambrēs**, *ee-am-brace';* of Eg. or.; *Jambres*, an Eg.:—Jambres.

388. **Ἰαννά Ianna**, *ee-an-nah';* prob. of Heb. or. comp. *8238*]; *Janna*, an Isr.:—Janna.

389. **Ἰαννῆς Iannēs**, *ee-an-nace';* of Eg. or.; *Jannes*, an Eg.:—Jannes.

390. **ἰάομαι iaŏmai**, *ee-ah'-om-ahee;* mid. of ap-par. a prim. verb; to *cure* (lit. or fig.):—heal, make whole.

391. **Ἰάρεδ Iarēd**, *ee-ar'-ed;* of Heb. or. [3382]; *Jared* (i.e. *Jered*), an antediluvian:—Jared.

392. **ἴασις iasis**, *ee'-as-is;* from *2390;* *curing* (the act):—cure, heal (-ing).

393. **Ἴασπις iaspis**, *ee'-as-pis;* prob. of for. or. [see *8471*]; "*jasper*", a gem:—jasper.

394. **Ἰάσων Iasōn**, *ee-as'-oan;* fut. act. part. masc. of *2390;* *about to cure; Jason*, a Chr.:—Jason.

395. **ἰατρός iatrŏs**, *ee-at-ros';* from *2390;* a *phy-sician*:—physician.

396. **ἴδε idē**, *id'-eh;* second pers. sing. imper. act. of *1492;* used as interj. to denote *surprise; lo!*:—be-hold, lo, see.

397. **ἰδέα idĕa**, *id-eh'-ah;* from *1492;* a *sight* [comp. fig. "idea"], i.e. *aspect*:—countenance.

398. **ἴδιος idĭos**, *id'-ee-os;* of uncert. affin.; *per-taining to self*, i.e. one's *own;* by impl. *private* or *separate:*— × his acquaintance, when they were alone, apart, aside, due, his (own, proper, several), home, (her, our, thine, your) own (business), private (-ly), proper, severally, their (own).

399. **ἰδιώτης idiōtēs**, *id-ee-o'-tace;* from *2398;* a *private* person, i.e. (by impl.) an *ignoramus* (comp. "idiot"):—ignorant, rude, unlearned.

400. **ἴδού idŏu**, *id-oo';* second pers. sing. imper. mid. of *1492;* used as imper. *lo!*:—behold, lo, see.

401. **Ἰδουμαία Idoumaia**, *id-oo-mah'-yah;* of Heb. or. [123]; *Idumæa* (i.e. *Edom*), a region E. (and S.) of Pal.:—Idumæa.

402. **ἱδρώς hidrōs**, *hid-roce';* a strengthened form of a prim. **ἵδος idŏs** (*sweat*); *perspiration*:—sweat.

403. **Ἰεζαβήλ Iezabēl**, *ee-ed-zab-ale';* of Heb. or. [348]; *Jezabel* (i.e. *'ezebel*), a Tyrian woman (used as a synonym of a termagant or false teacher):—Jezabel.

404. **Ἱεράπολις Hierapŏlis**, *hee-er-ap'-ol-is;* from *2413* and *4172;* *holy city*; *Hierapolis*, a place in Asia Minor:—Hierapolis.

405. **ἱερατεία hierateia**, *hee-er-at-i'-ah;* from *2407;* *priestliness*, i.e. the *sacerdotal function*:—office of the priesthood, priest's office.

406. **ἱεράτευμα hieratĕuma**, *hee-er-at'-yoo-mah;* from *2407;* the *priestly fraternity*, i.e. a *sacer-dotal order* (fig.):—priesthood.

407. **ἱερατεύω hierateuō**, *hee-er-at-yoo'-o;* prol. from *2409;* to be a *priest*, i.e. *perform his functions*:—execute the priest's office.

408. **Ἱερεμίας Hierĕmias**, *hee-er-em-ee'-as;* of Heb. or. [3414]; *Hieremias* (i.e. *Jermjah*), an Isr.:—Jeremiah.

409. **ἱερεύς hiĕreus**, *hee-er-yoose';* from *2413;* a *priest* (lit. or fig.):— (high) priest.

410. **Ἱεριχώ Hiĕrichō**, *hee-er-ee-kho';* of Heb. or. [3405]; *Jericho*, a place in Pal.:—Jericho.

411. **ἱερόν hiĕron**, *hee-er-on';* neut. of *2413;* a *sacred* place, i.e the entire precincts (whereas *3485* denotes the central *sanctuary* itself) of the *Temple* (at Jerus. or elsewhere):—temple.

412. **ἱεροπρεπής hiĕroprĕpēs**, *hee-er-op-rep-ace';* from *2413* and the same as *4241;* *reverent*:—as becometh holiness.

413. **ἱερός hiĕrŏs**, *hee-er-os';* of uncert. affin.; *sacred*:—holy.

414. **Ἱεροσόλυμα Hiĕrŏsŏluma**, *hee-er-os-ol'-oo-mah;* of Heb. or. [3389]; *Hierosolyma* (i.e. *Jeru-shalaïm*), the capital of Pal.:—Jerusalem. Comp. *2419.*

415. **Ἱεροσολυμίτης Hiĕrŏsŏlumitēs**, *hee-er-os-ol-oo-mee'-tace;* from *2414;* a *Hierosolymite*, i.e. inhab. of Hierosolyma:—of Jerusalem.

416. **ἱεροσυλέω hiĕrŏsulĕō**, *hee-er-os-ool-eh'-o;* from *2417;* to be a *temple-robber* (fig.):—commit sac-rilege.

417. **ἱερόσυλος hiĕrŏsulŏs**, *hee-er-os'-oo-los;* from *2411* and *4813;* a *temple-despoiler*:—robber of churches.

418. **ἱερουργέω hiĕrŏurgĕō**, *hee-er-oorg-eh'-o;* from a comp. of *2411* and the base of *2041;* to be a *temple-worker*, i.e. *officiate as a priest* (fig.):—minister.

419. **Ἱερουσαλήμ Hiĕrŏusalēm**, *hee-er-oo-sal-ame';* of Heb. or. [8999]; *Hierusalem* (i.e. *Jerush-alem*), the capital of Pal.:—Jerusalem. Comp. *2414.*

420. **ἱερωσύνη hiĕrōsunē**, *hee-er-o-soo'-nay;* from *2413;* *sacredness*, i.e. (by impl.) the *priestly of-fice*:—priesthood.

421. **Ἰεσσαί Iessai**, *es-es-sah'-ee;* of Heb. or. [3448]; *Jesse* (i.e. *Jishai*), an Isr.:—Jesse.

422. **Ἰεφθάε Iephthaē**, *ee-ef-thah'-eh;* of Heb. or. [8216]; *Jephthaë* (i.e. *Jiphtach*), an Isr.:—Jeph-thah.

423. **Ἰεχονίας Iĕchŏnias**, *ee-ekh-on-ee'-as;* of Heb. or. [3204]; *Jechonias* (i.e. *Jekonjah*), an Isr.:—Jechonias.

424. **Ἰησοῦς Iēsŏus**, *ee-ay-sooce';* of Heb. or. [3091]; *Jesus* (i.e. *Jehoshua*), the name of our Lord and two (three) other Isr.:—Jesus.

425. **ἱκανός hikanŏs**, *hik-an-os';* from **ἵκω hikō** [ικάνω or ἱκνέομαι, akin to *2240*] (to *arrive*): *competent* (as if *coming* in season), i.e. *ample* (in amount) or *fit* (in character):—able, + content, enough, good, great, large, long (while), many, meet, much, security, sore, sufficient, worthy.

426. **ἱκανότης hikanŏtēs**, *hik-an-ot'-ace;* from *2425;* *ability*:—sufficiency.

427. **ἱκανόω hikanŏō**, *hik-an-ŏ'-o;* from *2425;* to *enable*, i.e. *qualify*:—make able (meet).

428. **ἱκετηρία hiketēria**, *hik-et-ay-ree'-ah;* from a der. of the base of *2425* (through the idea of *ap-proaching* for a favor); *intreaty*:—supplication.

429. **ἰκμάς hikmas**, *hik-mas';* of uncert. affin.; *dampness*:—moisture.

430. **Ἰκόνιον Ikŏnion**, *ee-kon'-ee-on;* perh. from *1504;* *image-like*; *Iconium*, a place in Asia Minor:—Iconium.

431. **ἱλαρός hilarŏs**, *hil-ar-os';* from the same as *2436;* *propitious* or *merry* ("*hilarious*"), i.e. *prompt* or *willing*:—cheerful.

432. **ἱλαρότης hilarŏtēs**, *hil-ar-ot'-ace;* from *2431;* *alacrity*:—cheerfulness.

433. **ἱλάσκομαι hilaskŏmai**, *hil-as'-kom-ahee;* mid. from the same as *2436;* to *conciliate*, i.e. (trans.) to *atone* for (sin), or (intrans.) *be propitious*:—be merciful, make reconciliation for.

434. **ἱλασμός hilasmŏs**, *hil-as-mos';* *atone-ment*, i.e. (concr.) an *expiator*:—propitiation.

435. **ἱλαστήριον hilastērion**, *hil-as-tay'-ree-on;* neut. of a der. of *2433;* an *expiatory* (place or thing), i.e. (concr.) an atoning *victim*, or (spec.) the *lid* of the Ark (in the Temple):—mercyseat, propitiation.

436. **ἵλεως hilĕōs**, *hil'-eh-oce;* perh. from the alt. form of *138;* *cheerful* (as *attractive*), i.e. *propitious;* adv. (by Hebr.) God be *gracious!*, i.e. (in averting some calamity) *far* be it:—be it far, merciful.

437. **Ἰλλυρικόν Illurikŏn**, *il-loo-ree-kon';* neut. of an adj. from a name of uncert. der.; (the) *Illyrican* (shore), i.e. (as a name itself) *Illyricum*, a re-gion of Europe:—Illyricum.

438. **ἱμάς himas**, *hee-mas';* perh. from the same as *260;* a *strap*, i.e. (spec.) the *tie* (of a sandal) or the *lash* (of a scourge):—latchet, thong.

439. **ἱματίζω himatizō**, *him-at-id'-so;* from *2440;* to *dress*:—clothe.

440. **ἱμάτιον himatiŏn**, *him-at'-ee-on;* neut. of a presumed der. of **ἵννυμι ennumi** (to *put on*); a *dress* (inner or outer):—apparel, cloke, clothes, gar-ment, raiment, robe, vesture.

441. **ἱματισμός himatismŏs**, *him-at-is-mos';* from *2439;* *clothing*:—apparel (× -led), array, rai-ment, vesture.

442. **ἱμείρομαι himĕirŏmai**, *him-i'-rom-ahee;* mid. from **ἵμερος himĕrŏs** (a *yearning*; of uncert. affin.); to *long for*:—be affectionately desirous.

443. **ἵνα hina**, *hin'-ah;* prob. from the same as the former part of *1438* (through the *demonstrative* idea; comp. *3588*); in order *that* (denoting the *purpose* or the *result*):—albeit, because, to the intent (that), lest, so as, (so) that. (for) to. Comp. *3363.*

ἵνα μή hina mē. See *3363.*

444. **ἵνατί hinati**, *hin-at-ee';* from *2443* and *5101;* *for what* reason ?, i.e. *why?*:—wherefore, why.

445. **Ἰόππη Ioppē**, *ee-op'-pay;* of Heb. or. [3305]: *Joppe* (i.e. *Japho*), a place in Pal.:—Joppa.

446. **Ἰορδάνης Iordanēs**, *ee-or-dan'-ace;* of Heb. or. [3383]; the *Jordanes* (i.e. *Jarden*), a river of Pal.:—Jordan.

447. **ἰός iŏs**, *ee-os';* perh. from **εἶμι ĕimi** (to *go*) or **ἵημι hiēmi** (to *send*); *rust* (as if *emitted* by metals); also *venom* (as *emitted* by serpents):— poison, rust.

2448. **Ἰουδά Ioudă**, *ee-oo-dah'*; of Heb. or. [3063 or perh. 3194]; *Judah* (i.e. Jehudah or Juttah), a part of (or place in) Pal.:—Judah.

2449. **Ἰουδαία Ioudaia**, *ee-oo-dah'-yah*; fem. of 2453 (with *ees* impl.); the *Judæan* land (i.e. *Judæa*), a region of Pal.:—Judea.

2450. **Ἰουδαΐζω Ioudaizō**, *ee-oo-dah-id'-so*; from 2453; to become a *Judæan*, i.e. "*Judaise*":—live as the Jews.

2451. **Ἰουδαϊκός Ioudaikŏs**, *ee-oo-dah-ee-kos'*; from 2453; *Judaic*, i.e. *resembling a Judæan*:—Jewish.

2452. **Ἰουδαϊκῶς Ioudaikōs**, *ee-oo-dah-ee-koce'*; adv. from *2451*; *Judaically* or *in a manner resembling a Judæan*:—as do the Jews.

2453. **Ἰουδαῖος Ioudaiŏs**, *ee-oo-dah'-yos*; from *2448* (in the sense of *2455* as a country); *Judæan*, i.e. belonging to *Jehudah*:—Jew (-ess), of Judea.

2454. **Ἰουδαϊσμός Ioudaismŏs**, *ee-oo-dah-is-mos'*; from *2450*; "*Judaism*", i.e. the *Jewish faith* and usages:—Jews' religion.

2455. **Ἰουδάς Ioudas**, *ee-oo-das'*; of Heb. or. [3063]; *Judas* (i.e. *Jehudah*), the name of ten Isr.; also of the posterity of one of them and its region:—Juda (-h, -e); Jude.

2456. **Ἰουλία Ioulia**, *ee-oo-lee'-ah*; fem. of the same as *2457*; *Julia*, a Chr. woman:—Julia.

2457. **Ἰούλιος Ioulios**, *ee-oo'-lee-os*; of Lat. or.; *Julius*, a centurion:—Julius.

2458. **Ἰουνίας Iounias**, *ee-oo-nee'-as*; of Lat. or.; *Junias*, a Chr.:—Junias.

2459. **Ἰοῦστος Ioustos**, *ee-ooce'-tos*; of Lat. or. ("*just*"); *Justus*, the name of three Chr.:—Justus.

2460. **ἱππεύς hippeus**, *hip-yooce'*; from *2462*; an *equestrian*, i.e. member of a *cavalry* corps:—horseman.

2461. **ἱππικόν hippikŏn**, *hip-pee-kon'*; neut. of a der. of *2462*; the *cavalry* force:—horse [-men].

2462. **ἵππος hippŏs**, *hip'-pos*; of uncert. affin.; a *horse*:—horse.

2463. **Ἶρις iris**, *ee'-ris*; perh. from *2046* (as a symb. of the female *messenger* of the pagan deities); a *rainbow* ("*iris*"):—rainbow.

2464. **Ἰσαάκ Isaak**, *ee-sah-ak'*; of Heb. or. [3327]; *Isaac* (i.e. *Jitzchak*), the son of Abraham:—Isaac.

2465. **ἰσάγγελος isaggĕlŏs**, *ee-sang'-el-los*; from *2470* and *32*; *like an angel*, i.e. *angelic*:—equal unto the angels.

2466. **Ἰσαχάρ Isachar**, *ee-sakh-ar'*; of Heb. or. [3485]; *Issachar* (i.e. *Jissaskar*), a son of Jacob (fig. his desc.):—Issachar.

2467. **ἴσημι ĭsēmi**, *ee'-ay-mee*; assumed by some as the base of cert. irreg. forms of *1492*; to *know*:—know.

2468. **ἴσθι isthi**, *ee'-thee*; sec. pers. imper. pres. of *1510*; *be* thou:—+ agree, be, × give thyself wholly to.

2469. **Ἰσκαριώτης Iskariōtēs**, *is-kar-ee-o'-tace*; of Heb. or. [prob. *377* and *7149*]; *inhab. of Kerioth*; *Iscariotes* (i.e. *Keriothite*), an epithet of Judas the traitor:—Iscariot.

2470. **ἴσος ĭsŏs**, *ee'-sos*; prob. from *1492* (through the idea of *seeming*); *similar* (in amount or kind):—+ agree, as much, equal, like.

2471. **ἰσότης isŏtēs**, *ee-sot'-ace*; *likeness* (in condition or proportion); by impl. *equity*:—equal (-ity).

2472. **ἰσότιμος isŏtimŏs**, *ee-sot'-ee-mos*; from *2470* and *5092*; *of equal value* or *honor*:—like precious.

2473. **ἰσόψυχος isŏpsuchŏs**, *ee-sop'-soo-khos*; from *2470* and *5590*; *of similar spirit*:—likeminded.

2474. **Ἰσραήλ Israēl**, *is-rah-ale'*; of Heb. or. [3478]; *Israel* (i.e. *Jisrael*), the adopted name of Jacob, includ. his desc. (lit. or fig.):—Israel.

2475. **Ἰσραηλίτης Israēlitēs**, *is-rah-ale-ee'-tace*; from *2474*; an "*Israelite*", i.e. desc. of Israel (lit. or fig.):—Israelite.

2476. **ἵστημι histēmi**, *his'-tay-mee*; a prol. form of a prim. **στάω staō**, *stah'-o* (of the same mean., and used for it in certain tenses); to *stand* (trans. or intrans.), used in various applications (lit. or fig.):—abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Comp. *5087*.

2477. **ἱστορέω historĕō**, *his-tor-eh'-o*; from a der. of *1492*; to *be knowing* (learned), i.e. (by impl.) to *visit* for information (*interview*):—see.

2478. **ἰσχυρός ischurŏs**, *is-khoo-ros'*; from *2479*; *forcible* (lit. or fig.):—boisterous, mighty (-ier), powerful, strong (-er, man), valiant.

2479. **ἰσχύν ischus**, *is-khoos'*; from a der. of **ἵς is** (*force*; comp. **ἴσχυον ischŏn**, a form of *2192*); *forcefulness* (lit. or fig.):—ability, might ([-ily]), power, strength.

2480. **ἰσχύω ischuō**, *is-khoo'-o*; from *2479*; to have (or *exercise*) *force* (lit. or fig.):—be able, avail, can do ([-not]), could, be good, might, prevail, be of strength, be whole, + much work.

2481. **ἴσως ĭsōs**, *ee'-soce*; adv. from *2470*; *likely*, i.e. *perhaps*:—it may be.

2482. **Ἰταλία Italia**, *ee-tal-ee'-ah*; prob. of for. or.; *Italia*, a region of Europe:—Italy.

2483. **Ἰταλικός Italikŏs**, *ee-tal-ee-kos'*; from *2482*; *Italic*, i.e. belonging to Italia:—Italian.

2484. **Ἰτουραία Itouraia**, *ee-too-rah'-yah*; of Heb. or. [3195]; *Ituræa* (i.e. *Jetur*), a region of Pal.:—Iturea.

2485. **ἰχθύδιον ichthudiŏn**, *ikh-thoo'-dee-on*; dimin. from *2486*; a *petty fish*:—little (small) fish.

2486. **ἰχθύς ichthus**, *ikh-thoos'*; of uncert. affin.; a *fish*:—fish.

2487. **ἵκνος ichnŏs**, *ikh'-nos*; from **ἱκνέομαι ikněŏmai** (to *arrive*; comp. *2240*); a *track* (fig.):—step.

2488. **Ἰωάθαμ Iōatham**, *ee-o-ath'-am*; of Heb. or. [3147]; *Joatham* (i.e. *Jotham*), an Isr.:—Jotham.

2489. **Ἰωάννα Iōanna**, *ee-o-an'-nah*; fem. of the same as *2491*; *Joanna*, a Chr.:—Joanna.

2490. **Ἰωαννᾶς Iōannas**, *ee-o-an-nas'*; a form of *2491*; *Joannas*, an Isr.:—Joannas.

2491. **Ἰωάννης Iōannēs**, *ee-o-an'-nace*; of Heb. or. [3110]; *Joannes* (i.e. *Jochanan*), the name of four Isr.:—John.

2492. **Ἰώβ Iōb**, *ee-obe'*; of Heb. or. [347]; *Job* (i.e. *Iyob*), a patriarch:—Job.

2493. **Ἰωήλ Iōēl**, *ee-o-ale'*; of Heb. or. [3100]; *Joel*, an Isr.:—Joel.

2494. **Ἰωνάν Iōnan**, *ee-o-nan'*; prob. for *2491* or *2495*; *Jonan*, an Isr.:—Jonan.

2495. **Ἰωνᾶς Iōnas**, *ee-o-nas'*; of Heb. or. [3124]; *Jonas* (i.e. *Jonah*), the name of two Isr.:—Jonas.

2496. **Ἰωράμ Iōram**, *ee-o-ram'*; of Heb. or. [3141]; *Joram*, an Isr.:—Joram.

2497. **Ἰωρείμ Iōrĕim**, *ee-o-rime'*; perh. for *2496*; *Jorim*, an Isr.:—Jorim.

2498. **Ἰωσαφάτ Iōsaphat**, *ee-o-saf-at'*; of Heb. or. [3092]; *Josaphat* (i.e. *Jehoshaphat*), an Isr.:—Josaphat.

2499. **Ἰωσή Iōsē**, *ee-o-say'*; gen. of *2500*; *Jose*, an Isr.:—Jose.

2500. **Ἰωσῆς Iōsēs**, *ee-o-sace'*; perh. for *2501*; *Joses*, the name of two Isr.:—Joses. Comp. *2499*.

2501. **Ἰωσήφ Iōsēph**, *ee-o-safe'*; of Heb. or. [3130]; *Joseph*, the name of seven Isr.:—Joseph.

2502. **Ἰωσίας Iōsias**, *ee-o-see'-as*; of Heb. or. [2977]; *Josias* (i.e. *Joshiah*), an Isr.:—Josias.

2503. **ἰῶτα iōta**, *ee-o'-tah*; of Heb. or. [the tenth letter of the Heb. alphabet]; "*iota*", the name of the ninth letter of the Gr. alphabet, put (fig.) for a very small part of anything:—jot.

K

2504. **κάγώ kagō**, *kag-o'*; from *2532* and *1473* (so also the dat.

κἀμοί kamŏi, *kam-oy'*; and acc.

κἀμέ kamĕ, *kam-eh'*); and (or *also*, *even*, etc.) *I*, (*to*) *me*:—(and, even, even so, so) I (also, in like wise), both me, me also.

2505. **καθά katha**, *kath-ah'*; from *2596* and the neut. plur. of *3739*; *according to which things*, i.e. *just as*:—as.

2506. **καθαίρεσις kathairĕsis**, *kath-ah'-ee-res-is*; from *2507*; *demolition*; fig. *extinction*:—destruction, pulling down.

2507. **καθαιρέω kathairĕō**, *kath-ahee-reh'-o*; from *2596* and *138* (includ. its alt.); to *lower* (or with violence) *demolish* (lit. or fig.):—cast (pull, put, take) down, destroy.

2508. **καθαίρω kathairō**, *kath-ah'ee-ro*; from *2513*; to *cleanse*, i.e. (spec.) to *prune*; fig. to *expiate*:—purge.

2509. **καθάπερ kathapĕr**, *kath-ap'-er*; from *2596* and *4007*; *exactly as*:—even, as well) as.

2510. **καθάπτω kathaptō**, *kath-ap'-to*; from *2596* and *680*; to *seize upon*:—fasten on.

2511. **καθαρίζω katharizō**, *kath-ar-id'-so*; from *2513*; to *cleanse* (lit. or fig.):—(make) clean (-se), purge, purify.

2512. **καθαρισμός katharismŏs**, *kath-ar-is-mos'*; from *2511*; a *washing off*, i.e. (ser.) *ablution*, (mor.) *expiation*:—cleansing, + purge, purification, (-fying).

2513. **καθαρός katharŏs**, *kath-ar-os'*; of uncert. affin.; *clean* (lit. or fig.):—clean, clear, pure.

2514. **καθαρότης katharŏtēs**, *kath-ar-ot'-ace*; from *2513*; *cleanness* (cer.):—purification.

2515. **καθέδρα kathĕdra**, *kath-ed'-rah*; from *2596* and the same as *1476*; a *bench* (lit. or fig.):—seat.

2516. **καθεξῆς kathexēs**, *kath-ex-ace'*; from *2596* and *1836*; *thereafter*, i.e. *consecutively*; as a noun (by ell. of noun) a *subsequent* person or time:—after (-ward), by (in) order.

2517. **καθεύδω kathĕudō**, *kath-yoo'-do*; from *2596* and **εὕδω hĕudō** (to *sleep*); to lie *down* to *rest*, i.e. (by impl.) to *fall asleep* (lit. or fig.):—(be a-) sleep.

2519. **καθηγητής kathēgētēs**, *kath-ayg-ay-tace'*; from a comp. of *2596* and *2233*; a *guide*, i.e. (fig.), a *teacher*:—master.

2520. **καθήκω kathēkō**, *kath-ay'-ko*; from *2596* and *2240*; to *reach to*, i.e. (neut. of pres. act. part., fig. as adj.) *becoming*:—convenient, fit.

2521. **κάθημαι kathēmai**, *kath'-ay-mahee*; from *2596* and **ἧμαι hēmai** (to *sit*; akin to the base of *1476*); to *sit down*; fig. to *remain*, *reside*:—dwell, sit (by, down).

2522. **καθημερινός kathēmĕrinŏs**, *kath-ay-mer-ee-nos'*; from *2596* and *2250*; *quotidian*:—daily.

2523. **καθίζω kathizō**, *kath-id'-zo*; another (act.) form for *2516*; to *seat down*, i.e. *set* (fig. *appoint*); intrans. to *sit* (down); fig. to *settle* (*hover*, *dwell*):—continue, set, sit (down), tarry.

2524. **καθίημι kathiēmi**, *kath-ee'-ay-mee*; from *2596* and **ἵημι hiēmi** (to *send*); to *lower*:—let down.

2525. **καθίστημι kathistēmi**, *kath-is'-tay-mee*; from *2596* and *2476*; to *place down* (permanently), i.e. (fig.) to *designate*, *constitute*, *convoy*:—appoint, be, conduct, make, ordain, set.

2526. **καθό kathŏ**, *kath-ŏ'*; from *2596* and *3739*; *according to which* thing, i.e. *precisely as*, *in proportion as*:—according to that, (inasmuch) as.

2526'. **καθολικός kathŏlikŏs**, *kath-ol-ee-kos'*; from *2527*; *universal*:—general.

2527. **καθόλου kathŏlŏu**, *kath-ol'-oo*; from *2596* and *3650*; *on the whole*, i.e. *entirely*:—at all.

2528. **καθοπλίζω kathŏplizō**, *kath-op-lid'-zo*; from *2596* and *3695*; to *equip fully* with armor:—arm.

2529. **καθοράω kathŏraō**, *kath-or-ah'-o*; from *2596* and *3708*; to *behold fully*, i.e. (fig.) *distinctly apprehend*:—clearly see.

2530. **καθότι kathŏti**, *kath-ot'-ee*; from *2596* and *3739* and *5100*; *according to which certain* thing, i.e. *as far* (or *inasmuch*) *as*:—(according, forasmuch) as, because (that).

2531. **καθώς kathōs**, *kath-oce'*; from *2596* and *5613*; *just* (or *inasmuch*) *as, that*:—according to, (according, even) as, how, when.

2532. **καί kai**, *kahee*; appar. a prim. particle, having a *copulative* and sometimes also a *cumulative* force: *and, also, even, so, then, too*, etc.; often used in connection (or composition) with other particles or small words:—and, also, both, but, even, for, if, indeed, likewise, moreover, or, so, that, then, therefore, when, yea, yet.

2533. **Καϊάφας Kaiaphas**, *kah-ee-af'-as*; of Chald. or.; *the dell*; *Caïapha*:—(i.e. *Cajepha*), an Iar.:—Caiaphas.

2534. **καίγε kaigē**, *ka'hee-gheh*; from *2532* and *1065*; *and at least* (or *even, indeed*):—and, at least.

2535. **Κάϊν Kain**, *kah'-in*; of Heb. or. [7014]; *Caïn* (i.e. *Cajin*), the son of Adam:—Cain.

2536. **Καϊνάν Kainan**, *kah-ee-nan'*; of Heb. or. [7018]; *Caïnan* (i.e. *Kenan*), the name of two patriarchs:—Cainan.

2537. **καινός kainos**, *kahee-nos'*; of uncert. affin.; *new* (espec. in *freshness*; while *3501* is prop. so with respect to *age*):—new.

2538. **καινότης kainotēs**, *kahee-not'-ace*; from *2537*; *renewal* (fig.):—newness.

2539. **καίπερ kaiper**, *kah'ee-per*; from *2532* and *4007*; *and indeed*, i.e. *nevertheless* or *notwithstanding*:—and yet, although.

2540. **καιρός kairos**, *kahee-ros'*; of uncert. affin.; an *occasion*, i.e. *set* or *proper* time:— × always, opportunity, (convenient, due) season, (due, short, while) time, a while. Comp. *5550*.

2541. **Καίσαρ Kaisar**, *kah'ee-sar*; of Lat. or.; *Cæsar*, a title of the Rom. emperor:—Cæsar.

2542. **Καισάρεια Kaisareia**, *kahee-sar'-i-a*; from *2541*; *Cæsaria*, the name of two places in Pal.:—Cæsarea.

2543. **καίτοι kaitoi**, *kahee-toy*; from *2532* and *5104*; *and yet*, i.e. *nevertheless*:—although.

2544. **καίτοιγε kaitoige**, *kah'ee-toyg-eh*; from *2543* and *1065*; *and yet indeed*, i.e. *although really*:—nevertheless, though.

2545. **καίω kaiō**, *kah'-yo*; appar. a prim. verb; to *set on fire*, i.e. *kindle* or (by impl.) *consume*:—burn, light.

2546. **κάκεῖ kakei**, *kak-i'*; from *2532* and *1563*; *likewise in that place*:—and there, there (thither) also.

2547. **κἀκεῖθεν kakeithen**, *kak-i'-then*; from *2532* and *1564*; *likewise from that place* (or *time*):—and afterward (from) (thence), thence also.

2548. **κακείνος kakeinos**, *kak-i'-nos*; from *2532* and *1565*; *likewise that* (or *those*):—and him (other, them), even he, him also, them (also), (and) they.

2549. **κακία kakia**, *kak'-ee-ah*; from *2556*; *badness*, i.e. (subj.) *depravity*, or (act.) *malignity*, or (pass.) *trouble*:—evil, malice (-lousness), naughtiness, wickedness.

2550. **κακοήθεια kakoētheia**, *kak-ŏ-ay'-thi-ah*; from a comp. of *2556* and *2239*; *bad character*, i.e. (spec.) *mischievousness*:—malignity.

2551. **κακολογέω kakologeō**, *kak-ol-og-eh'-o*; from a comp. of *2556* and *3056*; to *revile*:—curse, speak evil of.

2552. **κακοπάθεια kakopatheia**, *kak-op-ath'-i-ah*; from a comp. of *2556* and *3806*; *hardship*:—suffering affliction.

2553. **κακοπαθέω kakopathēō**, *kak-op-ath-eh'-o*; from the same as *2552*; to *undergo hardship*:—be afflicted, endure afflictions (hardness), suffer trouble.

2554. **κακοποιέω kakopoieō**, *kak-op-oy-eh'-o*; from *2555*; to be a *bad-doer*, i.e. (obj.) to *injure*, or (gen.) to *sin*:—do (-ing) evil.

2555. **κακοποιός kakopoios**, *kak-op-oy-os'*; from *2556* and *4160*; a *bad-doer*; (spec.) a *criminal*:—evil-doer, malefactor.

2556. **κακός kakos**, *kak-os'*; appar. a prim. word; *worthless* (*intrinsically* such; whereas *4190* prop. refers to *effects*), i.e. (subj.) *depraved*, or (obj.) *injurious*:—bad, evil, harm, ill, noisome, wicked.

2557. **κακοῦργος kakourgos**, *kak-oor'-gos*; from *2556* and the base of *2041*; a *wrong-doer*, i.e. *criminal*:—evil-doer, malefactor.

2558. **κακουχέω kakouchēō**, *kak-oo-kheh'-o*; from a presumed comp. of *2556* and *2192*; to *maltreat*;—which suffer adversity, torment.

2559. **κακόω kakoō**, *kak-ŏ'-o*; from *2556*; to *injure*; fig. to *exasperate*:—make evil affected, entreat evil, harm, hurt, vex.

2560. **κακῶς kakōs**, *kak-oce'*; adv. from *2556*; *badly* (phys. or mor.):—amiss, diseased, evil, grievously, miserably, sick, sore.

2561. **κάκωσις kakōsis**, *kak'-o-sis*; from *2559*; *maltreatment*:—affliction.

2562. **καλάμη kalamē**, *kal-am'-ay*; fem. of *2563*; a *stalk* of grain, i.e. (collect.) *stubble*:—stubble.

2563. **κάλαμος kalamos**, *kal'-am-os*; of uncert. affin.; a *reed* (the plant or its stem, or that of a similar plant); by impl. a *pen*:—pen, reed.

2564. **καλέω kaleō**, *kal-eh'-o*; akin to the base of *2753*; to "*call*" (prop. aloud, but used in a variety of applications, dir. or otherwise):—bid, call (forth), (whose, whose sur-) name (was [called]).

2565. **καλλιέλαιος kallielaios**, *kal-le-el'-ah-yos*; from the base of *2566* and *1636*; a *cultivated* olive tree, i.e. a *domesticated* or *improved* one:—good olive tree.

2566. **καλλίον kallion**, *kal-lee'-on*; neut. of the (irreg.) comp. of *2570*; (adv.) *better* than many:—very well.

2567. **καλοδιδάσκαλος kalodidaskalos**, *kal-od-id-as'-kal-os*; from *2570* and *1320*; a *teacher of the right*:—teacher of good things.

2568. **Καλοὶ Λιμένες Kaloi Limenes**, *kal-oy' lee-men'-es*; plur. of *2570* and *3040*; *Good Harbors*, i.e. *Fairhaven*, a bay of Crete:—fair havens.

2569. **καλοποιέω kalopoieō**, *kal-op-oy-eh'-o*; from *2570* and *4160*; to *do well*, i.e. live virtuously:—well doing.

2570. **καλός kalos**, *kal-os'*; of uncert. affin.; prop. *beautiful*, but chiefly (fig.) *good* (lit. or mor.), i.e. *valuable* or *virtuous* (for *appearance* or *use*, and thus distinguished from *18*, which is prop. *intrinsic*):— × better, fair, good (-ly), honest, meet, well, worthy.

2571. **κάλυμμα kalumma**, *kal'-oo-mah*; from *2572*; a *cover*, i.e. *veil*:—vail.

2572. **καλύπτω kaluptō**, *kal-oop'-to*; akin to *2813* and *2928*; to *cover* up (lit. or fig.):—cover, hide.

2573. **καλῶς kalōs**, *kal-oce'*; adv. from *2570*; *well* (usually mor.):—(in a) good (place), honestly, + recover, (full) well.

2574. **κάμηλος kamēlos**, *kam'-ay-los*; of Heb. or. [1581]; a "*camel*":—camel.

2575. **κάμινος kaminos**, *kam'-ee-nos*; prob. from *2545*; a *furnace*:—furnace.

2576. **καμμύω kammuō**, *kam-moo'-o*; for a comp. of *2596* and the base of *3466*; to *shut down*, i.e. *close* the eyes:—close.

2577. **κάμνω kamnō**, *kam'-no*; appar. a prim. verb; prop. to *toil*, i.e. (by impl.) to *tire* (fig. *faint, sicken*):—faint, sicken, be wearied.

2578. **κάμπτω kamptō**, *kamp'-to*; appar. a prim. verb; to *bend*:—bow.

2579. **κἄν kan**, *kan*; from *2532* and *1437*; *and* (or *even*) *if*:—and (also) if (so much as), if but, at the least, though, yet.

2580. **Κανά Kana**, *kan-ah'*; of Heb. or. [comp. 7071]; *Cana*, a place in Pal.:—Cana.

2581. **Κανανίτης Kananitēs**, *kan-an-ee'-tace*; of Chald. or. [comp. 7067]; *zealous*; *Cananitè*, an epithet:—Canaanite [*by mistake for a der. from 5477*].

2582. **Κανδάκη Kandakē**, *kan-dak'-ay*; of for. or.; *Candacè*, an Eg. queen:—Candace.

2583. **κανών kanōn**, *kan-ohn'*; from **κάνη kanē** (a straight *reed*, i.e. *rod*); a *rule* ("*canon*"), i.e. (fig.) a *standard* (of faith and practice); by impl. a *boundary*, i.e. (fig.) a *sphere* (of activity):—line, rule.

2584. **Καπερναούμ Kapernaoum**, *cap-er-nah-oom'*; of Heb. or. [prob. 5929 and 5151]; *Capernaüm* (i.e. *Caphanachum*), a place in Pal.:—Capernaum.

2585. **καπηλεύω kapēleuō**, *kap-ale-yoo'-o*; from **κάπηλος kapēlos** (a *huckster*); to *retail*, i.e. (by impl.) to *adulterate* (fig.):—corrupt.

2586. **καπνός kapnos**, *kap-nos'*; of uncert. affin.; *smoke*:—smoke.

2587. **Καππαδοκία Kappadokia**, *kap-pad-ok-ee'-ah*; of for. or.; *Cappadocia*, a region of Asia Minor:—Cappadocia.

2588. **καρδία kardia**, *kar-dee'-ah*; prol. from a prim. **κάρ kar** (Lat. *cor*, "*heart*"); the *heart*, i.e. (fig.) the *thoughts* or *feelings* (*mind*); also (by anal.) the *middle*:—(+ broken-) heart (-ed).

2589. **καρδιογνώστης kardiognōstēs**, *kar-dee-og-noce'-tace*; from *2588* and *1097*; a *heart-knower*:—which knowest the hearts.

2590. **καρπός karpos**, *kar-pos'*; prob. from the base of *726*; *fruit* (as *plucked*), lit. or fig.:—fruit.

2591. **Κάρπος Karpos**, *kar'-pos*; perh. for *5590*; *Carpus*, prob. a Chr.:—Carpus.

2592. **καρποφορέω karpophoreō**, *kar-pof-or-eh'-o*; from *2593*; to *be fertile* (lit. or fig.):—be (bear, bring forth) fruit (-ful).

2593. **καρποφόρος karpophoros**, *kar-pof-or'-os*; from *2590* and *5342*; *fruitbearing* (fig.):—fruitful.

2594. **καρτερέω karterēō**, *kar-ter-eh'-o*; from a der. of *2904* (transp.); to *be strong*, i.e. (fig.) *steadfast* (*patient*):—endure.

2595. **κάρφος karphos**, *kar'-fos*; from **κάρφω karphō** (to *wither*); a *dry twig* or *straw*:—mote.

2596. **κατά kata**, *kat-ah'*; a prim. particle; (prep.) *down* (in place or time), in varied relations (according to the case [gen., dat. or acc.] with which it is joined):—about, according as (to), after, against, (when they were) × alone, among, and, × apart, (even, like) as (concerning, pertaining to, touching), × aside, at, before, beyond, by, to the charge of, [charita-] bly, concerning, + covered, [dal-] ly, down, every, (+ far more) exceeding, × more excellent, for, from . . . to, godly, in (-asmuch, divers, every, -to, respect of), . . . by, after the manner of, + by any means, beyond (out of) measure, × mightily, more, × natural, of (up-) on (× part), out (of every), over against, (+ your) × own, + particularly, so, through (-oughout, -oughout every), thus, (un-) to (-gether, -ward), × uttermost, where (-by), with. In composition it retains many of these applications, and frequently denotes *opposition*, *distribution* or *intensity*.

2597. **καταβαίνω katabainō**, *kat-ab-ah'-ee-no*; from *2596* and the base of *939*; to *descend* (lit. or fig.):—come (get, go, step) down, descend, fall (down).

2598. **καταβάλλω kataballō**, *kat-ab-al'-lo*; from *2596* and *906*; to *throw down*:—cast down, descend, fall (down).

2599. **καταβαρέω katabarēō**, *kat-ab-ar-eh'-o*; from *2596* and *916*; to *impose upon*:—burden.

2600. **κατάβασις katabasis**, *kat-ab'-as-is*; from *2597*; a *declivity*:—descent.

2601. **καταβιβάζω katabibazō**, *kat-ab-ib-ad'-zo*; from *2596* and a der. of the base of *939*; to *cause to go down*, i.e. *precipitate*:—bring (thrust) down.

2602. **καταβολή katabolē**, *kat-ab-ol-ay'*; from *2598*; a *deposition*, i.e. *founding*; fig. *conception*:—conceive, foundation.

2603. **καταβραβεύω katabrabeuō**, *kat-ab-rab-yoo'-o*; from *2596* and *1018* (in its orig. sense); to *award* the price *against*, i.e. (fig.) to *defraud* (of salvation):—beguile of reward.

2604. **καταγγελεύς kataggeleus**, *kat-ang-gel-yooce'*; from *2605*; a *proclaimer*:—setter forth.

2605. **καταγγέλλω kataggellō**, *kat-ang-gel'-lo*; from *2596* and the base of *32*; to *proclaim, promulgate*:—declare, preach, shew, speak of, teach.

2606. **καταγελάω katagelaō**, *kat-ag-el-ah'-o*; to *laugh down*, i.e. *deride*:—laugh to scorn.

2607. **καταγινώσκω kataginōskō**, *kat-ag-in-o'-sko*; from *2596* and *1097*; to *note against*, i.e. *find fault with*:—blame, condemn.

2608. **κατάγνυμι katagnumi**, *kat-ag'-noo-mee*; from *2596* and the base of *4486*; to *rend in pieces*, i.e. *crack apart*:—break.

2609. κατάγω katagō, *kat-ag'-o;* from 2596 and 71; to *lead down*; spec. to *moor* a vessel:—bring (down, forth), (bring to) land, touch.

2610. συναγωνίζομαι katagōnizomai, *kat-ag-o-nid'-zom-ahee;* from 2596 and 75; to *struggle against*, i.e. (by impl.) to *overcome*:—subdue.

2611. καταδέω katadeō, *kat-ad-eh'-o;* from 2596 and 1210; to *tie down*, i.e. *bandage* (a wound):—bind up.

2612. κατάδηλος katadēlos, *kat-ad'-ay-los;* from 2596 intens. and 1212; *manifest*:—far more evident.

2613. καταδικάζω katadikazō, *kat-ad-ik-ad'-so;* from 2596 and a der. of 1349; to *adjudge against*, i.e. *pronounce guilty*:—condemn.

2614. καταδέω katadeō, *kat-ad-eh-o'-ko;* from 2596 and 1209; to *hunt down*, i.e. *search for*:—follow after.

2615. καταδουλόω katadoulōō, *kat-ad-oo-lō'-o;* from 2596 and 1402; to *enslave utterly*:—bring into bondage.

2616. καταδυναστεύω katadunasteuō, *kat-ad-oo-nas-tyoo'-o;* from 2596 and a der. of 1413; to *exercise dominion against*, i.e. *oppress*:—oppress.

2617. καταισχύνω kataischunō, *kat-ahee-skhoo'-no;* from 2596 and 153; to *shame down*, i.e. *disgrace* or (by impl.) *put to the blush*:—confound, dishonour, (be a-, make a-) shame (-d).

2618. κατακαίω katakaiō, *kat-ak-ah'ee-o;* from 2596 and 2545; to *burn down* (to the ground), i.e. *consume wholly*:—burn (up, utterly).

2619. κατακαλύπτω katakaluptō, *kat-ak-al-oop'-to;* from 2596 and 2572; to *cover wholly*, i.e. *veil*:—cover, hide.

2620. κατακαυχάομαι katakauchaomai, *kat-ak-ow-khah'-om-ahee;* from 2596 and 2744; to *exult against* (i.e. *over*):—boast (against), glory, rejoice against.

2621. κατάκειμαι katakeimai, *kat-ak'-i-mahee;* from 2596 and 2749; to *lie down*, i.e. (by impl.) *be sick*; spec. to *recline* at a meal:—keep, lie, sit at meat (down).

2622. κατακλάω kataklaō, *kat-ak-lah'-o;* from 2596 and 2806; to *break down*, i.e. *divide*:—break.

2623. κατακλείω katakleiō, *kat-ak-li'-o;* from 2596 and 2808; to *shut down* (in a dungeon), i.e. *incarcerate*:—shut up.

2624. κατακληροδοτέω kataklērodotēō, *kat-ak-lay-rod-ot-eh'-o;* from 2596 and a der. of a comp. of 2819 and 1325; to *be a giver of lots to each*, i.e. (by impl.) to *apportion an estate*:—divide by lot.

2625. κατακλίνω kataklinō, *kat-ak-lee'-no;* from 2596 and 2827; to *recline down*, i.e. (spec.) to *take a place* at table:—(make) sit down (at meat).

2626. κατακλύζω katakluzō, *kat-ak-lood'-so;* from 2596 and the base of 2830; to *dash* (wash) *down*, i.e. (by impl.) to *deluge*:—overflow.

2627. κατακλυσμός katakluzmos, *kat-ak-looce-mos';* from 2626; an *inundation*:—flood.

2628. κατακολουθέω katakolouthēō, *kat-ak-ol-oo-theh'-o;* from 2596 and 190; to *accompany closely*:—follow (after).

2629. κατακόπτω katakoptō, *kat-ak-op'-to;* from 2596 and 2875; to *chop down*, i.e. *mangle*:—cut.

2630. κατακρημνίζω katakrēmnizō, *kat-ak-rame-nid'-so;* from 2596 and a der. of 2911; to *precipitate down*:—cast down headlong.

2631. κατάκριμα katakrima, *kat-ak'-ree-mah;* from 2632; an *adverse sentence* (the verdict):—condemnation.

2632. κατακρίνω katakrinō, *kat-ak-ree'-no;* from 2596 and 2919; to *judge against*, i.e. *sentence*:—condemn, damn.

2633. κατάκρισις katakrisis, *kat-ak'-ree-sis;* from 2632; *sentencing adversely* (the act):—condemnation (-ation).

2634. κατακυριεύω katakurieuō, *kat-ak-oo-ree-yoo'-o;* from 2596 and 2961; to *lord against*, i.e. *control, subjugate*:—exercise dominion over (lordship), be lord over, overcome.

2635. καταλαλέω katalaleō, *kat-al-al-eh'-o;* from 2617; to *be a traducer*, i.e. to *slander*:—speak against (evil of).

2636. καταλαλία katalalia, *kat-al-al-ee'-ah;* from 2617; *defamation*:—backbiting, evil speaking.

2637. κατάλαλος katalalos, *kat-al'-al-os;* from 2596 and the base of 2980; *talkative against*, i.e. a *slanderer*:—backbiter.

2638. καταλαμβάνω katalambanō, *kat-al-am-ban'-o;* from 2596 and 2983; to *take eagerly*, i.e. *seize, possess*, etc. (lit. or fig.):—apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-) take.

2639. καταλέγω katalegō, *kat-al-eg'-o;* from 2596 and 3004 (in its orig. mean.); to *lay down*, i.e. (fig.) to *enrol*:—take into the number.

2640. κατάλειμμα kataleimma, *kat-al'-ime-mah;* from 2641; a *remainder*, i.e. (by impl.) a *few*:—remnant.

2641. καταλείπω kataleipō, *kat-al-i'-po;* from 2596 and 3007; to *leave down*, i.e. *behind*; by impl. to *abandon, have remaining*:—forsake, leave, reserve.

2642. καταλιθάζω katalithazō, *kat-al-ith-ad'-so;* from 2596 and 3034; to *stone down*, i.e. to *death*:—stone.

2643. καταλλαγή katallagē, *kat-al-lag-ay';* from 2644; *exchange* (fig. *adjustment*), i.e. *restoration* to (the divine) favor:—atonement, reconciliation (-ing).

2644. καταλλάσσω katallassō, *kat-al-las'-so;* from 2596 and 236; to *change mutually*, i.e. (fig.) to *compound* a difference:—reconcile.

2645. κατάλοιπος katalοipos, *kat-al'-oy-pos;* from 2596 and 3025; *left down* (behind), i.e. *remaining* (plur. the *rest*):—residue.

2646. κατάλυμα kataluma, *kat-al'-oo-mah;* from 2647; prop. a *dissolution* (breaking up of a journey), i.e. (by impl.) a *lodging-place*:—guestchamber, inn.

2647. καταλύω kataluō, *kat-al-oo'-o;* from 2596 and 3089; to *loosen down* (*disintegrate*), i.e. (by impl.) to *demolish* (lit. or fig.); spec. [comp. 2646] to *halt* for the night:—destroy, dissolve, be guest, lodge, come to nought, overthrow, throw down.

2648. καταμανθάνω katamanthanō, *kat-am-an-than'-o;* from 2596 and 3129; to *learn thoroughly*, i.e. (by impl.) to *note carefully*:—consider.

2649. καταμαρτυρέω katamarturēō, *kat-am-ar-too-reh'-o;* from 2596 and 3140; to *testify against*:—witness against.

2650. καταμένω katamēnō, *kat-am-en'-o;* from 2596 and 3306; to *stay fully*, i.e. *reside*:—abide.

2651. καταμόνας katamonas, *kat-am-on'-as;* from 2596 and acc. plur. fem. of 3441 (with 5561 impl.); *according to sole places*, i.e. (adv.) *separately*:—alone.

2652. κατανάθεμα katanathema, *kat-an-ath'-em-ah;* from 2596 (intens.) and 331; an *imprecation*:—curse.

2653. καταναθεματίζω katanathematizō, *kat-an-ath-em-at-id'-so;* from 2596 (intens.) and 331; to *imprecate*:—curse.

2654. καταναλίσκω katanaliskō, *kat-an-al-is'-ko;* from 2596 and 355; to *consume utterly*:—consume.

2655. καταναρκάω katanarkaō, *kat-an-ar-kah'-o;* from 2596 and νάρκη narkē (to be numb); to *grow utterly torpid*, i.e. (by impl.) *slothful* (fig. *expensive*):—be burdensome (chargeable).

2656. κατανεύω kataneuō, *kat-an-yoo'-o;* from 2596 and 3506; to *nod down* (*towards*), i.e. (by anal.) to *make signs* to:—beckon.

2657. κατανοέω katanoeō, *kat-an-o-eh'-o;* from 2596 and 3539; to *observe fully*:—behold, consider, discover, perceive.

2658. καταντάω katantaō, *kat-an-tah'-o;* from 2596 and a der. of 473; to *meet against*, i.e. *arrive at* (lit. or fig.):—attain, come.

2659. κατανύσσω katanussō, *kat-an'-oos-so;* from 2596 and a *pricking* (sensation, as of the limbs asleep), i.e. (by impl. [perh. by some confusion with 2506 or even with 3572]) *stupor* (*lethargy*):—slumber.

2660. κατανύσσω katanussō, *kat-an-oos'-so;* from 2596 and 3573; to *pierce thoroughly*, i.e. (fig.) to *agitate* violently ("sting to the quick"):—prick.

2661. καταξιόω kataxiōō, *kat-ax-ee-ō'-o;* from 2596 and 515; to *deem entirely deserving*:—(as-) counted worthy.

2662. καταπατέω katapateō, *kat-ap-at-eh'-o;* from 2596 and 3961; to *trample down*; fig. to *reject* with disdain:—trample, tread (down, underfoot).

2663. κατάπαυσις katapausis, *kat-ap'-ow-sis;* from 2664; *reposing down*, i.e. (by Hebr.) *abode*:—rest.

2664. καταπαύω katapauō, *kat-ap-ow'-o;* from 2596 and 3973; to *settle down*, i.e. (lit.) to *colonize*, or (fig.) to (*cause to*) *desist*:—cease, (give) rest (-rain).

2665. κατάπτασμα katapetasma, *kat-ap-et'-as-mah;* from a comp. of 2596 and a congener of 4072; something *spread thoroughly*, i.e. (spec.) the door *screen* (to the Most Holy Place) in the Jewish Temple:—vail.

2666. καταπίνω katapinō, *kat-ap-ee'-no;* from 2596 and 4095; to *drink down*, i.e. *gulp entire* (lit. or fig.):—devour, drown, swallow (up).

2667. καταπίπτω katapiptō, *kat-ap-ip'-to;* from 2596 and 4098; to *fall down*:—fall (down).

2668. καταπλέω kataplеō, *kat-ap-leh'-o;* from 2596 and 4126; to *sail down* upon a place, i.e. to *land at*:—arrive.

2669. καταπονέω kataponеō, *kat-ap-on-eh'-o;* from 2596 and a der. of 4192; to *labor down*, i.e. *wear with toil* (fig. *harass*):—oppress, vex.

2670. καταποντίζω katapontizō, *kat-ap-on-tid'-so;* from 2596 and a der. of the same as 4128; to *plunge down*, i.e. *submerge*:—drown, sink.

2671. κατάρα katara, *kat-ar'-ah;* from 2596 (intens.) and 685; *imprecation, execration*:—curse (-d, -ing).

2672. καταράομαι kataraomai, *kat-ar-ah'-om-ahee;* mid. from 2671; to *execrate*; by anal. to *doom*:—curse.

2673. καταργέω katargeō, *kat-arg-eh'-o;* from 2596 and 691; to *be (render) entirely idle (useless)*, lit. or fig.:—abolish, cease, cumber, deliver, destroy, do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void.

2674. καταριθμέω katarithmeō, *kat-ar-ith-meh'-o;* from 2596 and 705; to *reckon among*:—number with.

2675. καταρτίζω katartizō, *kat-ar-tid'-so;* from 2596 and a der. of 739; to *complete thoroughly*, i.e. *repair* (lit. or fig.) or *adjust*:—fit, frame, mend, (make) perfect (-ly join together), prepare, restore.

2676. κατάρτισις katartisis, *kat-ar'-tis-is;* from 2675; *thorough equipment* (subj.):—perfection.

2677. καταρτισμός katartismos, *kat-ar-tis-mos';* from 2675; *complete furnishing* (obj.):—perfecting.

2678. κατασείω kataseiō, *kat-as-i'-o;* from 2596 and 4579; to *sway downward*, i.e. *make a signal*:—beckon.

2679. κατασκάπτω kataskaptō, *kat-as-kap'-to;* from 2596 and σκάπτω; to *undermine*, i.e. (by impl.) *destroy*:—dig down, ruin.

2680. κατασκευάζω kataskeuazō, *kat-ask-yoo-ad'-so;* from 2596 and a der. of 4632; to *prepare thoroughly* (prop. by external *equipment*; whereas 2090 refers rather to internal *fitness*); by impl. to *construct, create*:—build, make, ordain, prepare.

2681. κατασκηνόω kataskēnoō, *kat-as-kay-nō'-o;* from 2596 and 4637; to *camp down*, i.e. *haunt*; fig. to *remain*:—lodge, rest.

2682. κατασκήνωσις kataskēnōsis, *kat-as-kay'-no-sis;* from 2681; an *encamping*, i.e. (fig.) a *perch*:—nest.

2683. κατασκιάζω kataskiazō, *kat-as-kee-ad'-so;* from 2596 and a der. of 4639; to *overshade*, i.e. *cover*:—shadow.

2684. **κατασκοπέω kataskŏpĕō**, *kat-as-kop-eh'-o*; from *2596* and *4649*; to be a sentinel, i.e. to *inspect* insidiously:—spy out.

2685. **κατάσκοπος kataskŏpŏs**, *kat-as'-kop-os*; from *2596* (intens.) and *4649* (in the sense of a watcher); a reconnoiterer:—spy.

2686. **κατασοφίζομαι katasŏphizŏmai**, *kat-as-of-id'-zom-ahee*; mid. from *2596* and *4679*; to be crafty against, i.e. *circumvent*:—deal subtilly with.

2687. **κατασταλάω katastălăō**, *kat-as-tal'-lo*; from *2596* and *4724*; to put down, i.e. *quell*:—appease, quiet.

2688. **κατάστημα katastēma**, *kat-as'-tay-mah*; from *2525*; prop. a *position* or *condition*, i.e. (subj.) *demeanor*:—behaviour.

2689. **καταστολή katastŏlē**, *kat-as-tol-ay'*; from *2687*; a deposit, i.e. (spec.) *costume*:—apparel.

2690. **καταστρέφω katastrĕphō**, *kat-as-tref-o*; from *2596* and *4762*; to turn upside down, i.e. *upset*:—overthrow.

2691. **καταστρηνιάω katastrēniaō**, *kat-as-tray-nee-ah'-o*; from *2596* and *4763*; to become voluptuous against:—begin to wax wanton against.

2692. **καταστροφή katastrŏphē**, *kat-as-trof-ay'*; from *2690*; an *overturn* ("*catastrophe*"), i.e. *demolition*; fig. *apostasy*:—overthrow, subverting.

2693. **καταστρώννυμι katastrōnnumi**, *kat-as-trone'-noo-mee*; from *2596* and *4766*; to strew down, i.e. (by impl.) to *prostrate* (slay):—overthrow.

2694. **κατασύρω katasurō**, *kat-as-oo'-ro*; from *2596* and *4951*; to drag down, i.e. *arrest* judicially:—hale.

2695. **κατασφάττω katasphattō**, *kat-as-fat'-to*; from *2596* and *4969*; to kill down, i.e. *slaughter*:—slay.

2696. **κατασφραγίζω katasphragizō**, *kat-as-frag-id'-zo*; from *2596* and *4972*; to seal closely:—seal.

2697. **κατάσχεσις kataschĕsis**, *kat-as'-khes-is*; from *2722*; a *holding down*, i.e. *occupancy*:—possession.

2698. **κατατίθημι katatithēmi**, *kat-at-ith'-ay-mee*; from *2596* and *5087*; to *place down*, i.e. *deposit* (lit. or fig.):—do, lay, shew.

2699. **κατατομή katatŏmē**, *kat-at-om-ay'*; from a comp. of *2596* and *τέμνω tĕmnō* (to cut); a *cutting down* (*off*), i.e. *mutilation* (ironically):—concision. Comp. *609*.

2700. **κατατοξεύω katatŏxĕuō**, *kat-at-oz-yoo'-o*; from *2596* and a der. of *5115*; to *shoot down* with an arrow or other missile:—thrust through.

2701. **κατατρέχω katatrĕchō**, *kat-at-rekh'-o*; from *2596* and *5143*; to run *down*, i.e. *hasten* from a tower:—run down.

καταφάγω kataphagō. See *2719*.

2702. **καταφέρω kataphĕrō**, *kat-af-er'-o*; from *2596* and *5342* (includ. its alt.); to *bear down*, i.e. (fig.) *overcome* (with drowsiness); spec. to *cast* a vote:—fall, give, sink down.

2703. **καταφεύγω kataphĕugō**, *kat-af-yoo'-go*; from *2596* and *5343*; to *flee down* (away):—flee.

2704. **καταφθείρω kataphthĕirō**, *kat-af-thi'-ro*; from *2596* and *5351*; to *spoil entirely*, i.e. (lit.) to *destroy*; or (fig.) to *deprave*:—corrupt, utterly perish.

2705. **καταφιλέω kataphilĕō**, *kat-af-ee-leh'-o*; from *2596* and *5368*; to *kiss earnestly*:—kiss.

2706. **καταφρονέω kataphrŏnĕō**, *kat-af-ron-eh'-o*; from *2596* and *5426*; to *think against*, i.e. *disesteem*:—despise.

2707. **καταφρονητής kataphrŏntēs**, *kat-af-ron-tace'*; from *2706*; a *contemner*:—despiser.

2708. **καταχέω katachĕō**, *kat-akh-eh'-o*; from *2596* and *χέω chĕō* (to *pour*); to *pour down* (out):—pour.

2709. **καταχθόνιος katachthŏnĭŏs**, *kat-akh-thon'-ee-os*; from *2596* and *χθών chthōn* (the ground); *subterranean*, i.e. *infernal* (belonging to the world of departed spirits):—under the earth.

2710. **καταχράομαι katachraŏmai**, *kat-akh-rah'-om-ahee*; from *2596* and *5530*; to *overuse*, i.e. *misuse*:—abuse.

2711. **καταψύχω katapsuchō**, *kat-ap-soo'-kho*; from *2596* and *5594*; to *cool down* (off), i.e. *refresh*:—cool.

2712. **κατείδωλος katĕidōlŏs**, *kat-i'-do-los*; from *2596* (intens.) and *1497*; *utterly idolatrous*:—wholly given to idolatry.

κατελεύθω katĕlĕuthō. See *2718*.

2713. **κατέναντι katĕnanti**, *kat-en'-an-tee*; from *2596* and *1725*; *directly opposite*:—before, over against.

κατενώπιον katĕnōpiŏn. See *2703*.

2714. **κατενώπιον katĕnōpiŏn**, *kat-en-o'-pee-on*; from *2596* and *1799*; *directly in front of*:—before (the presence of), in the sight of.

2715. **κατεξουσιάζω katĕxŏusiazō**, *kat-ex-oo-see-ad'-zo*; from *2596* and *1850*; to *have* (wield) *full privilege over*:—exercise authority.

2716. **κατεργάζομαι katĕrgazŏmai**, *kat-er-gad'-zom-ahee*; from *2596* and *2038*; to *work fully*, i.e. *accomplish*; by impl. to *finish*, *fashion*:—cause, do (deed), perform, work (out).

2718. **κατέρχομαι katĕrchŏmai**, *kat-er'-khom-ahee*; from *2596* and *2064* (includ. its alt.); to come (or go) *down* (lit. or fig.):—come (down), depart, descend, go down, land.

2719. **κατεσθίω katĕsthiō**, *kat-es-thee'-o*; from *2596* and *2068* (includ. its alt.); to *eat down*, i.e. *devour* (lit. or fig.):—devour.

2720. **κατευθύνω katĕuthunō**, *kat-yoo-thoo'-no*; from *2596* and *2116*; to *straighten fully*, i.e. (fig.) *direct*:—guide, direct.

2721. **κατεφίστημι katĕphistēmi**, *kat-ef-is'-tay-mee*; from *2596* and *2186*; to *stand over against*, i.e. *rush upon* (*assault*):—make insurrection against.

2722. **κατέχω katĕchō**, *kat-ekh'-o*; from *2596* and *2192*; to *hold down* (*fast*), in various applications (lit. or fig.):—have, hold (fast), keep (in memory), let, × make toward, possess, retain, seize on, stay, take, withhold.

2723. **κατηγορέω katēgŏrĕō**, *kat-ay-gor-eh'-o*; from *2725*; to *be a plaintiff*, i.e. to *charge* with some offence:—accuse, object.

2724. **κατηγορία katēgŏrĭa**, *kat-ay-gor-ee'-ah*; from *2725*; a *complaint* ("category"), i.e. criminal *charge*:—accusation (× -ed).

2725. **κατήγορος katēgŏrŏs**, *kat-ay'-gor-os*; from *2596* and *58*; *against* one in the *assembly*, i.e. a *complainant* at law; spec. *Satan*:—accuser.

2726. **κατήφεια katēphĕia**, *kat-ay'-fi-ah*; from a comp. of *2596* and perh. a der. of the base of *5316* (mean. *downcast* in look); *demureness*, i.e. (by impl.) *sadness*:—heaviness.

2727. **κατηχέω katēchĕō**, *kat-ay-kheh'-o*; from *2596* and *2279*; to *sound down* into the ears, i.e. (by impl.) to *indoctrinate* ("catechize") or (gen.) to *apprise* of:—inform, instruct, teach.

2728. **κατιόω katiŏō**, *kat-ee-ŏ'-o*; from *2596* and a der. of *2447*; to *rust down*, i.e. *corrode*:—canker.

2729. **κατισχύω katischuō**, *kat-is-khoo'-o*; from *2596* and *2480*; to *overpower*:—prevail (against).

2730. **κατοικέω katŏikĕō**, *kat-oy-keh'-o*; from *2596* and *3611*; to *house permanently*, i.e. *reside* (lit. or fig.):—dwell (-er), inhabitant (-ter).

2731. **κατοίκησις katŏikēsis**, *kat-oy'-kay-sis*; from *2730*; *residence* (prop. the act; but by impl. concr. the mansion):—dwelling.

2732. **κατοικητήριον katŏikētērĭŏn**, *kat-oy-kay-tay'-ree-on*; from a der. of *2730*; a *dwelling-place*:—habitation.

2733. **κατοικία katŏikia**, *kat-oy-kee'-ah*; *residence* (prop. the condition; but by impl. the abode itself):—habitation.

2734. **κατοπτρίζομαι katŏptrizŏmai**, *kat-op-trid'-zom-ahee*; mid. from a comp. of *2596* and a der. of *3700* [comp. *2072*]; to *mirror oneself*, i.e. to *see reflected* (fig.):—behold as in a glass.

2735. **κατόρθωμα katŏrthōma**, *kat-or'-tho-mah*; from a comp. of *2596* and a der. of *3717* [comp. *1357*]; something *made fully upright*, i.e. (fig.) *rectification* (spec. *good public administration*):—very worthy deed.

2736. **κάτω katŏ**, *kat'-o*: also (comp.)

κατωτέρω katŏtĕrō, *kat-o-ter'-o* [comp. *2737*]; adv. from *2596*; *downwards*:—beneath, bottom, down, under.

2737. **κατώτερος katŏtĕrŏs**, *kat-o'-ter-os*; comp. from *2736*; *inferior* (locally, of Hades):—lower.

2738. **καῦμα kauma**, *kŏw'-mah*; from *2545*; prop. a *burn* (concr.), but used (abstr.) of a *glow*:—heat.

2739. **καυματίζω kaumatizō**, *kŏw-mat-id'-zo*; from *2738*; to *burn*:—scorch.

2740. **καῦσις kausis**, *kŏw'-sis*; from *2545*; *burning* (the act):—be burned.

2741. **καυστός kaustŏs**, *kŏw-stŏ'-o*; from *2740*; to *set on fire*:—with fervent heat.

2742. **καύσων kausōn**, *kŏw'-sone*; from *2741*; a *glare*:—(burning) heat.

2743. **καυτηριάζω kautēriazō**, *kŏw-tay-ree-ad'-zo*; from a der. of *2545*; to *brand* ("*cauterize*"), i.e. (by impl.) to *render unsensitive* (fig.):—sear with a hot iron.

2744. **καυχάομαι kauchaŏmai**, *kŏw-khah'-om-ahee*; from some (obsol.) base akin to that of *αὐχέω auchĕō* (to *boast*) and *2172*; to *vaunt* (in a good or a bad sense):—(make) boast, glory, joy, rejoice.

2745. **καύχημα kauchēma**, *kŏw'-khay-mah*; from *2744*; a *boast* (prop. the object; by impl. the act) in a good or a bad sense:—boasting, (whereof) to glory (of), glorying, rejoice (-ing).

2746. **καύχησις kauchēsis**, *kŏw'-khay-sis*; from *2744*; *boasting* (prop. the act; by impl. the object), in a good or a bad sense:—boasting, whereof I may glory, glorying, rejoicing.

2747. **Κεγχρεαί Kĕgchrĕai**, *keng-khreh-a'hee*; prob. from *κέγχρος kĕgchrŏs* (*millet*); *Cenchreæ*, a port of Corinth:—Cenchrea.

2748. **Κεδρών Kĕdrōn**, *ked-rone'*; of Heb. or. [*6939*]; *Cedron* (i.e. *Kidron*), a brook near Jerus.:—Cedron.

2749. **κεῖμαι kĕimai**, *ki'-mahee*; mid. of a prim. verb; to *lie* outstretched (lit. or fig.):—be (appointed, laid up, made, set), lay, lie. Comp. *5087*.

2750. **κειρία kĕiria**, *ki-ree'-ah*; of uncert. affin.; a *swathe*, i.e. *winding-sheet*:—graveclothes.

2751. **κείρω kĕirō**, *ki'-ro*; a prim. verb; to *shear*:—shear (-er).

2752. **κέλευμα kĕlĕuma**, *kel'-yoo-mah*; from *2753*; a *cry* of incitement:—shout.

2753. **κελεύω kĕlĕuō**, *kel-yoo'-o*; from a prim. **κέλλω kĕllō** (to *urge* on); "hail"; to *incite* by word, i.e. *order*:—bid, (at, give) command (-ment).

2754. **κενοδοξία kĕnŏdŏxia**, *ken-od-ox-ee'-ah*; from *2755*; *empty glorying*, i.e. *self-conceit*:—vain-glory.

2755. **κενόδοξος kĕnŏdŏxŏs**, *ken-od'-ox-os*; from *2756* and *1391*; *vainly glorifying*, i.e. *self-conceited*:—desirous of vain-glory.

2756. **κενός kĕnŏs**, *ken-os'*; appar. a prim. word; *empty* (lit. or fig.):—empty, (in) vain.

2757. **κενοφωνία kĕnŏphōnia**, *ken-of-o-nee'-ah*; from a presumed comp. of *2756* and *5456*; *empty sounding*, i.e. *fruitless discussion*:—vain.

2758. **κενόω kĕnŏō**, *ken-ŏ'-o*; from *2756*; to *make empty*, i.e. (fig.) to *abase*, *neutralize*, *falsify*:—make (of none effect, of no reputation, void), be in vain.

2759. **κέντρον kĕntrŏn**, *ken'-tron*; from *κεντέω kĕntĕō* (to *prick*); a *point* ("centre"), i.e. a *sting* (fig. *poison*) or *goad* (fig. divine *impulse*):—prick, sting.

2760. **κεντυρίων kĕnturĭŏn**, *ken-too-ree'-ohn*; of Lat. or.; a *centurion*, i.e. *captain* of one hundred soldiers:—centurion.

2761. **κενῶς kĕnōs**, *ken-oce'*; adv. from *2756*; *vainly*, i.e. *to no purpose*:—in vain.

2762. **κεραία kĕraia**, *ker-ah'-yah*; fem. of a presumed der. of the base of *2768*; something *horn-like*, i.e. (spec.) the *apex* of a Heb. letter (fig. the least *particle*):—tittle.

2763. **κεραμεύς kĕramĕus**, *ker-am-yooce'*; from *2766*; a *potter*:—potter.

2764. **κεραμεύς keramĕús**, *ker-am-yoos'*; from *2766*; *made of clay*, i.e. *earthen*:—of a potter.

2765. **κεράμιον kĕrámion**, *ker-am'-ee-on*; neut. of a presumed der. of *2766*; an *earthenware vessel*, i.e. *jar*:—pitcher.

2766. **κέραμος kĕrámos**, *ker'-am-os*; prob. from the base of *2767* (through the idea of *mixing* clay and water); *earthenware*, i.e. a *tile* (by anal. a thin *roof* or *casing*):—tiling.

2767. **κεράννυμι kĕránnumi**, *ker-an'-noo-mee*; a prol. form of a more prim. **κράω krăō**, *ker-ah'-o* (which is used in certain tenses); to *mingle*, i.e. (by impl.) to *pour out* (for drinking):—fill, pour out. Comp. *3396*.

2768. **κέρας kĕras**, *ker'-as*; from a prim. **κάρ kar** (the *hair* of the head); a *horn* (lit. or fig.):—horn.

2769. **κεράτιον kĕratiŏn**, *ker-at'-ee-on*; neut of a presumed der. of *2768*; something *horn-like*, i.e. (spec.) the pod of the carob-tree:—husk.

κερδαίνω kĕrdainō. See *2770*.

2770. **κερδαίνω kĕrdainō**, *ker-dah'-ee-o*. from *2771*; to *gain* (lit. or fig.):—(get) gain, win.

2771. **κέρδος kĕrdŏs**, *ker'-dos*; of uncert. affin.; *gain* (pecuniary or gen.):—gain, lucre.

2772. **κέρμα kĕrma**, *her'-mah*; from *2751*, a *clipping* (*bit*), i.e. (spec.) a *coin*:—money

2773. **κερματιστής kĕrmatistēs**, *ker-mat-is-tace'*; from a der. of *2772*; a *handler of coins*, i.e. *money-broker*:—changer of money.

2774. **κεφάλαιον kĕphalaiŏn**, *kef-al'-ah-yon*; neut of a der. of *2776*; a *principal* thing, i.e. *main point*; spec. an *amount* (of money):—sum.

2775. **κεφαλαίδε kĕphalaidĕ**, *kef-al-ahee-dĕ'-o*; from the same as *2774*; (spec.) to *strike on the head*:—wound in the head.

2776. **κεφαλή kĕphalē**, *kef-al-ay'*; prob. from the prim. **κάπτω kaptō** (in the sense of *seizing*); the *head* (as the part most readily *taken* hold of), lit. or fig.:—head.

2777. **κεφαλίς kĕphalis**, *kef-al-is'*; from *2776*; prop. a *knob*, i.e. (by impl.) a *roll* (by extens. from the *end* of a stick on which the MS. was rolled):—volume.

2778. **κῆνσος kēnsŏs**, *kane'-sos*; of Lat. or.; prop. an *enrolment* ("*census*"), i.e. (by impl.) a *tax*:—tribute.

2779. **κῆπος kēpŏs**, *kay'-pos*; of uncert. affin.; a *garden*:—garden

2780. **κηπουρός kēpŏurŏs**, *kay-poo-ros'*; from *2779* and **οὖρος ŏurŏs** (a *warden*); a *garden-keeper*, i.e. *gardener*:—gardener.

2781. **κηρίον kērĭŏn**, *kay-ree'-on*; dimin. from **κηρός kēŏs** (*wax*); a *cell* for honey, i.e. (collect.) the *comb*:—[honey-] comb.

2782. **κήρυγμα kērugma**, *kay'-roog-mah*; from *2784*; a *proclamation* (espec. of the gospel); by impl. the *gospel* itself):—preaching.

2783. **κήρυξ kērux**, *kay'-rooks*; from *2784*; a *herald*, i.e. of divine truth (espec. of the gospel):—preacher.

2784. **κηρύσσω kērussō**, *kay-roos'-so*; of uncert. affin.; to *herald* (as a public *crier*), espec. divine truth (the gospel):—preach (-er), proclaim, publish.

2785. **κῆτος kētŏs**, *kay'-tos*; prob. from the base of *5490*; a huge *fish* (as *gaping* for prey):—whale.

2786. **Κηφᾶς Kēphas**, *kay-fas'*; of Chald. or. [comp. *3710*]; *the Rock*; *Cephas* (i.e. *Kepha*), a surname of Peter:—Cephas.

2787. **κιβωτός kibōtŏs**, *kib-o-tos'*; of uncert. der.; a *box*, i.e. the sacred *ark* and that of Noah:—ark.

2788. **κιθάρα kitharа**, *kith-ar'-ah*; of uncert. affin.; a *lyre*:—harp.

2789. **κιθαρίζω kitharizō**, *kith-ar-id'-so*; from *2788*; to *play on a lyre*:—harp.

2790. **κιθαρῳδός kitharōdŏs**, *kith-ar-o'-dos*; from *2788* and a der. of the same as *5603*; a *lyre-singer* (*-player*), i.e. *harpist*:—harper.

2791 **Κιλικία Kilikia**, *kil-ik-ee'-ah*; prob. of for or., *Cilicia*, a region of Asia Minor:—Cilicia.

2792. **κινάμωμον kinamomon**, *kin-am'-o-mon*; of for. or. [comp. *7076*]; *cinnamon*.—cinnamon.

2793. **κινδυνεύω kindunĕuō**, *kin-doon-yoo'-o*; from *2794*; to *undergo peril*:—be in danger, be (stand) in jeopardy.

2794. **κίνδυνος kindunŏs**, *kin'-doo-nos*; of uncert. der.; *danger*:—peril.

2795. **κινέω kinĕō**, *kin-eh'-o*; from **κίω kiō** (poetic for **εἶμι eimi**, to *go*); to *stir* (trans.), lit. or fig.:—(re-) move (-r), wag.

2796. **κίνησις kinēsis**, *kin'-ay-sis*; from *2795*; a *stirring*:—moving.

2797. **Κίς Kis**, *kis*; of Heb. or. [*7027*]; *Cis* (i.e. *Kish*), an Isr.:—Cis.

κίχρημι kichrēmi. See *5531*.

2798. **κλάδος kladŏs**, *klad'-os*; from *2806*; a *twig* or *bough* (as if broken off):—branch.

2799. **κλαίω klaiō**, *klah'-yo*; of uncert. affin.; to *sob*, i.e. *wail* aloud (whereas *5165* is rather to *cry* silently):—bewail, weep.

2800. **κλάσις klasis**, *klas'-is*; from *2806*; *fracture* (the act):—breaking.

2801. **κλάσμα klasma**, *klas'-mah*; from *2806*; a *piece* (*bit*):—broken, fragment.

2802. **Κλαύδη Klaudē**, *klŏw'-day*; of uncert. der.; *Claude*, an island near Crete:—Clauda.

2803. **Κλαυδία Klaudia**, *klŏw-dee'-ah*; fem. of *2804*; *Claudia*, a Chr. woman:—Claudia.

2804. **Κλαύδιος Klaudiŏs**, *klŏw'-dee-os*; of Lat. or.; *Claudius*, the name of two Romans:—Claudius.

2805. **κλαυθμός klauthmŏs**, *klŏwth-mos'*; from *2799*; *lamentation*:—wailing, weeping. × wept.

2806. **κλάω klaō**, *klah'-o*; a prim. verb; to *break* (spec. of bread):—break.

2807. **κλείς klēis**, *klice*; from *2808*; a *key* (as *shutting* a lock), lit. or fig.:—key.

2808. **κλείω klēiō**, *kli'-o*; a prim. verb; to *close* (lit. or fig.):—shut (up).

2809. **κλέμμα klemma**, *klem'-mah*; from *2813*; *stealing* (prop. the thing stolen, but used of the act):—theft.

2810. **Κλεόπας Klĕŏpas**, *kleh-op'-as*; prob. contr. from **Κλεόπατρος Klĕŏpatrŏs** (comp. of *2811* and *3962*); *Cleopas*, a Chr.:—Cleopas.

2811. **κλέος klĕŏs**, *kleh'-os*; from a shorter form of *2564*; *renown* (as if *being called*):—glory.

2812. **κλέπτης klĕptēs**, *klep'-tace*; from *2813*; a *stealer* (lit. or fig.):—thief. Comp. *3027*.

2813. **κλέπτω klĕptō**, *klep'-to*; a prim. verb; to *filch*:—steal.

2814. **κλῆμα klēma**, *klay'-mah*; from *2806*; a *limb* or *shoot* (as if *broken* off):—branch.

2815. **Κλήμης Klēmēs**, *klay'-mace*; of Lat. or.; *merciful*; *Clemes* (i.e. *Clemens*), a Chr.:—Clement.

2816. **κληρονομέω klērŏnŏmĕō**, *klay-ron-om-eh'-o*; from *2818*; to *be an heir to* (lit. or fig.):—be heir, (obtain by) inherit (-ance).

2817. **κληρονομία klērŏnŏmia**, *klay-ron-om-ee'-ah*; from *2818*; *heirship*, i.e. (concr.) a *patrimony* or (gen.) a *possession*:—inheritance.

2818. **κληρονόμος klērŏnŏmŏs**, *klay-ron-om'-os*; from *2819* and the base of *3551* (in its orig. sense of *partitioning*, i.e. [reflex.] *getting* by apportionment); a *sharer by lot*, i.e. an *inheritor* (lit. or fig.); by impl. a *possessor*:—heir.

2819. **κλῆρος klērŏs**, *klay'-ros*; prob. from *2806* (through the idea of using *bits* of wood, etc., for the purpose); a *die* (for drawing chances); by impl. a *portion* (as if so secured); by extens. an *acquisition* (espec. a *patrimony*, fig.):—heritage, inheritance, lot, part.

2820. **κληρόω klērŏō**, *klay-rŏ'-o*; from *2819*; to *allot*, i.e. (fig.) to *assign* (a privilege):—obtain an inheritance.

2821. **κλῆσις klēsis**, *klay'-sis*; from a shorter form of *2564*; an *invitation* (fig.):—calling, vocation.

2822. **κλητός klētŏs**, *klay-tos'*; from the same as *2821*; *invited*, i.e. *appointed*, or (spec.) a *saint*:—called.

2823. **κλίβανος klibanŏs**, *klib'-an-os*; of uncert. der.; an earthen pot used for baking in:—oven.

2824. **κλίμα κλίμα, klima klee'-mah**; from *2827*; a *slope*, i.e. (spec.) a "*clime*" or tract of country:—part, region.

2825. **κλίνη klinē**, *klee'-nay*; from *2827*; a *couch* (for sleep, sickness, sitting or eating):—bed, table.

2826. **κλινίδιον klinidiŏn**, *klin-id'-ee-on*; neut. of a presumed der. of *2825*; a *pallet* or *little couch*:—bed.

2827. **κλίνω klinō**, *klee'-no*; a prim. verb; to *slant* or *slope*, i.e. *incline* or *recline* (lit. or fig.):—bow (down), be fast spent, lay, turn to flight, wear away.

2828. **κλισία klisia**, *klee-see'-ah*; from a der. of *2827*; prop. *reclination*, i.e. (concr. and spec.) a *party at a meal*:—company.

2829. **κλοπή klŏpē**, *klop-ay'*; from *2813*; *stealing*:—theft.

2830. **κλύδων kludōn**, *kloo'-dohn*; from **κλύζω kludō** (to *billow* or *dash* over); a *surge* of the sea (lit. or fig.):—raging, wave.

2831. **κλυδωνίζομαι kludōnizŏmai**, *kloo-do-nid'-zom-ahee*; mid. from *2830*; to *surge*, i.e. (fig.) to *fluctuate*:—toss to and fro.

2832. **Κλωπᾶς Klōpas**, *klo-pas'*; of Chald. or. (corresp. to *2throughout*); *Clopas*, an Isr.:—Clopas.

2833. **κνήθω knēthō**, *knay'-tho*; from a prim. **κνάω knaō** (to *scrape*); to *scratch*, i.e. (by impl.) to *tickle*:— × itching.

2834. **Κνίδος Knidŏs**, *knee'-dos*; prob. of for. or.; *Cnidus*, a place in Asia Minor:—Cnidus.

2835. **κοδράντης kŏdrantēs**, *kod-ran'-tace*; of Lat. or.; a *quadrans*, i.e. the fourth part of an as:—farthing.

2836. **κοιλία kŏilia**, *koy-lee'-ah*; from **κοῖλος kŏilŏs** ("*hollow*"); a *cavity*, i.e. (spec.) the *abdomen*; by impl. the *matrix*; fig. the *heart*:—belly, womb.

2837. **κοιμάω kŏimaō**, *koy-mah'-o*; from *2749*; to *put to sleep*, i.e. (pass. or reflex.) to *slumber*; fig. to *decease*:—(be a-, fall a-, fall on) sleep, be dead.

2838. **κοίμησις kŏimēsis**, *koy'-may-sis*; from *2837*; *sleeping*, i.e. (by impl.) *repose*:—taking of rest.

2839. **κοινός kŏinŏs**, *koy-nos'*; prob. from *5353*; common, i.e. (lit.) shared by all or several, or (cer.) *profane*:—common, defiled, unclean, unholy.

2840. **κοινόω kŏinŏō**, *koy-nŏ'-o*; from *2839*; to *make* (or *consider*) *profane* (cer.):—call common, defile, pollute, unclean.

2841. **κοινωνέω kŏinōnĕō**, *koy-no-neh'-o*; from *2844*; to *share* with others (obj. or subj.):—communicate, distribute, be partaker.

2842. **κοινωνία kŏinōnia**, *koy-nohn-ee'-ah*; from *2844*; *partnership*, i.e. (lit.) *participation*, or (social) *intercourse*, or (pecuniary) *benefaction*:—(to) communicate (-ation), communion, (contri-) distribution, fellowship.

2843. **κοινωνικός kŏinōnikŏs**, *koy-no-nee-kos'*; from *2844*; *communicative*, i.e. (pecuniarily) *liberal*:—willing to communicate.

2844. **κοινωνός kŏinōnŏs**, *koy-no-nos'*; from *2839*; a *sharer*, i.e. *associate*:—companion, × fellowship, partaker, partner.

2845. **κοίτη kŏitē**, *koy'-tay*; from *2749*; a *couch*; by extens. *cohabitation*; by impl. the male *sperm*:—bed, chambering, × conceive.

2846. **κοιτών kŏitōn**, *koy-tone'*; from *2845*; a *bed-room*:— + chamberlain.

2847. **κόκκινος kŏkkinŏs**, *kok'-kee-nos*; from *2848* (from the kernel-shape of the insect); *crimson-colored*:—scarlet (colour, coloured).

2848. **κόκκος kŏkkŏs**, *kok'-kos*; appar. a prim. word; a *kernel* of seed:—corn, grain.

2849. **κολάζω kŏlazō**, *kol-ad'-so*; from **κόλος kŏlos** (*dwarf*); prop. to *curtail*, i.e. (fig.) to *chastise* (or *reserve for infliction*).—punish.

2850. κολακία kŏlakĕ'ia, *kol-ak-i'-ah;* from a der. of **κόλαξ kŏlax** (a *fawner*); *flattery:*— × flattering.

2851. κόλασις kŏlasis, *kol'-as-is;* from *2849;* penal *infliction:*—punishment, torment.

2852. κολαφίζω kŏlaphizō, *kol-af-id'-so;* from a der. of the base of *2849;* to *rap* with the fist:—buffet.

2853. κολλάω kŏllaō, *kol-lah'-o;* from **κόλλα kŏlla** ("*glue*"); to *glue,* i.e. (pass. or reflex.) to *stick* (fig.):—cleave, join (self), keep company.

2854. κολλούριον kŏllŏurĭŏn, *kol-loo'-ree-on;* neut. of a presumed der. of **κολλύρα kŏllura** (a *cake;* prob. akin to the base of *2853*); prop. a *poultice* (as made of or in the form of *crackers*), i.e. (by anal.) a *plaster:*—eyesalve.

2855. κολλυβιστής kŏllubistēs, *kol-loo-bis-tace';* from a presumed der. of **κόλλυβος kŏllubŏs** (a small *coin;* prob. akin to *2854*); a *coin-dealer:*—(money-) changer.

2856. κολοβόω kŏlŏbŏō, *kol-ob-ŏ'-o;* from a der. of the base of *2849;* to *dock,* i.e. (fig.) *abridge:*—shorten.

2857. Κολοσσαί Kŏlŏssai, *kol-os-sah'-ee;* appar. fem. plur. of **κολοσσός kŏlŏssŏs** ("*colossal*"); *Colossæ,* a place in Asia Minor:—Colosse.

2858. Κολοσσαεύς Kŏlŏssaĕus, *kol-os-sayoos';* fr. *2857;* a *Colossæan,* i.e. Inh. of Colossæ:—Colossian.

2859. κόλπος kŏlpŏs, *kol'-pos;* appar. a prim. word; the *bosom;* by anal. a *bay:*—bosom, creek.

2860. κολυμβάω kŏlumbaō, *kol-oom-bah'-o;* from **κόλυμβος kŏlumbŏs** (a *diver*); to *plunge* into water:—swim.

2861. κολυμβήθρα kŏlumbēthra, *kol-oom-bay'-thrah;* from *2860;* a *diving-place,* i.e. *pond* for bathing (or swimming):—pool.

2862. κολωνία kŏlōnia, *kol-o-nee'-ah;* of Lat. or.; a Roman "*colony*" for veterans:—colony.

2863. κομάω kŏmaō, *kom-ah'-o;* from *2864;* to *wear tresses* of hair:—have long hair.

2864. κόμη kŏmē, *kom'-ay;* appar. from the same as *2865;* the *hair* of the head (*locks,* as *ornamental,* and thus differing from *2359,* which prop. denotes merely the *scalp*):—hair.

2865. κομίζω kŏmizō, *kom-id'-zo;* from a prim. **κομέω kŏmĕō** (to *tend,* i.e. take care of); prop. to *provide* for, i.e. (by impl.) to *carry* off (as if from barn; gen. *obtain*):—bring, receive.

2866. κομψότερον kŏmpsŏtĕrŏn, *komp-sot'-er-on;* neut. compar. of a der. of the base of *2865* (mean. prop. *well dressed,* i.e. *nice*); fig. *convalescent:*— + began to amend.

2867. κονιάω kŏniaō, *kon-ee-ah'-o;* from **κονία kŏnia** (*dust;* by anal. *lime*); to *whitewash:*—whiten.

2868. κονιορτός kŏniŏrtŏs, *kon-ee-or-tos';* from the base of *2867* and **ὄρνυμι ŏrnumi** (to "*rouse*"); *pulverulence* (as *blown* about):—dust.

2869. κοπάζω kŏpazō, *kop-ad'-zo;* from *2873;* to *tire,* i.e. (fig.) to *relax:*—cease.

2870. κοπετός kŏpĕtŏs, *kop-et-os';* from *2875; mourning* (prop. by *beating* the breast):—lamentation.

2871. κοπή kŏpē, *kop-ay';* from *2875; cutting,* i.e. *carnage:*—slaughter.

2872. κοπιάω kŏpiaō, *kop-ee-ah'-o;* from a der. of *2873;* to *feel fatigue;* by impl. to *work hard:*—(be-stow) labour, toil, be wearied.

2873. κόπος kŏpŏs, *kop'-os;* from *2875;* a *cut,* i.e. (by anal.) *toil* (as *reducing* the strength), lit. or fig.; by impl. *pains:*—labour, + trouble, weariness.

2874. κοπρία kŏpria, *kop-ree'-ah;* from **κόπρος kŏprŏs** (*ordure;* perh. akin to *2875*); *manure:*—dung (-hill).

2875. κόπτω kŏptō, *kop'-to;* a prim. verb; to "*chop*"; spec. to *beat* the breast in grief:—cut down, lament, mourn, (be-) wail. Comp. the base of *5114.*

2876. κόραξ kŏrax, *kor'-ax;* perh. from *2880;* a *crow* (from its *voracity*):—raven.

2877. κοράσιον kŏrasiŏn, *kor-as'-ee-o-n,* neut. of a presumed der. of **κόρη kŏrē** (a *maiden*); a (little) *girl:*—damsel, maid.

2878. κορβᾶν kŏrban, *kor-ban';* and

κορβανᾶς kŏrbanas, *kor-ban-as';* of Heb. and Chald. or. respectively [7133]; a votive *offering* and *the offering;* a *consecrated present* (to the Temple fund); by extens. (the latter term) the *Treasury* itself, i.e. the room where the contribution boxes stood:—Corban, treasury.

2879. Κορέ Kŏrĕ, *kor-eh';* of Heb. or. [7141]; *Corè* (i.e. *Korach*), an Isr.:—Core.

2880. κορέννυμι kŏrĕnnumi, *kor-en'-noo-mee;* a prim. verb; to *cram,* i.e. *glut* or *sate:*—eat enough, full.

2881. Κόρινθος Kŏrinthŏs, *kor-in'-thee-os;* from *2882;* a *Corinthian,* i.e. Inhab. of Corinth:—Corinthian.

2882. Κόρινθος Kŏrinthŏs, *kor'-in-thos;* of uncert. der.; *Corinthus,* a city of Greece:—Corinth.

2883. Κορνήλιος Kŏrnēlĭŏs, *kor-nay'-lee-os;* of Lat. or.; *Cornelius,* a Roman:—Cornelius.

2884. κόρος kŏrŏs, *kor'-os;* of Heb. or. [3734]; a *cor,* i.e. a specific measure:—measure.

2885. κοσμέω kŏsmĕō, *kos-meh'-o;* from *2889;* to *put in* proper *order,* i.e. *decorate* (lit. or fig.); spec. to *snuff* (a wick):—adorn, garnish, trim.

2886. κοσμικός kŏsmikŏs, *kos-mee-kos';* from *2889* (in its secondary sense); *terrene* ("*cosmic*"), lit. (*mundane*) or fig. (*corrupt*):—worldly.

2887. κόσμιος kŏsmiŏs, *kos'-mee-os;* from *2889* (in its prim. sense); *orderly,* i.e. *decorous:*—of good behaviour, modest.

2888. κοσμοκράτωρ kŏsmŏkratōr, *kos-mok-rat'-ore;* from *2889* and *2902;* a *world-ruler,* an epithet of Satan:—ruler.

2889. κόσμος kŏsmŏs, *kos'-mos;* prob. from the base of *2885;* orderly *arrangement,* i.e. *decoration;* by impl. the *world* (in a wide or narrow sense, includ. its inhab., lit. or fig. [mor.]):—adorning, world.

2890. Κούαρτος Kŏuartŏs, *koo'-ar-tos;* of Lat. or. (*fourth*); *Quartus,* a Chr.:—Quartus.

2891. κοῦμι kŏumi, *koo'-mee;* of Chald. or. [6966]; *cumi* (i.e. *rise !*):—cumi.

2892. κουστωδία kŏustōdia, *koos-to-dee'-ah;* of Lat. or.; "*custody*", i.e. a Roman *sentry:*—watch.

2893. κουφίζω kŏuphizō, *koo-fid'-zo;* from **κοῦφος kŏuphŏs** (*light* in weight); to *unload:*—lighten.

2894. κόφινος kŏphinŏs, *kof'-ee-nos;* of uncert. der.; a (small) *basket:*—basket.

2895. κράββατος krabbatŏs, *krab'-bat-os;* prob. of for. or.; a *mattress:*—bed.

2896. κράζω krazō, *krad'-zo;* a prim. verb; prop. to "*croak*" (as a raven) or *scream,* i.e. (gen.) to *call* aloud (*shriek, exclaim, intreat*):—cry (out).

2897. κραιπάλη kraipalē, *krahee-pal'-ay;* prob. from the same as *726;* prop. a *headache* (as a *seizure* of pain) from drunkenness, i.e. (by impl.) a *debauch* (by anal. a *glut*):—surfeiting.

2898. κρανίον kraniŏn, *kran-ee'-on;* dimin. of a der. of the base of *2768;* a *skull* ("*cranium*"):—Calvary, skull.

2899. κράσπεδον kraspĕdŏn, *kras'-ped-on;* of uncert. der.; a *margin,* i.e. (spec.) a *fringe* or *tassel:*—border, hem.

2900. κραταιός krataiŏs, *krat-ah-yos';* from *2904; powerful:*—mighty.

2901. κραταιόω krataiŏō, *krat-ah-yŏ'-o;* from *2900;* to *empower,* i.e. (pass.) *increase in vigor:*—be strengthened, be (wax) strong.

2902. κρατέω kratĕō, *krat-eh'-o;* from *2904;* to *use strength,* i.e. *seize* or *retain* (lit. or fig.):—hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

2903. κράτιστος kratistŏs, *krat'-is-tos;* superl. of a der. of *2904; strongest,* i.e. (in dignity) *very honorable:*—most excellent (noble).

2904. κράτος kratŏs, *krat'-os;* perh. a prim. word; *vigor* ["great"] (lit. or fig.):—dominion, might [-ily], power, strength.

2905. κραυγάζω kraugazō, *krŏw-gad'-so;* from *2906;* to *clamor:*—cry out.

2906. κραυγή kraugē, *krŏw-gay';* from *2896;* an *outcry* (in notification, tumult or grief):—clamour, cry (-ing).

2907. κρέας krĕas, *kreh'-as;* perh. a prim. word; (butcher's) *meat:*—flesh.

2908. κρεῖσσον krĕissŏn, *krice'-son;* neut. of an alt. form of *2909;* (as noun) *better,* i.e. *greater advantage:*—better.

2909. κρείττων krĕittōn, *krite'-tohn;* compar. of a der. of *2904; stronger,* i.e. (fig.) *better,* i.e. *nobler:*—best, better.

2910. κρεμάννυμι krĕmannumi, *krem-an'-noo-mee;* a prol. form of a prim. verb; to *hang:*—hang.

2911. κρημνός krēmnŏs, *krame-nos';* from *2910; overhanging,* i.e. a *precipice:*—steep place.

2912. Κρής Krēs, *krace;* from *2914;* a *Cretan,* i.e. inhab. of Crete:—Cretan, Cretian.

2913. Κρήσκης Krēskēs, *krace'-kace;* of Lat. or.; *growing* (*Cresces* (i.e. *Crescens*), a Chr.:—Crescens.

2914. Κρήτη Krētē, *kray'-tay;* of uncert. der.; *Cretè,* an island in the Mediterranean:—Crete.

2915. κριθή krithē, *kree-thay';* of uncert. der.; *barley:*—barley.

2916. κρίθινος krithinŏs, *kree'-thee-nos;* from *2915;* consisting *of barley:*—barley.

2917. κρίμα krima, *kree'-mah;* from *2919;* a *decision* (the function or the effect, for or against ["crime"]):—avenge, condemned, condemnation, damnation, + go to law, judgment.

2918. κρίνον krinŏn, *kree'-non;* perh. a prim. word; a *lily:*—lily.

2919. κρίνω krinō, *kree'-no;* prop. to *distinguish,* i.e. *decide* (mentally or judicially); by impl. to *try, condemn, punish:*—avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

2920. κρίσις krisis, *kree'-sis; decision* (subj. or obj., for or against); by extens. a *tribunal;* by impl. *justice* (spec. divine *law*):—accusation, condemnation, damnation, judgment.

2921. Κρίσπος Krispŏs, *kris'-pos;* of Lat. or.; "*crisp*"; *Crispus,* a Corinthian:—Crispus.

2922. κριτήριον kritērĭŏn, *kree-tay'-ree-on;* neut. of a presumed der. of *2923;* a *rule* of judging ("*criterion*"), i.e. (by impl.) a *tribunal:*—to judge, judgment (seat).

2923. κριτής kritēs, *kree-tace';* from *2919;* a *judge* (gen. or spec.):—judge.

2924. κριτικός kritikŏs, *krit-ee-kos';* from *2923; decisive* ("*critical*"), i.e. *discriminative:*—discerner.

2925. κρούω krŏuō, *kroo'-o;* appar. a prim. verb: to *rap:*—knock.

2926. κρυπτή kruptē, *kroop-tay';* fem. of *2927;* a *hidden* place, i.e. *cellar* ("*crypt*"):—secret.

2927. κρυπτός kruptŏs, *kroop-tos';* from *2928; concealed,* i.e. *private:*—hid (-den), inward [-ly], secret.

2928. κρύπτω kruptō, *kroop'-to;* to *conceal* (prop. by *covering*):—hide (self), keep secret. secret [-ly].

2929. κρυσταλλίζω krustallizō, *kroos-tal-lid'-zo;* from *2930;* to *make* (i.e. intrans. *resemble*) *ice* ("crystallize"):—be clear as crystal.

2930. κρύσταλλος krustallŏs, *kroos'-tal-los;* from a der. of **κρύος kruŏs** (*frost*); *ice,* i.e. (by anal.) rock "*crystal*":—crystal.

2931. κρυφῇ kruphē, *kroo-fay';* adv. from *2928; privately:*—in secret.

2932. κτάομαι ktaŏmai, *ktah'-om-ahee;* a prim. verb; to *get,* i.e. *acquire* (by any means; *own*):—obtain, possess, provide, purchase.

2933. **κτῆμα kĕ̂ma,** *ktay'-mah;* from *2932;* an *acquirement,* i.e. *estate:*—possession.

2934. **κτῆνος kĕ̂nŏs,** *ktay'-nos;* from *2932;* *property,* i.e. (spec.) a domestic *animal:*—beast.

2935. **κτήτωρ kĕ̂tōr,** *ktay'-tore;* from *2932;* an *owner:*—possessor.

2936. **κτίζω ktizō,** *ktid'-zo;* prob. akin to *2932* (through the idea of the *proprietorship* of the *manufacturer*); to *fabricate,* i.e. *found* (*form* originally):—create, Creator, make.

2937. **κτίσις ktĭsis,** *ktis'-is;* from *2936;* original *formation* (prop. the act; by impl. the thing, lit. or fig.):—building, creation, creature, ordinance.

2938. **κτίσμα ktĭsma,** *ktis'-mah;* from *2936;* an original *formation* (concr.), i.e. *product* (created thing):—creature.

2939. **κτιστής ktistēs,** *ktis-tace';* from *2936;* a *founder,* i.e. *God* (as author of all things):—Creator.

2940. **κυβεία kubĕ̆ia,** *koo-bi'-ah;* from *κύβος* **kubŏs** (a "cube", i.e. *die* for playing); *gambling,* i.e. (fig.) *artifice* or *fraud:*—sleight.

2941. **κυβέρνησις kubĕrnēsis,** *koo-ber'-nay-sis;* from **κυβερνάω kubĕrnaō** (of Lat. or., to *steer*); *pilotage,* i.e. (fig.) *directorship* (in the church):—government.

2942. **κυβερνήτης kubĕrnētēs,** *koo-ber-nay'-tace;* from the same as *2941;* *helmsman,* i.e. (by impl.) *captain:*—(ship) master.

2943. **κυκλόθεν kuklŏthĕn,** *koo-kloth'-en;* adv. from the same as *2945;* *from the circle,* i.e. *all around:*—(round) about.

κυκλό**κυκλόω kuklŏō.** See *2945.*

2944. **κυκλόω kuklŏō,** *koo-klŏ'-o;* from the same as *2945;* to *encircle,* i.e. *surround:*—compass (about), come (stand) round about.

2945. **κύκλῳ kuklō,** *koo'-klo;* as if dat. of **κύκλος kuklŏs** (a *ring,* "*cycle*"; akin to *2947*); i.e. *in a circle* (by impl. of *2722*), i.e. (adv.) *all around:*—round about.

2946. **κύλισμα kulismа,** *koo'-lis-mah;* from *2947;* a *wallow* (the effect of *rolling*), i.e. *filth:*—wallowing.

2947. **κυλίω kulĭō,** *koo-lee-ŏ'-o;* from the base of *2949* (through the idea of *circularity*; comp. *2945, 4391*); to *roll* about:—wallow.

2948. **κυλλός kullŏs,** *kool-los';* from the same as *2947;* *rocking* about, i.e. *crippled* (*maimed,* in feet or hands):—maimed.

2949. **κῦμα kuma,** *koo'-mah;* from **κύω kuō** (to *swell* [with young], i.e. *bend, curve*); a *billow* (as *bursting* or *toppling*):—wave.

2950. **κύμβαλον kumbalŏn,** *koom'-bal-on;* from a der. of the base of *2949;* a "*cymbal*" (as *hollow*):—cymbal.

2951. **κύμινον kuminŏn,** *koo'-min-on;* of for. or. [comp. *3646*]; *dill* or *fennel* ("cummin"):—cummin.

2952. **κυνάριον kunarĭŏn,** *koo-nar'-ee-on;* neut. of a presumed der. of *2965;* a *puppy:*—dog.

2953. **Κύπριος Kupriŏs,** *koo'-pree-os;* from *2954;* a *Cyprian* (*Cypriot*), i.e. inhab. of Cyprus:—of Cyprus.

2954. **Κύπρος Kuprŏs,** *koo'-pros;* of uncert. or.; *Cyprus,* an island in the Mediterranean:—Cyprus.

2955. **κύπτω kuptō,** *koop'-to;* prob. from the base of *2949;* to *bend* forward:—stoop (down).

2956. **Κυρηναῖος Kurēnaĭos,** *koo-ray-nah'-yos;* from *2957;* a *Cyrenaean,* i.e. inhab. of Cyrene:—of Cyrene, Cyrenian.

2957. **Κυρήνη Kurēnē,** *koo-ray'-nay;* of uncert. der.; *Cyrenè,* a region of Africa:—Cyrene.

2958. **Κυρήνιος Kurēnĭos,** *koo-ray'-nee-os;* of Lat. or.; *Cyrenius* (i.e. *Quirinus*), a Roman:—Cyrenius.

2959. **Κυρία Kuria,** *koo-ree'-ah;* fem. of *2962;* *Cyria,* a Chr. woman:—Lady.

2960. **κυριακός kuriakŏs,** *koo-ree-ak-os';* from *2962;* *belonging to the Lord* (Jehovah or Jesus):—Lord's.

2961. **κυριεύω kuriĕuō,** *koo-ree-yoo'-o;* from *2962;* to *rule:*—have dominion over, lord, be lord of, exercise lordship over.

2962. **κύριος kurĭŏs,** *koo'-ree-os;* from **κῦρος kurŏs** (*supremacy*); *supreme* in authority, i.e. (as noun) *controller;* by impl. *Mr.* (as a respectful title):—God, Lord, master, Sir.

2963. **κυριότης kuriŏtēs,** *koo-ree-ot'-ace;* from *2962;* *mastery,* i.e. (concr. and coll.) *rulers:*—dominion, government.

2964. **κυρόω kurŏō,** *koo-rŏ'-o;* from the same as *2962;* to *make authoritative,* i.e. *ratify:*—confirm.

2965. **κύων kuōn,** *koo'-ohn;* a prim. word; a *dog* ["*hound*"] (lit. or fig.):—dog.

2966. **κῶλον kōlŏn,** *ko'-lon;* from the base of *2849;* a *limb* of the body (as *lopped*):—carcase.

2967. **κωλύω kōlŭō,** *ko-loo'-o;* from the base of *2850;* to *estop,* i.e. *prevent* (by word or act):—forbid, hinder, keep from, let, not suffer, withstand.

2968. **κώμη kōmē,** *ko'-may;* from *2749;* a *hamlet* (as if *laid* down):—town, village.

2969. **κωμόπολις kōmŏpōlis,** *ko-mop'-ol-is;* from *2968* and *4172;* an unwalled *city:*—town.

2970. **κῶμος kōmŏs,** *ko'-mos;* from *2749;* a *carousal* (as if a *letting loose*):—revelling, rioting.

2971. **κώνωψ kōnōps,** *ko'-nopes;* appar. from a der. of the base of *2759* and a der. of *3700;* a *mosquito* (from its *stinging* proboscis):—gnat.

2972. **Κῶς Kōs,** koce; of uncert. or.; Cos, an island in the Mediterranean:—Cos.

2973. **Κωσάμ Kōsam,** *ko-sam';* of Heb. or. [comp. 7081]; *Cosam* (i.e. *Kosam*), an Isr.:—Cosam.

2974. **κωφός kōphŏs,** *ko-fos';* from *2875;* *blunted,* i.e. (fig.) of hearing (*deaf*) or speech (*dumb*):—deaf, dumb, speechless.

Λ

2975. **λαγχάνω lagchanō,** *lang-khan'-o;* a prol. form of a prim. verb, which is only used as an alt. in certain tenses; to *lot,* i.e. *determine* (by impl. receive) espec. by lot:—his lot be, cast lots, obtain.

2976. **Λάζαρος Lazarŏs,** *lad'-zar-os;* prob. of Heb. or. [499]; *Lazarus* (i.e. *Elazar*), the name of two Isr. (one imaginary):—Lazarus.

2977. **λάθρα lathra,** *lath'-rah;* adv. from *2990;* *privately:*—privily, secretly.

2978. **λαῖλαψ lailaps,** *lah'see-laps;* of uncert. der.: a *whirlwind* (*squall*):—storm, tempest.

2979. **λακτίζω laktizō,** *lak-tid'-so;* from adv. **λάξ lax** (*heelwise*); to *recalcitrate:*—kick.

2980. **λαλέω laleō,** *lal-eh'-o;* a prol. form of an otherwise obsol. verb; to *talk,* i.e. *utter* words:—preach, say, speak (after), talk, tell, utter. Comp. *3004.*

2981. **λαλιά lalia,** *lal-ee-ah';* from *2980;* *talk:*—saying, speech.

2982. **λαμά lama,** *lam-ah';* or

λαμμά lamma, *lam-mah';* of Heb. or. [4100 with prep. pref.]; *lama* (i.e. *lohy*):—lama.

2983. **λαμβάνω lambanō,** *lam-ban'-o;* a prol. form of a prim. verb, which is used only as an alt. in certain tenses; to *take* (in very many applications, lit. and fig. [prop. obj. or act., to *get hold* of; whereas *1209* is rather subj. or pass., to *have offered* to one; while *138* is more violent, to *seize* or *remove*]):—accept, + be amazed, assay, attain, bring, × when I call, catch, come on (× unto), + forget, have, hold, obtain, receive (× after), take (away, up).

2984. **Λάμεχ Lamĕch,** *lam'-ekh;* of Heb. or. [3929]; *Lamech* (i.e. *Lemek*), a patriarch:—Lamech.

λαμμά lamma. See *2982.*

2985. **λαμπάς lampas,** *lam-pas';* from *2989;* a "*lamp*" or *flambeau:*—lamp, light, torch.

2986. **λαμπρός lamprŏs,** *lam-pros';* from the same as *2985;* *radiant;* by anal. *limpid;* fig. *magnificent* or *sumptuous* (in appearance):—bright, clear, gay, goodly, gorgeous, white.

2987. **λαμπρότης lamprŏtēs,** *lam-prot'-ace;* from *2986;* *brilliancy:*—brightness.

2988. **λαμπρῶς lamprōs,** *lam-prose';* adv. from *2986;* *brilliantly,* i.e. (fig.) *luxuriously:*—sumptuously.

2989. **λάμπω lampō,** *lam'-po;* a prim. verb; to *beam,* i.e. *radiate* brilliancy (lit. or fig.):—give light, shine.

2990. **λανθάνω lanthanō,** *lan-than'-o;* a prol. form of a prim. verb, which is used only as an alt. in certain tenses; to *lie hid* (lit. or fig.); often used adv. *unwittingly:*—be hid, be ignorant of, unawares.

2991. **λαξευτός laxĕutŏs,** *lax-yoo-tos';* from a comp. of **λᾶς las** (a *stone*) and the base of *5428* (in its orig. sense of *scraping*); *rock-quarried:*—hewn in stone.

2992. **λαός laŏs,** *lah-os';* appar. a prim. word; a *people* (in gen.; thus differing from *1218,* which denotes one's *own* populace):—people.

2993. **Λαοδίκεια Laŏdikĕia,** *lah-od-ik'-i-ah;* from a comp. of *2992* and *1349;* *Laodicia,* a place in Asia Minor:—Laodicea.

2994. **Λαοδικεύς Laŏdikĕus,** *lah-od-ik-yoose';* from *2993;* a *Laodicean,* i.e. inhab. of Laodicia:—Laodicean.

2995. **λάρυγξ larugx,** *lar'-oongks;* of uncert. der.: the *throat* ("*larynx*"):—throat.

2996. **Λασαία Lasaia,** *las-ah'-yah;* of uncert. or.; *Lasæa,* a place in Crete:—Lasea.

2997. **λάσχω laschō,** *las'-kho;* a strengthened form of a prim. verb, which only occurs in this and another prol. form as alt. in certain tenses; to *crack* open (from a fall):—burst asunder.

2998. **λατομέω latŏmĕō,** *lat-om-eh'-o;* from the same as the first part of *2999* and the base of *3114;* to *quarry:*—hew.

2999. **λατρεία latrĕia,** *lat-ri'-ah;* from *3000;* *ministration* of God, i.e. *worship:*—(divine) service.

3000. **λατρεύω latrĕuō,** *lat-ryoo'-o;* from **λάτρις latris** (a hired *menial*); to *minister* (to God), i.e. *render* religious *homage:*—serve, do the service, worship (-per).

3001. **λάχανον lachanŏn,** *lakh'-an-on;* from **λαχαίνω lachainō** (to *dig*); a *vegetable:*—herb.

3002. **Λεββαῖος Lĕbbaĭos,** *leb-bah'-yos;* of uncert. or.; *Lebbæus,* a Chr.:—Lebbeus.

3003. **λεγεών lĕgĕōn,** *leg-eh-ohn';* of Lat. or.; a "*legion*", i.e. Rom. *regiment* (fig.):—legion.

3004. **λέγω lĕgō,** *leg'-o;* a prim. verb; prop. to '*lay*" forth, i.e. (fig.) *relate* (in words [usually of systematic or set *discourse;* whereas *2036* and *5346* generally refer to an *individual* expression or speech respectively; while *4483* is prop. to *break silence* merely, and *2980* means an *extended* or random harangue]); by impl. to *mean:*—ask, bid, boast, call, declare, give out, name, put forth, say (-ing, on), shew, speak, tell, utter.

3005. **λεῖμμα lĕimma,** *lime'-mah;* from *3007;* a *remainder:*—remnant.

3006. **λεῖος lĕĭos,** *li'-os;* appar. a prim. word; *smooth,* i.e. "*level*":—smooth.

3007. **λείπω lĕipō,** *li'-po;* a prim. verb; to *leave* i.e. (intrans. or pass.) to *fail* or be *absent:*—be destitute (wanting), lack.

3008. **λειτουργία lĕitourgĭa,** *li-toorg-eh'-ah;* from *3011;* to be a *public servant,* i.e. (by anal.) to *perform* religious or charitable *functions* (*worship, obey, relieve*):—minister.

3009. **λειτουργικός lĕitourgikŏs,** *li-toorg-ee'-ah;* from *3008;* *public function* (as priest ["liturgy"] or almsgiver):—ministration (-try), service.

3010. **λειτουργικός lĕitourgikŏs,** *li-toorg-ik-os';* from the same as *3008;* *functional publicly* ("liturgic"), i.e. *beneficent:*—ministering.

3011. **λειτουργός lĕitourgŏs,** *li-toorg-os';* from a der. of *2992* and *2041;* a *public servant,* i.e. a *functionary* in the Temple or Gospel, or (gen.) a *worshipper* (of God) or *benefactor* (of man):—minister (-ed).

3012. **λέντιον lĕntĭŏn,** *len'-tee-on;* of Lat. or.; a "*linen*" cloth, i.e. *apron:*—towel.

3013. **λεπίς lĕpis,** *lep-is';* from **λέπω lĕpō** (to *peel*); a *flake:*—scale.

3014. **λέπρα lĕpra,** *lep'-rah;* from the same as *3013;* *scaliness,* i.e. "*leprosy*":—leprosy.

3015. **λεπρός lĕprŏs,** *lep-ros';* from the same as *3014;* *scaly,* i.e. *leprous* (a *leper*):—leper.

3016. **λεπτόν lĕptŏn,** *lep-ton';* neut. of a der. of the same as *3013:* something *scaled* (*light*), i.e. a *small coin*:—mite.

3017. **Λευΐ Lĕui,** *lyoo-ee';* of Heb. or. [3878]; *Levi,* the name of three Isr.:—Levi. Comp. *3018.*

3018. **Λευΐς Lĕuis,** *lyoo-is';* a form of *3017;* *Lewis* (i.e. *Levi*), a Chr.:—Levi.

3019. **Λευίτης Lĕuitēs,** *lyoo-ee'-tace;* from *3017;* a *Levite,* i.e. desc. of Levi:—Levite.

3020. **Λευϊτικός Lĕuitikŏs,** *lyoo-it'-ee-kos;* from *3019;* *Levitic,* i.e. relating to the Levites:—Levitical.

3021. **λευκαίνω lĕukainō,** *lyoo-kah'ee-no;* from *3022;* to *whiten*:—make white, whiten.

3022. **λευκός lĕukŏs,** *lyoo-kos';* from **λύκη lukē** ("*light*"); *white*:—white.

3023. **λεών lĕōn,** *leh-ohn';* a prim. word; a "*lion*":—lion.

3024. **λήθη lēthē,** *lay'-thay;* from *3090;* *forgetfulness*:—+ forget.

3025. **ληνός lēnŏs,** *lay-nos';* appar. a prim. word; a *trough,* i.e. *wine-vat*; —*winepress.*

3026. **λῆρος lērŏs,** *lay'-ros;* appar. a prim. word; *twaddle,* i.e. an *incredible story*:—idle tale.

3027. **ληστής lēstēs,** *lace-tace';* from λῃΐζομαι **lēïzŏmai** (*to plunder*); a *brigand*:—robber, thief.

3028. **λῆψις lēpsis,** *lape'-sis;* from *2983;* *receipt* (the act):—receiving.

3029. **λίαν lian,** *lee'-an;* of uncert. affin.; *much* (adv.):—exceeding, great (-ly), sore, very (+ chiefest).

3030. **λίβανος libanŏs,** *lib'-an-os;* of for. or. [1922]; the *incense-tree,* i.e. (by impl.) *incense* itself:—frankincense.

3031. **λιβανωτός libanōtŏs,** *lib-an-o-tos';* from *3030;* *frankincense,* i.e. (by extens.) a *censer* for burning it:—censer.

3032. **Λιβερτῖνος Libertinŏs,** *lib-er-tee'-nos;* of Lat. or.; a Rom. *freedman*:—Libertine.

3033. **Λιβύη Libuē,** *lib-oo'-ay;* prob. from *3047;* *Libye,* a region of Africa:—Libya.

3034. **λιθάζω lithazō,** *lith-ad'-zo;* from *3037;* to *lapidate*:—stone.

3035. **λίθινος lithinŏs,** *lith'-ee-nos;* from *3037;* *stony,* i.e. made of *stone*:—of stone.

3036. **λιθοβολέω lithŏbŏlĕō,** *lith-ob-ol-eh'-o;* from a comp. of *3037* and *906;* to *throw stones,* i.e. *lapidate*:—stone, cast stones.

3037. **λίθος lithŏs,** *lee'-thos;* appar. a prim. word; a *stone* (lit. or fig.):—(mill-, stumbling-) stone.

3038. **λιθόστρωτος lithŏstrōtŏs,** *lith-os'-tro-tos;* from *3037* and a der. of *4766;* *stone-strewed,* i.e. a tessellated *mosaic* on which the Rom. tribunal was placed:—Pavement.

3039. **λικμάω likmaō,** *lik-mah'-o;* from **λικμός likmŏs,** the equiv. of **λίκνον likmŏn** (a winnowing *fan* or basket); to *winnow,* i.e. (by anal.) to *triturate*:—grind to powder.

3040. **λιμήν limēn,** *lee-mane';* appar. a prim. word; a *harbor*;—haven. Comp. *2568.*

3041. **λίμνη limnē,** *lim'-nay;* prob. from *3049* (through the idea of the nearness of shore); a *pond* (large or small):—lake.

3042. **λιμός limŏs,** *lee-mos';* prob. from *3007* (through the idea of *destitution*); a *scarcity* of food:—dearth, famine, hunger.

3043. **λίνον linŏn,** *lee'-non;* prob. a prim. word; *flax,* i.e. (by impl.) "*linen*":—linen.

3044. **Λίνος Linŏs,** *lee'-nos;* perh. from *3043;* *Linus,* a Chr.:—Linus.

3045. **λιπαρός liparŏs,** *lip-ar-os';* from **λίπος lipŏs** (*grease*); *fat,* i.e. (fig.) *sumptuous*:—dainty.

3046. **λίτρα litra,** *lee'-trah;* of Lat. or. [*libra*]; a *pound* in weight:—pound.

3047. **λίψ lips,** *leeps;* prob. from **λείβω lĕibō** (*to pour* a "libation"); the *south* (-west) wind (as bringing rain, i.e. (by extens.) the *south* quarter:—southwest.

3048. **λογία lŏgia,** *log-ee'-ah;* from *3056* (in the commercial sense); a *contribution*;—collection, gathering.

3049. **λογίζομαι lŏgizŏmai,** *log-id'-zom-ahee;* mid. from *3056;* *to take an inventory,* i.e. *estimate* (lit. or fig.):—conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

3050. **λογικός lŏgikŏs,** *log-ik-os';* from *3056;* *rational* ("*logical*")*:*—reasonable, of the word.

3051. **λόγιον lŏgion,** *log'-ee-on;* neut. of *3052;* an *utterance* (of God):—oracle.

3052. **λόγιος lŏgiŏs,** *log'-ee-os;* from *3056;* *fluent,* i.e. an *orator*;—eloquent.

3053. **λογισμός lŏgismŏs,** *log-is-mos';* from *3049;* *computation,* i.e. (fig.) *reasoning* (*conscience, conceit*):—imagination, thought.

3054. **λογομαχέω lŏgŏmachĕō,** *log-om-akh-eh'-o;* from a comp. of *3056* and *3164;* to be *disputatious* (on trifles):—strive about words.

3055. **λογομαχία lŏgŏmachia,** *log-om-akh-ee'-ah;* from the same as *3054;* *disputation* about trifles ("*logomachy*")*:*—strife of words.

3056. **λόγος lŏgŏs,** *log'-os;* from *3004;* something *said* (including the *thought*); by impl. a *topic* (subject of discourse), also *reasoning* (the mental faculty) or *motive;* by extens. a *computation;* spec. (with the art. in John) the Divine *Expression* (i.e. *Christ*):—account, cause, communication, × concerning, doctrine, fame, × have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say (-ing), shew, × speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

3057. **λόγχη lŏgchē,** *long'-khay;* perh. a prim. word; a "*lance*"*:*—spear.

3058. **λοιδορέω lŏidŏrĕō,** *loy-dor-eh'-o;* from *3060;* *to reproach,* i.e. *vilify*:—revile.

3059. **λοιδορία lŏidŏria,** *loy-dor-ee'-ah;* from *3060;* *slander* or *vituperation*:—railing, reproach [-fully].

3060. **λοίδορος lŏidŏrŏs,** *loy'-dor-os;* from **λοιδός lŏidŏs** (*mischief*); *abusive,* i.e. a *blackguard*;—railer, reviler.

3061. **λοιμός lŏimŏs,** *loy-mos';* of uncert. affin.; a *plague* (lit. the *disease,* or fig. a *pest*)*:*—pestilence (-t).

3062. **λοιπόν lŏipŏn,** *loy-pon';* masc. plur. of a der. of *3007;* *remaining* ones:—other, which remain, remnant, residue, rest.

3063. **λοιπόν lŏipŏn,** *loy-pon';* neut. sing. of the same as *3062;* something *remaining* (adv.):—besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

3064. **λοιπού lŏipŏu,** *loy-poo';* gen. sing. of the same as *3062;* *remaining* time:—from henceforth.

3065. **Λουκᾶς Lŏukas,** *loo-kas';* contr. from Lat. *Lucanus; Lucas,* a Chr.:—Lucas, Luke.

3066. **Λούκιος Lŏukiŏs,** *loo'-kee-os;* of Lat. or.; *illuminative; Lucius,* a Chr.:—Lucius.

3067. **λουτρόν lŏutrŏn,** *loo-tron';* from *3068;* a *bath,* i.e. (fig.) *baptism*:—washing.

3068. **λούω lŏuō,** *loo'-o;* a prim. verb; to *bathe* (the *whole* person; whereas *3538* means to wet a part only, and *4150* to wash, cleanse *garments* exclusively)*:*—wash.

3069. **Λύδδα Ludda,** *lud'-dah;* of Heb. or. [3850]; *Lydda* (i.e. *Lod*), a place in Pal.:—Lydda.

3070. **Λυδία Ludia,** *loo-dee'-ah;* prop. fem. of **Λύδιος Ludiŏs** (of for. or.) (a *Lydian,* in Asia Minor); *Lydia,* a Chr. woman:—Lydia.

3071. **Λυκαονία Lukaŏnia,** *loo-kah-on-ee'-ah;* perh. remotely from *3074;* *Lycaonia,* a region of Asia Minor:—Lycaonia.

3072. **Λυκαονιστί Lukaŏnisti,** *loo-kah-on-is-tee';* adv. from a der. of *3071;* *Lycaonistically,* i.e. in the language of the Lycaonians:—in the speech of Lycaonia.

3073. **Λυκία Lukia,** *loo-kee'-ah;* prob. remotely from *3074;* *Lycia,* a province of Asia Minor:—Lycia.

3074. **λύκος lukŏs,** *loo'-kos;* perh. akin to the base of *3022* (from the *whitish* hair); a *wolf*:—wolf.

3075. **λυμαίνομαι lumainŏmai,** *loo-mah'ee-nom-ahee;* mid. from a prob. der. of *3089* (meaning *filth*); prop. to *soil,* i.e. (fig.) *insult* (*maltreat*)*:*—make havock of.

3076. **λυπέω lupĕō,** *loo-peh'-o;* from *3077:* to *distress*; reflex. or pass. to *be sad*;—cause grief, grieve, be in heaviness, (be) sorrow (-ful), be (make) sorry.

3077. **λύπη lupē,** *loo'-pay;* appar. a prim. word; *sadness*:—grief, grievous, + grudgingly, heaviness, sorrow.

3078. **Λυσανίας Lusanias,** *loo-san-ee'-as;* from *3089* and **ἀνία ania** (*trouble*); *grief-dispelling; Lysanias,* a governor of Abilene:—Lysanias.

3079. **Λυσίας Lusias,** *loo-see'-as;* of uncert. affin.; *Lysias,* a Rom.:—Lysias.

3080. **λύσις lusis,** *loo'-sis;* from *3089;* a *loosening,* i.e. (spec.) *divorce*:—to be loosed.

3081. **λυσιτελεῖ lusitelĕi,** *loo-sit-el-i';* third pers. sing. pres. indic. act. of a der. of a comp. of *3089* and *5056;* impers. it *answers* the *purpose,* i.e. *is advantageous*:—it is better.

3082. **Λύστρα Lustra,** *loos'-trah;* of uncert. or.; *Lystra,* a place in Asia Minor:—Lystra.

3083. **λύτρον lutrŏn,** *loo'-tron;* from *3089;* something to *loosen* with, i.e. a redemption *price* (fig. *atonement*)*:*—ransom.

3084. **λυτρόω lutrŏō,** *loo-tro'-o;* from *3083;* to *ransom* (lit. or fig.)*:*—redeem.

3085. **λύτρωσις lutrōsis,** *loo'-tro-sis;* from *3084;* a *ransoming* (fig.)*:*— + redeemed, redemption.

3086. **λυτρωτής lutrōtēs,** *loo-tro-tace';* from *3084;* a *redeemer* (fig.)*:*—deliverer.

3087. **λυχνία luchnia,** *lookh-nee'-ah;* from *3088;* a *lamp-stand* (lit. or fig.)*:*—candlestick.

3088. **λύχνος luchnŏs,** *lookh'-nos;* from the base of *3022;* a portable *lamp* or other *illuminator* (lit. or fig.)*:*—candle, light.

3089. **λύω lŭō,** *loo'-o;* a prim. verb; to "*loosen*" (lit. or fig.)*:*—break (up), destroy, dissolve, (un-) loose, melt, put off. Comp. *4486.*

3090. **Λωΐς Lōïs,** *lo-ece';* of uncert. or.; *Loïs,* a Chr. woman:—Lois.

3091. **Λώτ Lōt,** *lote;* of Heb. or. [3876]; *Lot,* a patriarch:—Lot.

M

3092. **Μαάθ Maath,** *mah-ath';* prob. of Heb. or.; *Maath,* an Isr.:—Maath.

3093. **Μαγδαλά Magdala,** *mag-dal-ah';* of Chald. or. [comp. *4026*]; *the tower; Magdala* (i.e *Migdula*), a place in Pal.:—Magdala.

3094. **Μαγδαληνή Magdalēnē,** *mag-dal-ay-nay';* fem. of a der. of *3093;* a female *Magdalene,* i.e. inhab. of Magdala:—Magdalene.

3095. **μαγεία magĕia,** *mag-i'-ah;* from *3096;* "*magic*"*:*—sorcery.

3096. **μαγεύω magĕuō,** *mag-yoo'-o;* from *3097;* to *practice magic*:—use sorcery.

3097. **μάγος magŏs,** *mag'-os;* of for. or. [7248]; a *Magian,* i.e. Oriental *scientist;* by impl. a *magician*:—sorcerer, wise man.

3098. **Μαγώγ Magōg,** *mag-ogue';* of Heb. or. [4031]; *Magog,* a for. nation, i.e. (fig.) an Antichristian party:—Magog.

3099. **Μαδιάν Madian,** *mad-ee-an';* of Heb. or. [4080]; *Madian* (i.e. *Midian*), a region of Arabia:—Madian.

3100. **μαθητεύω mathētĕuō,** *math-ayt-yoo'-o;* from *3101;* intrans. to *become a pupil;* trans. to *disciple,* i.e. enrol as scholar:—be disciple, instruct, teach.

3101. **μαθητής mathētēs,** *math-ay-tes';* from *3129;* a *learner,* i.e. *pupil*:—disciple.

3102. **μαθήτρια mathētria,** *math-ay'-tree-ah;* fem. from *3101;* a female *pupil*:—disciple.

3103. **Ματθουσάλα Mathōusala**, *math-oo-sal'-ah*; of Heb. or. [4968]; *Methushalach* (i.e. *Methushelach*), an antediluvian:—Mathusala.

3104. **Μαϊνάν Mainan**, *mahee-nan'*; prob. of Heb. or.; *Maïnan*, an Isr.:—Mainan.

3105. **μαίνομαι mainŏmai**, *mahee-nom-ahee*; mid. from a prim. μάω *maō* (to *long* for; through the idea of insensate *craving*); to rave as a "maniac":—be beside self (mad).

3106. **μακαρίζω makarizō**, *mak-ar-id'-so*; from *3107*; to *beatify*, i.e. pronounce (or *esteem*) *fortunate*:—call blessed, count happy.

3107. **μακάριος makariŏs**, *mak-ar'-ee-os*; a prol. form of the poetical μάκαρ **makar** (mean. the same); supremely *blest*; by extens. *fortunate*, *well off*:—blessed, happy (× -ler).

3108. **μακαρισμός makarismŏs**, *mak-ar-is-mos'*; from *3106*; *beatification*, i.e. *attribution of good fortune*:—blessedness.

3109. **Μακεδονία Makĕdŏnia**, *mak-ed-on-ee'-ah*; from *3110*; *Macedonia*, a region of Greece:—Macedonia.

3110. **Μακεδών Makĕdōn**, *mak-ed'-ohn*; of uncert. der.; a *Macedon* (*Macedonian*), i.e. inhab. of Macedonia:—of Macedonia, Macedonian.

3111. **μάκελλον makĕllŏn**, *mak'-el-lon*; of Lat. or. [*macellum*]; a *butcher's stall*, *meat market* or *provision-shop*:—shambles.

3112. **μακράν makran**, *mak-ran'*; fem. acc. sing. of *3117* (*3598* being implied); *at a distance* (lit. or fig.):—(a-) far (off), good (great) way off.

3113. **μακρόθεν makrŏthĕn**, *mak-roth'-en*; adv. from *3117*; *from a distance* or *afar*:—afar off, from far.

3114. **μακροθυμέω makrŏthumĕō**, *mak-roth-oo-meh'-o*; from the same as *3116*; to be *long-spirited*, i.e. (obj.) *forbearing* or (subj.) *patient*:—bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

3115. **μακροθυμία makrŏthumia**, *mak-roth-oo-mee'-ah*; from the same as *3116*; *longanimity*, i.e. (obj.) *forbearance* or (subj.) *fortitude*:—longsuffering, patience.

3116. **μακροθυμός makrŏthumŏs**, *mak-roth-oo-mos'*; adv. of a comp. of *3117* and *2372*; *with long* (*enduring*) *temper*, i.e. *leniently*:—patiently.

3117. **μακρός makrŏs**, *mak-ros'*; from *3372*; *long* (in place [*distant*] or time [neut. plur.]):—far, long.

3118. **μακροχρόνιος makrŏchrŏnĭŏs**, *mak-rokh-ron'-ee-os*; from *3117* and *5550*; *long-timed*, i.e. *long-lived*:—live long.

3119. **μαλακία malakia**, *mal-ak-ee'-ah*; from *3120*; *softness*, i.e. *enervation* (*debility*):—disease.

3120. **μαλακός malakŏs**, *mal-ak-os'*; of uncert. affin.; *soft*, i.e. *fine* (clothing); fig. a *catamite*:—effeminate, soft.

3121. **Μαλελεήλ Malĕlĕēl**, *mal-el-eh-ale'*; of Heb. or [4111]; *Maleleël* (i.e. *Mahalalel*), an antediluvian:—Maleleel.

3122. **μᾶλιστα malista**, *mal'-is-tah*; neut. plur. of the superl. of an appar. prim. adv. μάλα **mala** (very); (adv.) *most* (*in the greatest degree*) or *particularly*:—chiefly, most of all, (e-) specially.

3123. **μᾶλλον mallŏn**, *mal'-lon*; neut. of the compar. of the same as *3122*; (adv.) *more* (*in a greater degree*) or *rather*:—+ better, × far, (the) more (and more), (so) much (the more), rather.

3124. **Μάλχος Malchŏs**, *mal'-khos*; of Heb. or. [4429]; *Malchus*, an Isr.:—Malchus.

3125. **μάμμη mammē**, *mam'-may*; of nat. or. ["mammy"]; a *grandmother*:—grandmother.

3126. **μαμωνᾶς mammōnas**, *mam-mo-nas'*; of Chald. or. (*confidence*, i.e. fig. *wealth*, personified); *mammonas*, i.e. *avarice* (deified):—mammon.

3127. **Μανασσῆ Manassē**, *man-as-say'*; of uncert. or.; *Manassē*, a Chr.:—Manasseh.

3128. **Μανασσῆς Manassēs**, *man-as-sace'*; of Heb. or. [4519]; *Manasses* (i.e. *Menashsheh*), an Isr.:—Manasses.

3129. **μανθάνω manthanō**, *man-than'-o*; prol. from a prim. verb, another form of which, μαθέω **mathēō**, is used as an alt. in cert. tenses; to *learn* (in any way):—learn, understand.

3130. **μανία mania**, *man-ee'-ah*; from *3105*; *craziness*:—[+ make] × mad.

3131. **μάννα manna**, *man'-nah*; of Heb. or. [4478]; *manna* (i.e. *man*), an edible gum:—manna.

3132. **μαντεύομαι manteuŏmai**, *mant-yoo'-om-ahee*; from a der. of *3105* (mean. a *prophet*, as supposed to *rave* through *inspiration*); to *divine*, i.e. *utter spells* (under pretence of foretelling):—by soothsaying.

3133. **μαραίνω marainō**, *mar-ah'-ee-no*; of uncert. affin.; to *extinguish* (as fire), i.e. (fig. and pass.) to *pass away*:—fade away.

3134. **μαράν ἀθά maran atha**, *mar'-an ath'-ah*; of Chald. or. (mean. *our Lord has come*); *maranatha*, i.e. an exclamation of the approaching *divine judgment*:—Maran-atha.

3135. **μαργαρίτης margaritēs**, *mar-gar-ee'-tace*; from μάργαρος **margaros** (a pearl-*oyster*); a *pearl*:—pearl.

3136. **Μάρθα Martha**, *mar'-thah*; prob. of Chald. or. (mean. *mistress*); *Martha*, a Chr. woman:—Martha.

3137. **Μαρία Maria**, *mar-ee'-ah*; or

Μαριάμ Mariam, *mar-ee-am'*; of Heb. or. [4813]; *Maria* or *Mariam* (i.e. *Mirjam*), the name of six Chr. females:—Mary.

3138. **Μάρκος Markŏs**, *mar'-kos*; of Lat. or.; *Marcus*, a Chr.:—Marcus, Mark.

3139. **μάρμαρος marmarŏs**, *mar'-mar-os*; from μαρμαίρω **marmairō** (to *glisten*); *marble* (as sparkling white):—marble.

μάρτυρ **martur**. See *3144*.

3140. **μαρτυρέω marturĕō**, *mar-too-reh'-o*; from *3144*; to be a *witness*, i.e. *testify* (lit. or fig.):—charge, give [*evidence*], bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness.

3141. **μαρτυρία marturia**, *mar-too-ree'-ah*; from *3144*; *evidence* given (judicially or gen.):—record, report, testimony, witness.

3142. **μαρτύριον marturiŏn**, *mar-too'-ree-on*; neut. of a presumed der. of *3144*; something *evidential*, i.e. (gen.) *evidence* given or (spec.) the *Decalogus* (in the sacred Tabernacle):—to be testified, testimony, witness.

3143. **μαρτύρομαι marturŏmai**, *mar-too'-rom-ahee*; mid. from *3144*; to be *adduced as a witness*, i.e. (fig.) to *obtest* (in affirmation or exhortation):—take to record, testify.

3144. **μάρτυς martus**, *mar'-toos*; of uncert. affin.; a *witness* (lit. [judicially] or fig. [gen.]); by anal. a "*martyr*":—martyr, record, witness.

3145. **μασάομαι massaŏmai**, *mas-sah'-om-ahee*; from a prim. μάσσω **massō** (to *handle* or *squeeze*); to *chew*:—gnaw.

3146. **μαστιγόω mastigŏō**, *mas-tig-ŏ'-o*; from *3148*; to *flog* (lit. or fig.):—scourge.

3147. **μαστίζω mastizō**, *mas-tid'-so*; from *3149*; to *whip* (lit.):—scourge.

3148. **μάστιξ mastix**, *mas'-tix*; prob. from the base of *3145* (through the idea of *contact*); a *whip* (lit. the Roman *flagellum* for criminals; fig. a *disease*):—plague, scourging.

3149. **μαστός mastŏs**, *mas-tos'*; from the base of *3145*; a (prop. female) *breast* (as if *kneaded* up):—pap.

3150. **ματαιολογία mataiŏlogia**, *mat-ah-yol-og-ee'-ah*; from *3151*; *random talk*, i.e. *babble*:—vain janging.

3151. **ματαιολόγος mataiŏlogŏs**, *mat-ah-yol-og'-os*; from *3152* and *3056*; an *idle* (i.e. *senseless* or *mischievous*) *talker*, i.e. a *wrangler*:—vain talker.

3152. **μάταιος mataiŏs**, *mat'-ah-yos*; from the base of *3155*; *empty*, i.e. (lit.) *profitless*, or (spec.) an *idol*:—vain, vanity.

3153. **ματαιότης mataiŏtēs**, *mat-ah-yot'-ace*; from *3152*; *inutility*; fig. *transientness*; mor. *depravity*:—vanity.

3154. **ματαιόω mataiŏō**, *mat-ah-yŏ'-o*; from *3152*; to render (pass. become) *foolish*, i.e. (mor.) wicked or (spec.) *idolatrous*:—become vain.

3155. **μάτην matēn**, *mat'-ane*; accus. of a der. of the base of *3145* (through the idea of tentative *manipulation*, i.e. unsuccessful *search*, or else of *punishment*); *folly*, i.e. (adv.) *to no purpose*:—in vain.

3156. **Ματθαῖος Matthaiŏs**, *mat-thah'-yos*; a shorter form of *3161*; *Matthæus* (i.e. *Matthiyah*), an Isr. and Chr.:—Matthew.

3157. **Ματθάν Matthan**, *mat-than'*; of Heb. or. [4977]; *Matthan* (i.e. *Mattan*), an Isr.:—Matthan.

3158. **Ματθάτ Matthat**, *mat-that'*; prob. a shortened form of *3161*; *Matthat* (i.e. *Mattithyah*), the name of two Isr.:—Mathat.

3159. **Ματθίας Matthias**, *mat-thee'-as*; appar. a shortened form of *3161*; *Matthias* (i.e. *Mattithyah*), an Isr.:—Matthias.

3160. **Ματταθά Mattatha**, *mat-tath-ah'*; prob. a shortened form of *3161* [comp. *4993*]; *Mattatha* (i.e. *Mattithyah*), an Isr.:—Mattatha.

3161. **Ματταθίας Mattathias**, *mat-tath-ee'-as*; of Heb. or. [4993]; *Mattathias* (i.e. *Mattithyah*), an Isr. and Chr.:—Mattathias.

3162. **μάχαιρα machaira**, *makh'-ahee-rah*; prob. fem. of a presumed der. of *3163*; a *knife*, i.e. *dirk*; fig. *war*, judicial *punishment*:—sword.

3163. **μάχη machē**, *makh'-ay*; from *3164*; a *battle*, i.e. (fig.) *controversy*:—fighting, strive, striving.

3164. **μάχομαι machŏmai**, *makh'-om-ahee*; mid. of an appar. prim. verb; to *war*, i.e. (fig.) to *quarrel*, *dispute*:—fight, strive.

3165. **μέ mĕ**, *meh*; a shorter (and prob. orig.) form of *1691*; *me*:—I, me, my.

3166. **μεγαλαυχέω mĕgalauchĕō**, *meg-al-ŏw-kheh'-o*; from a comp. of *3173* and αὐχέω **auchĕō** (to *boast*; akin to *αὖ* and *καυ*); to *talk big*, i.e. be *grandiloquent* (*arrogant*, *egotistic*):—boast great things.

3167. **μεγαλεῖος mĕgalĕiŏs**, *meg-al-i'-os*; from *3173*; *magnificent*, i.e. (neut. plur. as noun) a conspicuous *favor*, or (subj.) *perfection*:—great things, wonderful works.

3168. **μεγαλειότης mĕgalĕiŏtēs**, *meg-al-i-ot'-ace*; from *3167*; *superbness*, i.e. *glory* or *splendor*:—magnificence, majesty, mighty power.

3169. **μεγαλοπρέπεια mĕgalŏprĕpĕa**, *meg-al-op-rep-ace'*; from *3173* and *4241*; *befitting greatness* or *magnificence* (*majestic*):—excellent.

3170. **μεγαλύνω mĕgalunō**, *meg-al-oo'-no*; from *3173*; to *make* (or *declare*) *great*, i.e. *increase* or (fig.) *extol*:—enlarge, magnify, shew great.

3171. **μεγάλως mĕgalōs**, *meg-al'-oce*; adv. from *3173*; *much*:—greatly.

3172. **μεγαλωσύνη mĕgalōsunē**, *meg-al-o-soo'-nay*; from *3173*; *greatness*, i.e. (fig.) *divinity* (often God himself):—majesty.

3173. **μέγας mĕgas**, *meg'-as* [molnd. the prol. forms, fem. μεγάλη **mĕgalē**, plur. μεγάλοι **mĕgalōi**, etc.; comp. also *3176*, *3187*]; *big* (lit. or fig., in a very wide application):—(+ fear) exceedingly, great (-est), high, large, loud, mighty, + (be) sore (afraid), strong, × years.

3174. **μέγεθος mĕgĕthŏs**, *meg'-eth-os*; from *3173*; *magnitude* (fig.):—greatness.

3175. **μεγιστάν mĕgistanēs**, *meg-is-tan'-es*; plur. from *3176*; *grandees*:—great men, lords.

3176. **μέγιστος mĕgistŏs**, *meg'-is-tos*; superl. of *3173*; *greatest* or *very great*:—exceeding great.

3177. **μεθερμηνεύω mĕthĕrmēnĕuō**, *meth-er-mane-yoo'-o*; from *3326* and *2059*; to *explain over*, i.e. *translate*:—(by) interpret (-ation).

3178. **μέθη mĕthē**, *meth'-ay*; appar. a prim. word; an *intoxicant*, i.e. (by impl.) *intoxication*:—drunkenness.

3179. **μεθίστημι mĕthistēmi**, *meth-is'-tay-mee*; or (1 Cor. 13 : 9)

μεθιστάνω mĕthistanō, *meth-is-tan'-o*; from *3326* and *2476*; to *transfer*, i.e. *carry away, depose* or (fig.) *exchange, seduce:*—put out, remove, translate, turn away.

3180. **μεθοδεία mĕthŏdĕia**, *meth-od-i'-ah*; from a comp. of *3326* and *2592* [comp. "method"]; *travelling over*, i.e. *travesty* (*trickery*):—wile, lie in wait.

3181. **μεθόριος mĕthŏrĭŏs**, *meth-or'-ee-os*; from *3326* and *3725*; *bounded alongside*, i.e. *contiguous* (neut. plur. as noun, *frontier*):—border.

3182. **μεθύσκω mĕthuskō**, *meth-oos'-ko*; a prol. (trans.) form of *3184*; to *intoxicate:*—be drunk (-en).

3183. **μέθυσος mĕthusŏs**, *meth'-oo-sos*; from *3184*; *tipsy*, i.e. (as noun) a *sot:*—drunkard.

3184. **μεθύω mĕthuō**, *meth-oo'-o*; from another form of *3178*; to *drink* to *intoxication*, i.e. *get drunk:*—drink well, make (be) drunk (-en).

3185. **μεῖζον mĕizŏn**, *mide'-zon*; neut. of *3187*; (adv.) in a *greater* degree:—the more.

3186. **μειότερος mĕizŏtĕrŏs**, *mide-zot'-er-os*; continued compar. of *3187*; *still larger* (fig.):—greater.

3187. **μεῖζων mĕizōn**, *mide'-zone*; irreg. compar. of *3173*; *larger* (lit. or fig., spec. in age):—elder, greater (-est), more.

3188. **μέλαν mĕlan**, *mel'-an*; neut. of *3189* as noun; *ink:*—ink.

3189. **μέλας mĕlas**, *mel'-as*; appar. a prim. word; *black:*—black.

3190. **Μελεᾶς Mĕlĕas**, *mel-eh-as'*; of uncert. or.; *Meleas*, an Isr.:—Meleas.

μέλει mĕlĕi. See *3199*.

3191. **μελετάω mĕlĕtaō**, *mel-et-ah'-o*; from a presumed der. of *3199*; to *take care of*, i.e. (by impl.) *revolve* in the mind:—imagine, (pre-) meditate.

3192. **μέλι mĕli**, *mel'-ee*; appar. a prim. word; *honey:*—honey.

3193. **μελίσσιος mĕlissiŏs**, *mel-is'-see-os*; from *3192*: *relating to honey*, i.e. *bee* (comb):—honeycomb.

3194. **Μελίτη Mĕlitē**, *mel-ee'-tay*; of uncert. or.; *Melita*, an island in the Mediterranean:—Melita.

3195. **μέλλω mĕllō**, *mel'-lo*; a strengthened form of *3199* (through the idea of *expectation*); to *intend*, i.e. *be about* to be, do, or suffer something (of persons or things, espec. events; in the sense of *purpose, duty, necessity, probability, possibility*, or *hesitation*):—about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.

3196. **μέλος mĕlŏs**, *mel'-os*; of uncert. affin.; a *limb* or *part* of the body:—member.

3197. **Μελχί Mĕlchi**, *mel-khee'*; of Heb. or. [4428 with pron. suf., *my king*]; *Melchi* (i.e. *Malki*), the name of two Isr.:—Melchi.

3198. **Μελχισεδέκ Mĕlchisĕdĕk**, *mel-khis-ed-ek'*; of Heb. or. [4442]; *Melchisedek* (i.e. *Malkitsedek*), a patriarch:—Melchisedec.

3199. **μέλω mĕlō**, *mel'-o*; a prim. verb; to *be of interest* to, i.e. to *concern* (only third pers. sing. pres. indic. used impers. *it matters*):—(take) care.

3200. **μεμβράνα mĕmbrana**, *mem-bran'-ah*; of Lat. or. ("*membrane*"); a (written) sheep-*skin:*—parchment.

3201. **μέμφομαι mĕmphŏmai**, *mem'-fom-ahee*; mid. of an appar. prim. verb; to *blame:*—find fault.

3202. **μεμψίμοιρος mĕmpsimŏirŏs**, *mem-prim'-oy-ros*; from a presumed der. of *3201* and *μοῖρα mŏira* (*fate*; akin to the base of *3313*); *blaming fate*, i.e. *querulous* (*discontented*):—complainer.

3303. **μέν mĕn**, *men*; a prim. particle; prop. indic. of *affirmation* or *concession* (*in fact*); usually followed by a *contrasted* clause with *1161* (*this* one, the *former*, etc.):—even, indeed, so, some, truly, verily. Often compounded with other particles in an *intensive* or *asseverative* sense.

3304. **μενοῦνγε mĕnŏungĕ**, *men-oon'-geh*; from *3303* and *3767* and *1065*; *so then at least*;—nay but, yea doubtless (rather, verily).

3305. **μέντοι mĕntŏi**, *men'-toy*; from *3303* and *5104*; *indeed though*, i.e. *however:*—also, but, howbeit, nevertheless, yet.

3306. **μένω mĕnō**, *men'-o*; a prim. verb; to *stay* (in a given place, state, relation or expectancy):—abide, continue, dwell, endure, be present, remain, stand, tarry (for), × thine own.

3307. **μερίζω mĕrizō**, *mer-id'-zo*; from *3313*; to *part*, i.e. (lit.) to *apportion, bestow, share*, or (fig.) to *disunite, differ:*—deal, be difference between, distribute, divide, give part.

3308. **μέριμνα mĕrimna**, *mer'-im-nah*; from *3307* (through the idea of *distraction*); *solicitude:*—care.

3309. **μεριμνάω mĕrimnaō**, *mer-im-nah'-o*; from *3308*; to *be anxious* about:—(be, have) care (-ful), take thought.

3310. **μερίς mĕris**, *mer-ece'*; fem. of *3313*: a *portion*, i.e. *province, share* or (abstr.) *participation:*—part (× -akers).

3311. **μερισμός mĕrismŏs**, *mer-is-mos'*; from *3307*; a *separation* or *distribution:*—dividing asunder, gift.

3312. **μεριστής mĕristēs**, *mer-is-tace'*; from *3307*; an *apportioner* (*administrator*):—divider.

3313. **μέρος mĕrŏs**, *mer'-os*; from an obsol. but more prim. form of μείρομαι *mĕirŏmai* (to *get* as a *section* or *allotment*); a *division* or *share* (lit. or fig., in a wide application):—behalf, coast, course, craft, particular (+ -ly), part (+ -ly), piece, portion, respect, side, some sort (-what).

3314. **μεσημβρία mĕsēmbria**, *mes-ame-bree'-ah*; from *3319* and *2250*; *midday*; by impl. the *south:*—noon, south.

3315. **μεσιτεύω mĕsitĕuō**, *mes-it-yoo'-o*; from *3316*; to *interpose* (as arbiter), i.e. (by impl.) to *ratify* (as surety):—confirm.

3316. **μεσίτης mĕsitēs**, *mes-ee'-tace*; from *3319*; a *go-between*, i.e. (simply) an *internunciator*, or (by impl.) a *reconciler* (*intercessor*):—mediator.

3317. **μεσονύκτιον mĕsŏnuktiŏn**, *mes-on-ook'-tee-on*; neut. of a comp. of *3319* and *3571*; *midnight* (especo. as a watch):—midnight.

3318. **Μεσοποταμία Mĕsŏpŏtamia**, *mes-op-ot-am-ee'-ah*; from *3319* and *4215*; *Mesopotamia* (as lying between the Euphrates and the Tigris; comp. 763), a region of Asia:—Mesopotamia.

3319. **μέσος mĕsŏs**, *mes'-os*; from *3326*; *middle* (as adj. or [neut.] noun):—among, × before them, between, + forth, mid [-day, -night], midst, way.

3320. **μεσότοιχον mĕsŏtŏichŏn**, *mes-ot'-oy-khon*; from *3319* and *5109*; a *partition* (fig.):—middle wall.

3321. **μεσουράνημα mĕsŏuranēma**, *mes-oo-ran'-ay-mah*; from a presumed comp. of *3319* and *3772*; *mid-sky:*—midst of heaven.

3322. **μεσόω mĕsŏō**, *mes-ŏ'-o*; from *3319*; to *form* the *middle*, i.e. (in point of time), to *be half-way* over:—be about the midst.

3323. **Μεσσίας Mĕssias**, *mes-see'-as*; of Heb. or. [4899]; the *Messias* (i.e. *Mashiach*), or Christ:—Messias.

3324. **μεστός mĕstŏs**, *mes-tos'*; of uncert. der.; *replete* (lit. or fig.):—full.

3325. **μεστόω mĕstŏō**, *mes-tŏ'-o*; from *3324*; to *replenish*, i.e. (by impl.) to *intoxicate:*—fill.

3326. **μετά mĕta**, *met-ah'*; a prim. prep. (often used adv.); prop. denoting *accompaniment*; "*amid*" (local or causal); modified variously according to the case (gen. *association*, or acc. *succession*) with which it is joined; occupying an intermediate position between *575* or *1537* and *1519* or *4314*; less intimate than *4862*, and less close than *4347*):—after (-ward), × that he again, against, among, × and, + follow, hence, hereafter, in, of, (up-) on, + our, × and setting, since, (un-) to, + together, when, with (+ -out). Often used in composition. In substantially the same relations of *participation* or *proximity*, and *transfer* or *sequence*.

3327. **μεταβαίνω mĕtabainō**, *met-ab-ah'-ee-no*; from *3326* and the base of *939*; to *change place:*—depart, go, pass, remove.

3328. **μεταβάλλω mĕtaballō**, *met-ab-al'-lo*; from *3326* and *906*; to *throw over*, i.e. (mid. fig.) to *turn about* in opinion:—change mind.

3329. **μετάγω mĕtagō**, *met-ag'-o*; from *3326* and *71*; to *lead over*, i.e. *transfer* (*direct*):—turn about.

3330. **μεταδίδωμι mĕtadidōmi**, *met-ad-id'-o-mee*; from *3326* and *1325*; to *give over*, i.e. *share:*—give, impart.

3331. **μετάθεσις mĕtathĕsis**, *met-ath'-es-is*; from *3346*; *transposition*, i.e. *transferral* (to heaven), *disestablishment* (of a law):—change, removing, translation.

3332. **μεταίρω mĕtairō**, *met-ah'ee-ro*; from *3326* and *142*; to *betake* oneself, i.e. *remove* (locally):—depart.

3333. **μετακαλέω mĕtakalĕō**, *met-ak-al-eh'-o*; from *3326* and *2564*; to *call elsewhere*, i.e. *summon:*—call (for, hither).

3334. **μετακινέω mĕtakinĕō**, *met-ak-ee-neh'-o*; from *3326* and *2795*; to *stir* to a place *elsewhere*, i.e. *remove* (fig.):—move away.

3335. **μεταλαμβάνω mĕtalambanō**, *met-al-am-ban'-o*; from *3326* and *2983*; to *participate*; gen. to *accept* (and use):—eat, have, be partaker, receive, take.

3336. **μετάληψις mĕtalēpsis**, *met-al'-ape-sis*; from *3335*; *participation:*—taking.

3337. **μεταλλάσσω mĕtallassō**, *met-al-las'-so*; from *3326* and *236*; to *exchange:*—change.

3338. **μεταμέλομαι mĕtamĕllŏmai**, *met-am-el'-lom-ahee*; from *3326* and the mid. of *3199*; to *care afterwards*, i.e. *regret:*—repent (self).

3339. **μεταμορφόω mĕtamŏrphŏō**, *met-am-or-fŏ'-o*; from *3326* and *3445*; to *transform* (lit. or fig. "metamorphose"):—change, transfigure, transform.

3340. **μετανοέω mĕtanŏĕō**, *met-an-ŏ-eh'-o*; from *3326* and *3539*; to *think differently* or *afterwards*, i.e. *reconsider* (mor. *feel compunction*):—repent.

3341. **μετάνοια mĕtanŏia**, *met-an'-oy-ah*; from *3340*; (subj.) *compunction* (for guilt, includ. *reformation*); by impl. *reversal* (of [another's] decision):—repentance.

3342. **μεταξύ mĕtaxu**, *met-ax-oo'*; from *3326* and a form of *4862*; *betwixt* (of place or person); (of time) as adj. *intervening*, or (by impl.) *adjoining:*—between, mean while, next.

3343. **μεταπέμπω mĕtapĕmpō**, *met-ap-emp'-o*; from *3326* and *3992*; to *send* from *elsewhere*, i.e. (mid.) to *summon* or *invite:*—call (send) for.

3344. **μεταστρέφω mĕtastrĕphō**, *met-as-tref'-o*; from *3326* and *4762*; to *turn across*, i.e. *transmute* or (fig.) *corrupt:*—pervert, turn.

3345. **μετασχηματίζω mĕtaschēmatizō**, *met-askh-ay-mat-id'-zo*; from *3326* and a der. of *4976*; to *transfigure* or *disguise*; fig. to *apply* (by accommodation):—transfer, transform (self); to *change*.

3346. **μετατίθημι mĕtatithēmi**, *met-at-ith'-ay-mee*; from *3326* and *5087*; to *transfer*, i.e. (lit.) *transport*, (by impl.) *exchange*, (reflex.) *change sides*, or (fig.) *pervert:*—carry over, change, remove, translate, turn.

3347. **μετέπειτα mĕtĕpĕita**, *met-ep'-i-tah*; from *3326* and *1899*; *thereafter:*—afterward.

3348. **μετέχω mĕtĕchō**, *met-ekh'-o*; from *3326* and *2192*; to *share* or *participate*; by impl. *belong* to, *eat* (or *drink*):—be partaker, pertain, take part, use.

3349. **μετεωρίζω mĕtĕōrizō**, *met-eh-o-rid'-zo*; from a comp. of *3326* and a collat. form of *142* or perh. rather of *109* (comp. "meteor"); to *raise in mid-air*, i.e. (fig.) *suspend* (pass. *fluctuate* or *be anxious*):—be of doubtful mind.

3350. **μετοικεσία mĕtŏikĕsia**, *met-oy-kes-ee'-ah*; from a der. of a comp. of *3326* and *3624*; a *change of abode*, i.e. (spec.) *expatriation:*— × brought, carried (-ying) away (in-) to.

3351. **μετοικίζω μετοικίκω**, *met-oy-kid'-so;* from the same as *3350;* to *transfer* as a *settler* or captive, i.e. colonize or exile:—carry away, remove into.

3352. **μετοχή μετόχη**, *met-okh-ay';* from *3348; participation*, i.e. *intercourse*:—fellowship.

3353. **μέτοχος μέτοχος**, *met'-okh-os;* from *3348; participant*, i.e. (as noun) a *sharer;* by impl. an *associate*:—fellow, partaker, partner.

3354. **μετρέω μετρέω**, *met-reh'-o;* from *3356;* to *measure* (i.e. ascertain in size by a fixed standard); by impl. to *admeasure* (i.e. allot by rule); fig. to *estimate*:—measure, mete.

3355. **μετρητής μετρητής**, *met-ray-tace';* from *3354;* a *measurer*, i.e. (spec.) a certain standard *measure* of capacity for liquids:—firkin.

3356. **μετριοπαθέω μετριοπαθέω**, *met-ree-op-ath-eh'-o;* from a comp. of the base of *3357* and *3806;* to *be moderate in passion*, i.e. *gentle* (to treat *indulgently*):—have compassion.

3357. **μετρίως μετρίως**, *met-ree'-oce;* adv. from a der. of *3355; moderately*, i.e. *slightly*:—a little.

3358. **μέτρον μέτρον**, *met'-ron;* an appar. prim. word; a *measure* ("metre"), lit. or fig.; by impl. a limited *portion* (*degree*):—measure.

3359. **μετωπον μετώπον**, *met'-o-pon;* from *3326* and *ὤψ ὄψ* the *face*); the *forehead* (as *opposite* the *countenance*):—forehead.

3360. **μέχρι μέχρι**, *mekh'-ree;* or

μεχρίς μέχρις, *mekh-ris';* from *3372; as far as*, i.e. up to a certain point (as prep. of extent [denoting the *terminus*, whereas *ἄχρι* refers espec. to the *space* of time or place intervening] or conj.):—till, (un-) to, until.

3361. **μή μή**, *may;* a prim. particle of qualified *negation* (whereas *3756* expresses an absolute denial); (adv.) *not*, (conj.) *lest;* also (as interrog. implying a neg. answer [whereas *3756* expects an *affirm.* one]) *whether*:—any, but (that), × forbear, + God forbid, + lack, lest, neither, never, no (× wise in), none, nor, [can-] not, nothing, that not, un [-taken], without. Often used in compounds in substantially the same relations. See also *3362, 3363, 3364, 3372, 3373, 3375, 3378.*

3362. **ἐὰν μή ἐάν μή**, *eh-an' may;* i.e. *1437* and *3361; if not*, i.e. *unless*:— × before, but, except, if no, (if, + whosoever) not.

3363. **ἵνα μή ἵνα μή**, *hin'-ah may;* i.e. *2443* and *3361; in order* (or *so*) *that not*:—albeit not, lest, that no (-t, [-thing]).

3364. **οὐ μή οὐ μή**, *oo may;* i.e. *3756* and *3361;* a double neg. strengthening the denial; *not at all*:—any more, at all, by any (no) means, neither, never, no (at all), in no case (wise), nor ever, not (at all, in any wise). Comp. *3372.*

3365. **μηδαμῶς μηδαμῶς**, *may-dam-oce';* adv. from a comp. of *3361* and *ἁμός ἀμός* (*somebody*); *by no means*:—not so.

3366. **μηδέ μηδέ**, *may-deh';* from *3361* and *1161; but not, not even;* in a continued negation, *nor*:—neither, nor (yet), (no) not (once, so much as).

3367. **μηδείς μηδείς**, *may-dice';* includ. the irreg. fem. **μηδεμία μηδεμία**, *may-dem-ee'-ah*, and the neut. **μηδέν μηδέν**, *may-den';* from *3361* and *1520; not even one* (man, woman, thing):—any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

3368. **μηδέποτε μηδέποτε**, *may-dep'-ot-eh;* from *3366* and *4218; not even ever*:—never.

3369. **μηδέπω μηδέπω**, *may-dep'-o;* from *3366* and *4452; not even yet*:—not yet.

3370. **Μήδος Μήδος**, *may'-dos;* of for. or. [comp. *4074*]; a *Median*, or inhab. of Media:—Mede.

3371. **μηκέτι μηκέτι**, *may-ket'-ee;* from *3361* and *2089; no further*:—any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

3372. **μῆκος μῆκος**, *may'-kos;* prob. akin to *3373; length* (lit. or fig.):—length.

3373. **μηκύνω μηκύνω**, *may-koo'-no;* from *3372;* to *lengthen*, i.e. (mid.) to *enlarge*:—grow up.

3374. **μηλωτή μηλωτή**, *may-lo-tay';* from *μῆλον μῆλον* (a sheep); a *sheep-skin*:—sheepskin.

3375. **μήν μήν**, *mane;* a stronger form of *3303;* a particle of affirmation (only with *ἀσ*); *assuredly*:—+ surely.

3376. **μήν μήν**, *mane;* a prim. word; a *month*:—month.

3377. **μηνύω μηνυω**, *may-noo'-o;* prob. from the same base as *3145* and *3415* (i.e. *μάω μαω*, to *strive*); to *disclose* (through the idea of mental *effort* and thus calling to *mind*), i.e. *report, declare, intimate*:—shew, tell.

3378. **μή οὐκ μη ουκ**, *may ook;* i.e. *3361* and *3756;* as interrog. and neg. *is it not that?*:—neither (followed by *no*), + never, not. Comp. *3364.*

3379. **μήποτε μηποτε**, *may'-pot-eh;* or

μή ποτε μη ποτε, *may pot'-eh;* from *3361* and *4218; not ever;* also *if* (or *lest*) *ever* (or *perhaps*):—if peradventure, lest (at any time, haply), not at all, whether or not.

3380. **μήπω μηπω**, *may'-po;* from *3361* and *4452; not yet*:—not yet.

3381. **μήπως μηπως**, *may'-pos;* or

μή πως μη πως, *may pos;* from *3361* and *4458; lest somehow*:—lest (by any means, by some means, haply, perhaps).

3388. **μηρός μηρος**, *may-ros';* perh. a prim. word; a *thigh*:—thigh.

3383. **μήτε μητε**, *may'-teh;* from *3361* and *5037; not too*, i.e. (in continued negation) *neither* or *nor;* also, *not even*:—neither, (n-) or, so much as.

3384. **μήτηρ μητηρ**, *may'-tare;* appar. a prim. word; a "*mother*" (lit. or fig., immed. or remote):—mother.

3385. **μήτι μητι**, *may'-tee;* from *3361* and the neut. of *5100; whether at all*:—not [*the particle usually not expressed, except by the form of the question*].

3386. **μήτιγε μητιγε**, *may'-tig-eh;* from *3385* and *1065; not at all then*, i.e. *not to say* (*the rather still*):—how much more.

3387. **μήτις μητις**, *may'-tis;* or

μή τις μη τις, *may tis;* from *3361* and *5100; whether any*:—any [*sometimes unexpressed except by the simple interrogative form of the sentence*].

3388. **μήτρα μητρα**, *may'-trah;* from *3384;* the *matrix*:—womb.

3389. **μητραλῴας μητραλωας**, *may-tral-o'-as;* from *3384* and the base of *257;* a *mother-thresher*, i.e. *matricide*:—murderer of mothers.

3390. **μητρόπολις μητροπολις**, *may-trop'-ol-is;* from *3384* and *4172;* a *mother city*, i.e. "*metropolis*":—chiefest city.

3391. **μία μια**, *mee'-ah;* irreg. fem. of *1520; one* or *first*:—a (certain), + agree, first, one, × other.

3392. **μιαίνω μιαινω**, *me-ah'-ee-no;* perh. a prim. verb; to *sully* or *taint*, i.e. *contaminate* (cer. or mor.):—defile.

3393. **μίασμα μιασμα**, *mee'-as-mah;* from *3392* ("*miasma*"); (mor.) *foulness* (prop. the effect):—pollution.

3394. **μιασμός μιασμος**, *mee-as-mos';* from *3392;* (mor.) *contamination* (prop. the act):—uncleanness.

3395. **μίγμα μιγμα**, *mig'-mah;* from *3396;* a *compound*:—mixture.

3396. **μίγνυμι μιγνυμι**, *mig'-noo-mee;* a prim. verb; to *mix*:—mingle.

3397. **μικρόν μικρον**, *mik-ron';* masc. or neut. sing. of *3398* (as noun); a *small* space of *time* or *degree*:—a (little) (while).

3398. **μικρός μικρος**, *mik-ros';* includ. the comp.

μικρότερος μικροτερος, *mik-rot'-er-os;* appar. a prim. word; *small* (in size, quantity, number or (fig.) dignity):—least, less, little, small.

3399. **Μίλητος Μιλητος**, *mil'-ay-tos;* of uncert. or.; *Miletus*, a city of Asia Minor:—Miletus.

3400. **μίλιον μιλιον**, *mil'-ee-on;* of Lat. or.; a *thousand* paces, i.e. a "*mile*":—mile.

3401. **μιμέομαι μιμεομαι**, *mim-eh'-om-ahee;* mid. from *μῖμος μιμος* (a "*mimic*"); to *imitate*:—follow.

3402. **μιμητής μιμητης**, *mim-ay-tace';* from *3401;* an *imitator*:—follower.

3403. **μιμνήσκω μιμνησκω**, *mim-nace'-ko;* a prol. form of *3415* (from which some of the tenses are borrowed); to *remind*, i.e. (mid.) to *recall to mind*:—be mindful, remember.

3404. **μισέω μισεω**, *mis-eh'-o;* from a prim. *μῖσος μισος* (*hatred*); to *detest* (espec. to *persecute*); by extens. to *love less*:—hate (-ful).

3405. **μισθαποδοσία μισθαποδοσια**, *mis-thap-od-os-ee'-ah;* from *3406;* *requital* (good or bad):—recompence of reward.

3406. **μισθαποδότης μισθαποδοτης**, *mis-thap-od-ot'-ace;* from *3409* and *591;* a *remunerator*:—rewarder.

3407. **μίσθιος μισθιος**, *mis'-thee-os;* from *3408;* a *wage-earner*:—hired servant.

3408. **μισθός μισθος**, *mis-thos';* appar. a prim. word; *pay* for service (lit. or fig.), good or bad:—hire, reward, wages.

3409. **μισθόω μισθοω**, *mis-tho'-o;* from *3408;* to *let* out for wages, i.e. (mid.) to *hire*:—hire.

3410. **μίσθωμα μισθωμα**, *mis'-tho-mah;* from *3409;* a *rented* building:—hired house.

3411. **μισθωτός μισθωτος**, *mis-tho-tos';* from *3409;* a *wage-worker* (good or bad):—hired servant, hireling.

3412. **Μιτυλήνη Μιτυλημ**, *mit-oo-lay'-nay;* for **μυτιλήνη μυτιλημ** (*abounding in shell-fish*); *Mitylene* (or *Mytilene*), a town in the island Lesbos:—Mitylene.

3413. **Μιχαήλ Μιχαηλ**, *mikh-ah-ale';* of Heb. or. [*4317*]; *Michaël*, an archangel:—Michael.

3414. **μνᾶ μνα**, *mnah;* of Lat. or.; a *mna* (i.e. *mina*), a certain *weight*:—pound.

3415. **μνάομαι μναομαι**, *mnah'-om-ahee;* mid. of a der. of *3306* or perh. of the base of *3145* (through the idea of *fixture* in the mind or of mental *grasp*); to *bear in mind*, i.e. *recollect*; by impl. to *reward* or *punish*:—be mindful, remember, come (have) in remembrance. Comp. *3403.*

3416. **Μνάσων Μνασων**, *mnah'-sohn;* of uncert. or.; *Mnason*, a Chr.:—Mnason.

3417. **μνεία μνεια**, *mni'-ah;* from *3415* or *3403;* *recollection;* by impl. *recital*:—mention, remembrance.

3418. **μνῆμα μνημα**, *mnay'-mah;* from *3415;* a *memorial*, i.e. sepulchral *monument* (*burial-place*):—grave, sepulchre, tomb.

3419. **μνημεῖον μνημειον**, *mnay-mi'-on;* from *3420;* a *remembrance*, i.e. *cenotaph* (*place of interment*):—grave, sepulchre, tomb.

3420. **μνήμη μνημη**, *mnay'-may;* from *3403; memory*:—remembrance.

3421. **μνημονεύω μνημονευω**, *mnay-mon-yoo'-o;* from a der. of *3420;* to *exercise memory*, i.e. *recollect*; by impl. to *punish*; also to *rehearse*:—make mention, be mindful, remember.

3422. **μνημόσυνον μνημοσυνον**, *mnay-mos'-oo-non;* from *3421;* a *reminder* (*memorandum*), i.e. *record*:—memorial.

3423. **μνηστεύω μνηστευω**, *mnace-tyoo'-o;* from a der. of *3415;* to *give a souvenir* (engagement present), i.e. *betroth*:—espouse.

3424. **μογιλάλος μογιλαλος**, *mog-il-al'-os;* from *3425* and *2980; hardly talking*, i.e. *dumb* (*tongue-tied*):—having an impediment in his speech.

3425. **μόγις μογις**, *mog'-is;* adv. from a prim. **μόγος μογος** (*toil*); *with difficulty*:—hardly.

3426. **μόδιος μοδιος**, *mod'-ee-os;* of Lat. or.; a *modius*, i.e. certain measure for things dry (the quantity or the utensil):—bushel.

3427. **μοί μοι**, *moy;* the simpler form of *1698; to me*:—I, me, mine, my.

3428. **μοιχαλίς μοιχαλίς, *moy-khal-is'*;** a prol. form of the fem. of *3432*; an *adultéress* (lit. or fig.):—adulteress (-ous, -y).

3429. **μοιχάω μοιχάω, *moy-khah'-o*;** from *3432* (mid.) to *commit adultery*:—commit adultery.

3430. **μοιχεία μοιχεία, *moy-khi'-ah*;** from *3432*; *adultery*:—adultery.

3431. **μοιχεύω μοιχεύω, *moy-khyoo'-o*;** from *3432*; to *commit adultery*:—commit adultery.

3432. **μοιχός μοιχός, *moy-khos'*;** perh. a prim. word; a (male) *paramour*; fig. *apostate*:—adulterer.

3433. **μόλις μόλις, *mol'-is*;** prob. by var. for *3425*; *with difficulty*:—hardly, scarce (-ly), + with much work.

3434. **Μολόχ Μολόχ, *mol-okh'*;** of Heb. or. [4432]; *Moloch* (i.e. *Molek*), an idol:—Moloch.

3435. **μολύνω μολύνω, *mol-oo'-no*;** prob. from *3129*; to *soil* (fig.):—defile.

3436. **μολυσμός μολυσμός, *mol-oos-mos'*;** from *3435*; a *stain*, i.e. (fig.) *immorality*:—filthiness.

3437. **μομφή μομφή, *mom-fay'*;** from *3201*; *blame*, i.e. (by impl.) a *fault*:—quarrel.

3438. **μονή μονή, *mon-ay'*;** from *3306*; a *staying*, i.e. *residence* (the act or the place):—abode, mansion.

3439. **μονογενής μονογενής, *mon-og-en-ace'*;** from *3441* and *1096*; *only-born*, i.e. *sole*:—only (begotten, child).

3440. **μόνον μόνον, *mon'-on*;** neut. of *3441* as adv.; *merely*:—alone, but, only.

3441. **μόνος μόνος, *mon'-os*;** prob. from *3306*; *remaining*, i.e. *sole* or *single*; by impl. *mere*:—alone, only, by themselves.

3442. **μονόφθαλμος μονόφθαλμος, *mon-of'-thal-mos*;** from *3441* and *3788*; *one-eyed*:—with one eye.

3443. **μονόω μονόω, *mon-ŏ'-o*;** from *3441*; to *isolate*, i.e. *bereave*:—be desolate.

3444. **μορφή μορφή, *mor-fay'*;** perh. from the base of *3313* (through the idea of *adjustment* of parts); *shape*; fig. *nature*:—form.

3445. **μορφόω μορφόω, *mor-fŏ'-o*;** from the same as *3444*; to *fashion* (fig.):—form.

3446. **μόρφωσις μόρφωσις, *mor'-fo-sis*;** from *3445*; *formation*, i.e. (by impl.) *appearance* (*semblance of*: [concr.] *formula*):—form.

3447. **μοσχοποιέω μοσχοποιέω, *mos-khop-oy-eh'-o*;** from *3448* and *4160*; to *fabricate* the image of a *bullock*:—make a calf.

3448. **μόσχος μόσχος, *mos'-khos*;** prob. strengthened for **ὄσχος ὄσχος** (a *shoot*); a young *bullock*:—calf.

3449. **μόχθος μόχθος, *mokh'-thos*;** from the base of *3425*; *toil*, i.e. (by impl.) *sadness*:—painfulness, travail.

3450. **μού μού, *moo*;** the simpler form of *1700*; *of me*:—I, me, mine (own), my.

3451. **μουσικός μουσικός, *moo-sik-os'*;** from **Μοῦσα Μοῦσα** (a *Muse*); "*musical*", i.e. (as noun) a *minstrel*:—musician.

3452. **μυελός μυελός, *moo-el-os'*;** perh. a prim. word; the *marrow*:—marrow.

3453. **μυέω μυέω, *moo-eh'-o*;** from the base of *3466*; to *initiate*, i.e. (by impl.) to *teach*:—instruct.

3454. **μῦθος μῦθος, *moo'-thos*;** perh. from the same as *3453* (through the idea of *tuition*); a *tale*, i.e. *fiction* ("*myth*"):—fable.

3455. **μυκάομαι μυκάομαι, *moo-kah'-om-ahee*;** from a presumed der. of **μύζω μυζω** (to "*moo*"); to *bellow* (roar):—roar.

3456. **μυκτηρίζω μυκτηρίζω, *mook-tay-rid'-zo*;** from a der. of the base of *3455* (mean. *mout*, as that whence *lowing* proceeds); to *make mouths at*, i.e. *ridicule*:—mock.

3457. **μυλικός μυλικός, *moo-lee-kos'*;** from *3458*; *belonging to a mill*:—mill [-stone].

3458. **μύλος μύλος, *moo'-los*;** prob. ultimately from the base of *3433* (through the idea of *hardship*); a "*mill*", i.e. (by impl.) a *grinder* (*millstone*):—millstone.

3459. **μύλων μύλων, *moo'-lone*;** from *3458*; a *mill-house*:—mill.

3460. **Μύρα Μύρα, *moo'-rah*;** of uncert. der.; *Myra*, a place in Asia Minor:—Myra.

3461. **μυρίας μυρίας, *moo-ree'-as*;** from *3463*; a *ten-thousand*; by extens. a "*myriad*" or indefinite number:—ten thousand.

3462. **μυρίζω μυρίζω, *moo-rid'-zo*;** from *3464*; to *apply* (perfumed) *unguent* to:—anoint.

3463. **μύριοι μύριοι, *moo'-ree-oi*;** plur. of an appar. prim. word (prop. meas. *very many*); *ten thousand*; by extens *innumerably many*:—ten thousand.

3464. **μύρον μύρον, *moo'-ron*;** prob. of for. or. [comp. 4753, *4666*]; "*myrrh*", i.e. (by impl.) *perfumed oil*:—ointment.

3465. **Μυσία Μυσία, *moo-see'-ah*;** of uncert. or.; *Mysia*, a region of Asia Minor:—Mysia.

3466. **μυστήριον μυστήριον, *moos-tay'-ree-on*;** from a der. of **μύω μυω** (to *shut* the mouth); a *secret* or "*mystery*" (through the idea of *silence* imposed by *initiation* into religious rites):—mystery.

3467. **μυωπάζω μυωπάζω, *moo-ope-ad'-zo*;** from a comp. of the base of *3466* and **ὠψ ὤψ** (the *face*: from *3700*); to *shut* the *eyes*, i.e. *blink* (*see indistinctly*):—cannot see afar off.

3468. **μώλωψ μώλωψ, *mo'-lopes*;** from **μῶλος μῶλος** ("*moil*"; prob. akin to the base of *3433*) and prob. **ὤψ ὤψ** (the *face*; from *3700*); a *mole* ("black eye") or *blow-mark*:—stripe.

3469. **μωμάομαι μωμάομαι, *mo-mah'-om-ahee*;** from *3470*; to *carp* at, i.e. *censure* (*discredit*):—blame.

3470. **μῶμος μῶμος, *mo'-mos*;** perh. from *3201*; a *flaw* or *blot*, i.e. (fig.) *disgraceful* person:—blemish.

3471. **μωραίνω μωραίνω, *mo-rah'-ee-no*;** from *3474*; to *become insipid*; fig. to *make* (pass. *act*) as a *simpleton*:—become fool, make foolish, lose savour.

3472. **μωρία μωρία, *mo-ree'-ah*;** from *3474*; *silliness*, i.e. *absurdity*:—foolishness.

3473. **μωρολογία μωρολογία, *mo-rol-og-ee'-ah*;** from a comp. of *3474* and *3056*; *silly talk*, i.e. *buffoonery*:—foolish talking.

3474. **μωρός μωρός, *mo-ros'*;** prob. from the base of *3466*; *dull* or *stupid* (as if *shut* up), i.e. *heedless*, (mor.) *blockhead*, (appar.) *absurd*:—fool (-ish, × -ishness).

3475. **Μωσεύς Μωσεύς, *moce-yoos'*;** or

Μωσῆς Μωσῆς, *mo-sace'*; or

Μωϋσῆς Μωϋσῆς, *mo-oo-sace'*; of Heb. or.; [4872]; *Moseus*, *Moses* or *Mouses* (i.e. *Mosheh*), the Heb. lawgiver:—Moses.

N

3476. **Ναασσών Ναασσών, *nah-as-sone'*;** of Heb. or. [5177]; *Naasson* (i.e. *Nachshon*), an Isr.:—Naasson.

3477. **Ναγγαί Ναγγαί, *nang-gah'-ee*;** prob. of Heb. or. [comp. 5052]; *Nangæ* (i.e. perh. *Nogach*), an Isr.:—Naggе.

3478. **Ναζαρέθ Ναζαρέθ, *nad-zar-eth'*;** or

Ναζαρέτ Ναζαρέτ, *nad-zar-et'*; of uncert. der.; *Nazareth* or *Nazaret*, a place in Pal.:—Nazareth.

3479. **Ναζαρηνός Ναζαρηνός, *nad-zar-ay-nos'*;** from *3478*; a *Nazarene*, i.e. inhab. of Nazareth:—of Nazareth.

3480. **Ναζωραῖος Ναζωραῖος, *nad-zo-rah'-yos*;** from *3478*; a *Nazoræan*, i.e. inhab. of Nazareth; by extens. a *Christian*:—Nazarene, of Nazareth.

3481. **Ναθάν Ναθαν, *nath-an'*,** of Heb. or. [5416]; *Nathan*, an Isr.:—Nathan.

3482. **Ναθαναήλ Ναθαναήλ, *nath-an-ah-ale'*;** of Heb. or. [5417]; *Nathanaël* (i.e. *Nathanel*), an Isr. and Chr.:—Nathanael.

3483. **ναί ναί, *nahee*;** a prim. particle of strong affirmation; *yes*:—even so, surely, truth, verily, yea, yes.

3484. **Ναΐν Ναΐν, *nah-in'*;** prob. of Heb. or. [comp. 4999]; *Naïn*, a place in Pal.:—Naïn.

3485. **ναός ναός, *nah-os'*;** from a prim. **ναίω ναίω** (to *dwell*); a *fane*, *shrine*, *temple*:—shrine, temple. Comp. *3511*.

3486. **Ναούμ Ναούμ, *nah-oom'*;** of Heb. or. [5151]; *Naüm* (i.e. *Nachum*), an Isr.:—Naum.

3487. **νάρδος νάρδος, *nar'-dos*;** of for. or. [comp. 5373]; "*nard*":—[spike-] nard.

3488. **Νάρκισσος Νάρκισσος, *nar'-kis-sos*;** a flower of the same name, from **ναρκή ναρκή** (*stupefaction*, as a "narcotic"); *Narcissus*, a Roman:—Narcissus.

3489. **ναυαγέω ναυαγέω, *now-ag-eh'-o*;** from a comp. of *3491* and *71*; to *be shipwrecked* (*stranded*, "navigate"), lit. or fig.:—make (suffer) shipwreck.

3490. **ναύκληρος ναύκληρος, *now'-klay-ros*;** from *3491* and *2819* ("clerk"); a *captain*:—owner of a ship.

3491. **ναῦς ναῦς, *nŏwce*;** from **νάω νάω** or **νέω νέω** (to *float*); a *boat* (of any size):—ship.

3492. **ναύτης ναύτης, *now'-tace*;** from *3491*; a *boatman*, i.e. *seaman*:—sailor, shipman.

3493. **Ναχώρ Ναχώρ, *nakh-ore'*;** of Heb. or. [5152]; *Nachor*, the grandfather of Abraham:—Nachor.

3494. **νεανίας νεανίας, *neh-an-ee'-as*;** from a der. of *3501*; a *youth* (up to about forty years):—young man.

3495. **νεανίσκος νεανίσκος, *neh-an-is'-kos*;** from the same as *3494*; a *youth* (under forty):—young man.

3496. **Νεάπολις Νεάπολις, *neh-ap'-ol-is*;** from *3501* and *4172*; *new town*; *Neapolis*, a place in Macedonia:—Neapolis.

3497. **Νεεμάν Νεεμαν, *neh-eh-man'*;** of Heb. or. [5283]; *Neëman* (i.e. *Naaman*), a Syrian:—Naaman.

3498. **νεκρός νεκρός, *nek-ros'*;** from an appar. prim. **νέκυς νέκυς** (a *corpse*); *dead* (lit. or fig.; also as noun):—dead.

3499. **νεκρόω νεκρόω, *nek-rŏ'-o*;** from *3498*; to *deaden*, i.e. (fig.) to *subdue*:—be dead, mortify.

3500. **νέκρωσις νέκρωσις, *nek'-ro-sis*;** from *3499*; *decease*; fig. *impotency*:—deadness, dying.

3501. **νέος νέος, *neh'-os*;** includ. the comp.

νεώτερος νεώτερος, *neh-o'-ter-os*; a prim. word; "*new*", i.e. (of persons) *youthful*, or (of things) *fresh*; fig. *regenerate*:—new, young.

3502. **νεοσσός νεοσσός, *neh-os-sos'*;** from *3501*; a *youngling* (*nestling*):—young.

3503. **νεότης νεότης, *neh-ot'-ace*;** from *3501*; *newness*, i.e. *youthfulness*:—youth.

3504. **νεόφυτος νεόφυτος, *neh-of'-oo-tos*;** from *3501* and a der. of *5453*; *newly planted*, i.e. (fig.) a *young convert* ("*neophyte*"):—novice.

3505. **Νέρων Νέρων, *ner'-ohn*;** of Lat. or.; *Neron* (i.e. *Nero*), a Rom. emperor:—Nero.

3506. **νεύω νεύω, *nyoo'-o*;** appar. a prim. verb; to "*nod*", i.e. (by anal.) to *signal*:—beckon.

3507. **νεφέλη νεφέλη, *nef-el'-ay*;** from *3509*; prop. *cloudiness*, i.e. (concr.) a *cloud*:—cloud.

3508. **Νεφθαλείμ Νεφθαλείμ, *nef-thal-ime'*;** of Heb. or. [5321]; *Nephthaleim* (i.e. *Naphthali*), a tribe in Pal.:—Nephthalim.

3509. **νέφος νέφος, *nef'-os*;** appar. a prim. word; a *cloud*:—cloud.

3510. **νεφρός νεφρός, *nef-ros'*;** of uncert. affin.; a *kidney* (plur.), i.e. (fig.) the inmost *mind*:—reins.

3511. **νεωκόρος νεωκόρος, *neh-o-kor'-os*;** from a form of *3485* and **κορέω κορέω** (to *sweep*); a *temple-servant*, i.e. (by impl.) a *votary*:—worshipper.

3512. **νεωτερικός νεωτερικός, *neh-o-ter'-ik-os*;** from the comp. of *3501*; *appertaining to younger* persons, i.e. *juvenile*:—youthful.

νεώτερος νεώτερος. See *3501*.

3513. **νή νή, *nay*;** prob. an intens. form of *3483*; a particle of attestation (accompanied by the object invoked or appealed to in confirmation); *as sure as*:—I protest by.

3514. **νήθω νήθω, *nay'-tho*;** from **νέω νέω** (of like mean.); to *spin*:—spin.

3515. **νηπιάζω nēpiazō,** *nay-pee-ad'-zo;* from *3516;* to act as a babe, i.e. (fig.) *unsocially*:—be a child.

3516. **νήπιος nēpiŏs,** *nay'-pee-os;* from an obsol. particle νη- nē- (implying *negation*) and *2031;* *not speaking*, i.e. an *infant* (*minor*); fig. a *simple-minded* person, an *immature Christian*:—babe, child (+ -ish).

3517. **Νηρεύς Nērĕus,** *nare-yooce';* appar. from a der. of the base of *3421* (mean. *wet*); *Nereus*, a Chr.:—Nereus.

3518. **Νηρί Nēri,** *nay-ree';* of Heb. or. [5374]; *Neri* (Le. *Ner-jah*), an Isr.:—Neri.

3519. **νησίον nēsiŏn,** *nay-see'-on;* dimin. of *3520;* an *islet*:—island.

3520. **νῆσος nēsŏs,** *nay'-sos;* prob. from the base of *3501;* an *island*:—island, isle.

3521. **νηστεία nēsteia,** *nace-ti'-ah;* from *3522;* *abstinence* (from lack of food, or voluntary and religious); spec. the *fast* of the Day of Atonement:—fast (-ing).

3522. **νηστεύω nēsteuō,** *nace-tyoo'-o;* from *3523;* to *abstain* from food (religiously):—fast.

3523. **νῆστις nēstis,** *nace'-tis;* from the insep. neg. particle νη- nē- (*not*) and *2068;* *not eating*, i.e. *abstinent* from food (religiously):—fasting.

3524. **νηφάλεος nēphalĕōs,** *nay-fal'-eh-os;* or **νηφάλιος nēphalĭos,** *nay-fal'-ee-os;* from *3525;* *sober*, i.e. (fig.) *circumspect* —sober, vigilant.

3525. **νήφω nēphō,** *nay'-fo;* of uncert. affin.; to *abstain* from wine (*keep sober*), i.e. (fig.) *be discreet*:—be sober, watch.

3526. **Νίγερ Nigĕr,** *neeg'-er;* of Lat. or.; *black*; *Niger*, a Chr.:—Niger.

3527. **Νικάνωρ Nikanōr,** *nik-an'-ore;* prob. from *3528; victorious*; *Nicanor*, a Chr.:—Nicanor.

3528. **νικάω nikaō,** *nik-ah'-o;* from *3529;* to *subdue* (lit. or fig.):—conquer, overcome, prevail, get the victory.

3529. **νίκη nikē,** *nee'-kay;* appar. a prim. word; *conquest* (abstr.), i.e. (fig.) the *means of success*:—victory.

3530. **Νικόδημος Nikŏdēmŏs,** *nik-od'-ay-mos;* from *2994* and *1218; victorious* among his *people*; *Nicodemus*, an Isr.:—Nicodemus.

3531. **Νικολαΐτης Nikŏlaïtēs,** *nik-ol-ah-ee'-tace;* from *3532;* a *Nicolaïte*, i.e. adherent of *Nicolaüs*:—*Nicolaitane.*

3532. **Νικόλαος Nikŏlaŏs,** *nik-ol'-ah-os;* from *3534* and *2992; victorious* over the *people*; *Nicolaüs*, a heretic:—Nicolaus.

3533. **Νικόπολις Nikŏpŏlis,** *nik-op'-ol-is;* from *3534* and *4172; victorious city*; *Nicopolis*, a place in Macedonia:—Nicopolis.

3534. **νίκος nikŏs,** *nee'-kos;* from *2839;* a *conquest* (concr.), i.e. (by impl.) *triumph*:—victory.

3535. **Νινευΐ Nineuï,** *nin-yoo-ee';* of Heb. or. [5810]; *Nineï* (Le. *Nineveh*), the capital of Assyria:—Nineve.

3536. **Νινευίτης Nineuïtēs,** *nin-yoo-ee'-tace;* from *3535;* a *Ninevite*, i.e. inhab. of Nineveh:—of Nineve, Ninevite.

3537. **νιπτήρ niptēr,** *nip-tare';* from *3538;* a *ewer*:—basin.

3538. **νίπτω niptō,** *nip'-to;* to *cleanse* (espec. the hands or the feet or the face); cer. to *perform ablution*:—wash. Comp. *3068.*

3539. **νοέω nŏĕō,** *nog-eh'-o;* from *3539;* to *exercise the mind* (observe), i.e. (fig.) to *comprehend, heed*:—consider, perceive, think, understand.

3540. **νόημα nŏēma,** *nŏ'-ay-mah;* from *3539;* a *perception*, i.e. *purpose*, or (by impl.) the *intellect, disposition, itself*:—device, mind, thought.

3541. **νόθος nŏthŏs,** *noth'-os;* of uncert. affin.; a *spurious* or *illegitimate* son:—bastard.

3542. **νομή nŏmē,** *nom-ay';* fem. from the same as *3551;* *pasture*, i.e. (the act) *feeding* (fig. *spreading* of a gangrene), or (the food) *pasturage*:— × eat, pasture.

3543. **νομίζω nŏmizō,** *nom-id'-so;* from *3551;* prop. to *do by law* (usage), i.e. to *accustom* (pass. be *usual*); by extens. to *deem* or *regard*:—suppose, think, be wont.

3544. **νομικός nŏmikŏs,** *nom-ik-os';* from *3551;* according (or pertaining) to *law*, i.e. *legal* (cer.); as noun, an *expert* in the (Mosaic) *law*:—about the law, lawyer.

3545. **νομίμως nŏmimōs,** *nom-ee'-mos;* adv. from a der. of *3551; legitimately* (spec. agreeably to the rules of the lists):—lawfully.

3546. **νόμισμα nŏmisma,** *nom'-is-mah;* from *3543;* *what is reckoned* as of value (after the Lat. *numisma*), i.e. current *coin*:—money.

3547. **νομοδιδάσκαλος nŏmŏdidaskalŏs,** *nom-od-id-as'-kal-os;* from *3551* and *1320;* an *expounder of* the (Jewish) *law*, i.e. a *Rabbi*:—doctor (teacher) of the law.

3548. **νομοθεσία nŏmŏthĕsia,** *nom-oth-es-ee'-ah;* from *3550; legislation* (spec. the *institution* of the Mosaic code):—giving of the law.

3549. **νομοθετέω nŏmŏthĕtĕō,** *nom-oth-et-eh'-o;* from *3550;* to *legislate*, i.e. (pass.) to have (the Mosaic) *enactments* injoined, be *sanctioned* (by them):—establish, receive the law.

3550. **νομοθέτης nŏmŏthĕtēs,** *nom-oth-et'-ace;* from *3551* and a der. of *5087;* a *legislator*:—lawgiver.

3551. **νόμος nŏmŏs,** *nom'-os;* from a prim. νέμω nĕmō (to parcel out, espec. *food* or *grazing* to animals); *law* (through the idea of prescriptive usage), gen. (*regulation*), spec. (of Moses [includ. the volume]; also of the Gospel), or fig. (a *principle*):—law.

3552. **νοσέω nŏsĕō,** *nos-eh'-o;* from *3554;* to be *sick*, i.e. (by impl. of a diseased appetite) to *hanker* after (fig. to *harp* upon):—dote.

3553. **νόσημα nŏsēma,** *nos'-ay-ma;* from *3552;* an *ailment*:—disease.

3554. **νόσος nŏsŏs,** *nos'-os;* of uncert. affin.; a *malady* (rarely fig. of mor. *disability*):—disease, infirmity, sickness.

3555. **νοσσιά nŏssia,** *nos-see-ah';* from *3556;* a *brood* (of chickens):—brood.

3556. **νοσσίον nŏssiŏn,** *nos-see'-on;* dimin. of *3560;* a *birdling*:—chicken.

3557. **νοσφίζομαι nŏsphizŏmai,** *nos-fid'-zom-ahee;* mid. from **νοσφί nŏsphi** (*apart* or *clandestinely*); to *sequestrate* for oneself, i.e. *embezzle*:—keep back, purloin.

3558. **νότος nŏtŏs,** *not'-os;* of uncert. affin.; the *south* (-west) *wind*; by extens. the *southern quarter* itself:—south (wind).

3559. **νουθεσία nŏuthĕsia,** *noo-thes-ee'-ah;* from *3563* and a der. of *5087;* calling *attention* to, i.e. (by impl.) *mild rebuke* or *warning*:—admonition.

3560. **νουθετέω nŏuthĕtĕō,** *noo-thet-eh'-o;* from the same as *3539;* to *put in mind*, i.e. (by impl.) to *caution* or *reprove* gently:—admonish, warn.

3561. **νουμηνία nŏumēnia,** *noo-may-nee'-ah;* fem. of a comp. of *3501* and *3376* (as noun by impl. of *3550*); the festival of *new moon*:—new moon.

3562. **νουνεχῶς nŏunĕchōs,** *noon-ekh-oce';* adv. from a comp. of the acc. of *3563* and *2192*; in a *mind-having* way, i.e. *prudently*:—discreetly.

3563. **νοῦς nŏus,** *nooce;* prob. from the base of *1097;* the *intellect*, i.e. *mind* (divine or human; in thought, feeling, or will); by impl. *meaning*:—mind, understanding. Comp. *5590.*

3564. **Νυμφᾶς Numphas,** *noom-fas';* prob. contr. for a comp. of *3565* and *1435*; *nymph-given* (i.e. *-born*); *Nymphas*, a Chr.:—Nymphas.

3565. **νύμφη numphē,** *noom-fay';* from a prim. but obsol. verb **νύπτω nuptō** (to veil as a bride; comp. Lat. "*nupto*," to *marry*); a young *married* woman (as *veiled*), includ. a *betrothed* girl; by impl. a *son's wife*:—bride, daughter in law.

3566. **νυμφίος numphiŏs,** *noom-fee'-os;* from *3565;* a *bride-groom* (lit. or fig.):—bridegroom.

3567. **νυμφών numphōn,** *noom-fone';* from *3565;* the *bridal* room:—bridechamber.

3568. **νῦν nun,** *noon;* a prim. particle of present time; "now" (as adv. of date, a transition or emphasis); also as noun or adj. *present* or *immediate*:—henceforth, + hereafter, of late, soon, present, this (time). See also *3569, 3570.*

3569. **τανῦν tanun,** *tan-oon';* or

τὰ νῦν ta nun, *tah noon;* from neut. plur. τά of *3588* and *3568*; *the things now*, i.e. (adv.) *at present*:—(but) now.

3570. **νυνί nuni,** *noo-nee';* a prol. form of *3568* for emphasis; *just now*:—now.

3571. **νύξ nux,** *nooks;* a prim. word; "*night*" (lit. or fig.):—(mid-) night.

3572. **νύσσω nussō,** *noos'-so;* appar. a prim. word; to *prick* ("nudge"):—pierce.

3573. **νυστάζω nustazō,** *noos-tad'-so;* from a presumed der. of *3506;* to nod, i.e. (by impl.) to *fall asleep*; fig. to *delay*:—slumber.

3574. **νυχθήμερον nuchthēmĕrŏn,** *noo-thay'-mer-on;* from *3571* and *2250;* a *day-and-night*, i.e. full day of twenty-four hours:—night and day.

3575. **Νῶε Nōē,** *no'-eh;* of Heb. or. [5146]; *Noë*, (i.e. *Noëch*), a patriarch:—Noe.

3576. **νωθρός nōthrŏs,** *no-thros';* from a der. of *3541; sluggish*, i.e. (lit.) *lazy*, or (fig.) *stupid*:—dull, slothful.

3577. **νῶτος nōtŏs,** *so'-tos;* of uncert. affin.; the *back*:—back.

Ξ

3578. **ξενία xĕnia,** *xen-ee'-ah;* from *3581;* *hospitality*, i.e. (by impl.) a *place of entertainment*:—lodging.

3579. **ξενίζω xĕnizō,** *xen-id'-so;* from *3581;* to be a *host* (pass. a *guest*); by impl. *be* (*make*, appear) *strange*:—entertain, lodge, (think it) strange.

3580. **ξενοδοχέω xĕnŏdŏchĕō,** *xen-od-okh-eh'-o;* from a comp. of *3581* and *1209;* to be *hospitable*:—lodge strangers.

3581. **ξένος xĕnŏs,** *xen'-os;* appar. a prim. word; *foreign* (lit. *alien*, or fig. *novel*); by impl. a *guest* or (vice-versa) *entertainer*:—host, strange (-r).

3582. **ξέστης xĕstēs,** *zes'-tace;* as if from ξέω xĕō (prop. to *smooth* [of *friction*] to boil or heat); a *vessel* (as *fashioned* or for *cooking*) [or perh. by corruption from the Lat. *sextarius*, the *sixth* of a modius, i.e. about a *pint*], i.e. (spec.) a *measure* for liquids or solids, (by anal. a *pitcher*):—pot.

3583. **ξηραίνω xērainō,** *zay-rah'-ee-no;* from *3584;* to *desiccate*; by impl. to *shrivel*, to *mature*:—dry up, pine away, be ripe, wither (away).

3584. **ξηρός xērŏs,** *zay-ros';* from the base of *3583* (through the idea of *scorching*); *arid*; by impl. *shrunken*, *earth* (as opposed to water):—dry, land, withered.

3585. **ξύλινος xulinŏs,** *zoo'-lin-os;* from *3586;* *wooden*:—of wood.

3586. **ξύλον xulŏn,** *zoo'-lon;* from another form of the base of *3582;* *timber* (as fuel or material); by impl. a *stick*, *club* or *tree* or other wooden article or substance:—staff, stocks, tree, wood.

3587. **ξυράω xuraō,** *zoo-rah'-o;* from a der. of the same as *3582* (mean. a *razor*); to *shave* or "*shear*" the hair:—shave.

O

3588. **ὁ hŏ,** *hŏ;* includ. the fem.

ἡ hē, *hay;* and the neut.

τό tŏ, *tŏ,* in all their inflections; the def. article; *the* (sometimes to be supplied, at others omitted in English idiom):—the, this, that, one, he, she, it, etc.

ὅ hŏ. See *3739.*

3589. **ὀγδοήκοντα ŏgdŏēkŏnta,** *og-dŏ-ay'-kon-tah;* from *3590; ten times eight*:—fourscore.

3590. **ὄγδοος ŏgdŏŏs,** *og'-dŏ-os;* from *3638;* the *eighth*:—eighth.

3591. **ὄγκος ŏgkŏs,** *ong'-kos;* prob. from the same as *43*; a *mass* (as *bending* or *bulging* by its load), i.e. *burden* (*hindrance*):—weight.

3592. **ὅδε hŏdĕ**, *hod'-eh*; includ. the fem.

ἥδε hēdĕ, *hay'-deh*; and the neut.

τόδε tŏdĕ, *tod'-e*; from *3588* and *1161*; the *same*, i.e. *this* or *that* one (plur. *these* or *those*); often used as pers. pron.:—he, she, such, these, thus.

3593. **ὁδεύω hŏdĕuō**, *hod-yoo'-o*; from *3598*; to *travel*:—journey.

3594. **ὁδηγέω hŏdēgĕō**, *hod-ayg-eh'-o*; from *3595*; to *show* the *way* (lit. or fig. [*teach*]):—guide, lead.

3595. **ὁδηγός hŏdēgŏs**, *hod-ayg-os'*; from *3598* and *2233*; a *conductor* (lit. or fig. [*teacher*]):—guide, leader.

3596. **ὁδοιπορέω hŏdŏiporĕō**, *hod-oy-por-eh'-o*; from a comp. of *3598* and *4198*; to *be a wayfarer*, i.e. *travel*:—go on a journey.

3597. **ὁδοιπορία hŏdŏiporĭa**, *hod-oy-por-ee'-ah*; from the same as *3596*; *travel*:—journey (-ing).

3598. **ὁδός hŏdŏs**, *hod-os'*; appar. a prim. word; a *road*; by impl. a *progress* (the route, act or distance); fig. a *mode* or *means*:—journey, (high-) way.

3599. **ὀδούς ŏdŏus**, *od-oos'*; perh. from the base of *2068*; a "*tooth*":—tooth.

3600. **ὀδυνάω ŏdunaō**, *od-oo-nah'-o*; from *3601*; to *grieve*:—sorrow, torment.

3601. **ὀδύνη ŏdunē**, *od-oo'-nay*; from *1416*; *grief* (*as dejecting*):—sorrow.

3602. **ὄδυρμός ŏdurmŏs**, *od-oor-mos'*; from a der. of the base of *1416*; *moaning*, i.e. *lamentation*:—mourning.

3603. **ὅ ἐστι hŏ estĭ**, *hŏ es-tee'*; from the neut. of *3739* and the third pers. sing. pres. ind. of *1510*; *which is*:—called, which is (make), that is (to say).

3604. **Ὀζίας Ŏzĭas**, *od-zee'-as*; of Heb. or. [5818]; *Ozias* (i.e. *Uzzijah*), an Isr.:—Ozias.

3605. **ὄζω ŏzō**, *od'-zo*; a prim. verb (in a strengthened form); to *scent* (usually an ill "odor"):—stink.

3606. **ὅθεν hŏthĕn**, *hoth'-en*; from *3739* with the directive enclitic of source; *from which* place or source or cause (adv. or conj.):—from thence, (from) whence, where (-by, -fore, -upon).

3607. **ὀθόνη hŏthŏnē**, *oth-on'-ay*; of uncert. affin.; a *linen* cloth, i.e. (espec.) a *sail*:—sheet.

3608. **ὀθόνιον hŏthŏnĭŏn**, *oth-on'-ee-on*; neut. of a presumed der. of *3607*; a linen *bandage*:—linen clothes.

3609. **οἰκεῖος hĭkĕĭŏs**, *oy-ki'-os*; from *3624*; *domestic*, i.e. (as noun), a *relative*, *adherent*:—(those) of the (his own) house (-hold).

3610. **οἰκέτης hĭkĕtēs**, *oy-ket'-ace*; from *3611*; a fellow *resident*, i.e. menial *domestic*:—(household) servant.

3611. **οἰκέω hĭkĕō**, *oy-keh'-o*; from *3624*; to *occupy a house*, i.e. *reside* (fig. *inhabit*, *remain*, *inhere*); by impl. to *cohabit*:—dwell. See also *3625*.

3612. **οἴκημα hĭkĕēma**, *oy'-kay-mah*; from *3611*; a *tenement*, i.e. (spec.) a *jail*:—prison.

3613. **οἰκητήριον hĭkētērĭŏn**, *oy-kay-tay'-ree-on*; neut. of a presume1 der. of *3611* (equiv. to *3612*); a *residence* (lit. or fig.):—habitation, house.

3614. **οἰκία hĭkĭa**, *oy-kee'-ah*; from *3624*; prop. *residence* (abstr.), but usually (concr.) an *abode* (lit. or fig.); by impl. a *family* (espec. *domestics*):—home, house (-hold).

3615. **οἰκιακός hĭkĭakŏs**, *oy-kee-ak-os'*; from *3614*; *familiar*, i.e. (as noun) *relatives*:—they (them) of (his own) household.

3616. **οἰκοδεσποτέω hĭkŏdĕspŏtĕō**, *oy-kod-es-pot-eh'-o*; from *3617*; to be the *head of* (i.e. *rule*) *a family*:—guide the house.

3617. **οἰκοδεσπότης hĭkŏdĕspŏtēs**, *oy-kod-es-pot'-ace*; from *3624* and *1203*; *the head of a family*:—goodman (of the house), householder, master of the house.

3618. **οἰκοδομέω hĭkŏdŏmĕō**, *oy-kod-om-eh'-o*; from the same as *3619*; to be a *house-builder*, i.e. *construct* or (fig.) *confirm*:—(be in) build (-er, -ing, up), edify, embolden.

3619. **οἰκοδομή hĭkŏdŏmē**, *oy-kod-om-ay'*; fem. (abstr.) of a comp. of *3624* and the base of *1430*; *architecture*, i.e. (concr.) a *structure*; fig. *confirmation*:—building, edify (-ication, -ing).

3620. **οἰκοδομία hĭkŏdŏmĭa**, *oy-kod-om-ee'-ah*; from the same as *3619*; *confirmation*:—edifying.

3621. **οἰκονομέω hĭkŏnŏmĕō**, *oy-kon-om-eh'-o*; from *3623*; to *manage* (a house, i.e. an estate):—be steward.

3622. **οἰκονομία hĭkŏnŏmĭa**, *oy-kon-om-ee'-ah*; from *3623*; *administration* (of a household or estate); spec. a (religious) "*economy*":—dispensation, stewardship.

3623. **οἰκονόμος hĭkŏnŏmŏs**, *oy-kon-om'-os*; from *3624* and the base of *3551*; a *house-distributor* (i.e. *manager*), or *overseer*, i.e. an employee in that capacity; by extens. a fiscal *agent* (*treasurer*); fig. a *preacher* (of the Gospel):—chamberlain, governor, steward.

3624. **οἶκος hĭkŏs**, *oy'-kos*; of uncert. affin.; a *dwelling* (more or less extensive, lit. or fig.); by impl. a *family* (more or less related, lit. or fig.):—home, house (-hold), temple.

3625. **οἰκουμένη hĭkŏumĕnē**, *oy-kou-men'-ay*; fem. part. pres. pass. of *3611* (as noun, by impl. of *1093*); *land*, i.e. the (tarrene part of the) *globe*; spec. the Roman *empire*:—earth, world.

3626. **οἰκουρός hĭkŏurŏs**, *oy-koo-ros'*; from *3624* and *οὐρός ŏurŏs* (a *guard*; be "ware"); a *stayer at home*, i.e. *domestically inclined* (a "good housekeeper"):—keeper at home.

3627. **οἰκτείρω hĭktĕirō**, *oyk-ti'-ro*; also (in certain tenses) prol.

οἰκτίρω hĭktĭrō, *oyk-tir'-eh'-o*; from *οἶκτος hĭktŏs* (*pity*); to *exercise pity*:—have compassion on.

3628. **οἰκτιρμός hĭktirmŏs**, *oyk-tir-mos'*; from *3627*; *pity*:—mercy.

3629. **οἰκτίρμων hĭktirmōn**, *oyk-tir'-mone*; from *3627*; *compassionate*:—merciful, of tender mercy.

οἶμαι ŏimai. See *3633*.

3630. **οἰνοπότης hĭnŏpŏtēs**, *oy-nop-ot'-ace*; from *3631* and a der. of the alt. of *4095*; a *tippler*:—winebibber.

3631. **οἶνος ŏinŏs**, *oy'-nos*; a prim. word (or perh. of Heb. or. [3196]); "*wine*" (lit. or fig.):—wine.

3632. **οἰνοφλυγία hĭnŏphlugĭa**, *oy-nof-loog-ee'-ah*; from *3631* and a form of the base of *5397*; an *overflow* (or surplus) of *wine*, i.e. *vinolency* (drunkenness):—excess of wine.

3633. **οἴομαι ŏĭŏmai**, *oy'-om-ahee*; or (shorter)

οἶμαι ŏimai, *oy'-mahee*; mid. appar. from *3634*; to *make like* (oneself), i.e. *imagine* (*be of the opinion*):—suppose, think.

3634. **οἷος hŏĭŏs**, *hoy'-os*; prob. akin to *3588*, *3739*, and *3745*; *such* or *what sort* of (as a correl. or exclamation); espec. the neut. (adv.) with neg. not *so*:—so (as), such as, what (manner of), which.

οἵω ŏĭō. See *5342*.

3635. **ὀκνέω hŏknĕō**, *ok-neh'-o*; from **ὄκνος ŏknŏs** (*hesitation*); to *be slow* (fig. *loath*):—delay.

3636. **ὀκνηρός hŏknērŏs**, *ok-nay-ros'*; from *3635*; *tardy*, i.e. *indolent*; (fig.) *irksome*:—grievous, slothful.

3637. **ὀκταήμερος hŏktaēmĕrŏs**, *ok-tah-ay'-mer-os*; from *3638* and *2250*; an *eight-day* old person or act:—the eighth day.

3638. **ὀκτώ hŏktō**, *ok-to'*; a prim. numeral; "*eight*":—eight.

3639. **ὄλεθρος hŏlĕthrŏs**, *ol'-eth-ros*; from a prim. **ὄλλυμι hŏllumi** (to *destroy*; a prol. form); *ruin*, i.e. *death*, *punishment*:—destruction.

3640. **ὀλιγόπιστος hŏligŏpistŏs**, *ol-ig-op'-is-tos*; from *3641* and *4102*; *incredulous*, i.e. *lacking confidence* (in Christ):—of little faith.

3641. **ὀλίγος hŏligŏs**, *ol-ee'-gos*; of uncert. affin.; *puny* (in extent, degree, number, duration or value); espec. neut. (adv.) *somewhat*:— + almost, brief [-ly], few, (a) little, + long, a season, short, small, a while.

3642. **ὀλιγόψυχος hŏligŏpsuchŏs**, *ol-ig-op'-soo-khos*; from *3641* and *5590*; *little-spirited*, i.e. *faint-hearted*:—feebleminded.

3643. **ὀλιγωρέω hŏligōrĕō**, *ol-ig-o-reh'-o*; from a comp. of *3641* and **ὥρα hōra** ("*care*"); to *have little regard* for, i.e. to *disesteem*:—despise.

3644. **ὀλοθρευτής hŏlŏthrĕutēs**, *ol-oth-ryoo-tace'*; from *3645*; a *ruiner*, i.e. (spec.) a venomous *serpent*:—destroyer.

3645. **ὀλοθρεύω hŏlŏthrĕuō**, *ol-oth-ryoo'-o*; from *3650*; to *spoil*, i.e. *slay*:—destroy.

3646. **ὁλοκαύτωμα hŏlŏkautōma**, *hol-ok-ŏw'-to-mah*; from a der. of a comp. of *3650* and a der. of *2545*; a *wholly-consumed* sacrifice ("holocaust"):—(whole) burnt offering.

3647. **ὁλοκληρία hŏlŏklērĭa**, *hol-ok-lay-ree'-ah*; from *3648*; *integrity*, i.e. physical *wholeness*:—perfect soundness.

3648. **ὁλόκληρος hŏlŏklērŏs**, *hol-ok'-lay-ros*; from *3650* and *2819*; *complete* in every *part*, i.e. perfectly *sound* (in body):—entire, whole.

3649. **ὀλολύζω hŏlŏluzō**, *ol-ol-ood'-zo*; a redupl. prim. verb; to "*howl*" or "*halloo*", i.e. *shriek*:—howl.

3650. **ὅλος hŏlŏs**, *hol'-os*; a prim. word; "*whole*" or "*all*", i.e. *complete* (in extent, amount, time or degree), espec. (neut.) as noun or adv.:—all, altogether, every whit, + throughout, whole.

3651. **ὁλοτελής hŏlŏtĕlēs**, *hol-ot-el-ace'*; from *3650* and *5056*; *complete* to the *end*, i.e. *absolutely perfect*:—wholly.

3652. **Ὀλυμπᾶς Ŏlumpas**, *ol-oom-pas'*; prob. a contr. from **Ὀλυμπιόδωρος Ŏlumpĭŏdōrŏs** (*Olympian-bestowed*, i.e. *heaven-descended*); *Olympas*, a Chr.:—Olympas.

3653. **ὄλυνθος ŏlunthŏs**, *ol'-oon-thos*; of uncert. der.; an *unripe* (because out of season) *fig.*:—untimely fig.

3654. **ὅλως hŏlōs**, *hol'-oce*; adv. from *3650*; *completely*, i.e. *altogether*; (by anal.) *everywhere*; (neg.) not *by any means*:—at all, commonly, utterly.

3655. **ὄμβρος ŏmbrŏs**, *om'-bros*; of uncert. affin.; a thunder *storm*:—shower.

3656. **ὁμιλέω hŏmĭlĕō**, *hom-il-eh'-o*; from *3658*; to *be in company* with, i.e. (by impl.) to *converse*:—commune, talk.

3657. **ὁμιλία hŏmĭlĭa**, *hom-il-ee'-ah*; from *3658*; *companionship* ("homily"), i.e. (by impl.) *intercourse*:—communication.

3658. **ὅμιλος hŏmĭlŏs**, *hom'-il-os*; from the base of *3674* and a der. of the alt. of *138* (mean. a *crowd*); *association together*, i.e. a *multitude*:—company.

3659. **ὄμμα ŏmma**, *om'-mah*; from *3700*; a *sight*, i.e. (by impl.) the *eye*:—eye.

3660. **ὀμνύω ŏmnuō**, *om-noo'-o*; a prol. form of a prim. but obsol. **ὄμω ŏmō**, for which another prol. form (**ὀμόω ŏmŏō**, *om-ŏ'-o*) is used in certain tenses; to *swear*, i.e. *take* (or *declare on*) *oath*:—swear.

3661. **ὁμοθυμαδόν hŏmŏthumadŏn**, *hom-oth-oo-mad-on'*; from a comp. of the base of *3674* and *2372*; *unanimously*:—with one accord (mind).

3662. **ὁμοιάζω hŏmŏĭazō**, *hom-oy-ad'-zo*; from *3664*; to *resemble*:—agree.

3663. **ὁμοιοπαθής hŏmŏĭŏpathēs**, *hom-oy-op-ath'-ace*; from *3664* and the alt. of *3958*; *similarly affected*:—of (subject to) like passions.

3664. **ὅμοιος hŏmŏĭŏs**, *hom'-oy-os*; from the base of *3674*; *similar* (in appearance or character):—like, + manner.

3665. **ὁμοιότης hŏmŏĭŏtēs**, *hom-oy-ot'-ace*; from *3664*; *resemblance*:—like as, similitude.

3666. **ὁμοιόω hŏmŏĭŏō**, *hom-oy-ŏ'-o*; from *3664*; to *assimilate*, i.e. *compare*; pass. to *become similar*:—be (make) like, (in the) liken (-ess), resemble.

3667. **ὁμοίωμα hŏmŏĭōma**, *hom-oy'-o-mah*; from *3666*; a *form*; abstr. *resemblance*:—made like to, likeness, shape, similitude.

3663. ὁμοίως hŏmoi'ōs, *hom-oy'-oce;* adv. from *3664;* similarly:—likewise, so.

3663. ὁμοίωσις hŏmoi'ōsis, *hom-oy'-o-sis;* from *3666;* assimilation, i.e. resemblance.—similitude.

3670. ὁμολογέω hŏmŏlŏgĕ'ō, *hom-ol-og-eh'-o;* from a comp. of the base of *3674* and *3056;* to assent, i.e. covenant, acknowledge:—con- (pro-) fess, confession is made, give thanks, promise.

3671. ὁμολογία hŏmŏlŏgi'a, *hom-ol-og-ee'-ah;* from the same as *3670;* acknowledgment:—con- (pro-) fession, profession.

3672. ὁμολογουμένως hŏmŏlŏgoumĕ'nōs, *hom-ol-og-ŏo-men'-oce;* adv. of pres. pass. part. of *3670;* confessedly:—without controversy.

3673. ὁμότεχνος hŏmŏ'tĕchnŏs, *hom-ot'-ekh-nos;* from the base of *3674* and *5078;* a *fellow-artificer:*—of the same craft.

3674. ὁμοῦ hŏmoo', *hom-oo';* gen. of *3674* hŏmŏs (the *same;* akin to *260*) as adv.; *at the same* place or time:—together.

3675. ὁμόφρων hŏmŏphrōn, *hom-of'-rone;* from the base of *3674* and *5424;* *like-minded*, i.e. *harmonious:*—of one mind.

ὁμόω hŏmŏō'. See *3660.*

3676. ὄμως hŏmōs, *hom'-oce;* adv. from the base of *3674;* *at the same* time, i.e. (conj.) *notwithstanding, yet still:*—and even, nevertheless, though but.

3677. ὄναρ ŏnar, *on'-ar;* of uncert. der.; a *dream:*—dream.

3678. ὀνάριον ŏnariŏn, *on-ar'-ee-on;* neut. of a presumed der. of *3685;* a *little ass:*—young ass.

ὀνάω ŏnaō. See *3685.*

3679. ὀνειδίζω ŏnĕidi'zō, *on-i-did'-so;* from *3681;* to *defame*, i.e. *rail at, chide, taunt:*—cast in teeth, (suffer) reproach, revile, upbraid.

3680. ὀνειδισμός ŏnĕidismŏs, *on-i-dis-mos';* from *3679;* *contumely:*—reproach.

3681. ὄνειδος ŏnĕidŏs, *on'-i-dos;* prob. akin to the base of *3686;* *sobriety*, i.e. a *taunt* (*disgrace*):—reproach.

3682. Ὀνήσιμος Ŏnēsimŏs, *on-ay'-sim-os;* from *3685;* *profitable;* *Onesimus*, a Chr.:—Onesimus.

3683. Ὀνησίφορος Ŏnēsiphŏrŏs, *on-ay-sif'-or-os;* from a der. of *3685* and *5411;* *profit-bearer;* *Onesiphorus*, a Chr.:—Onesiphorus.

3684. ὀνικός ŏnikŏs, *on-ik-os';* from *3685;* *belonging to an ass*, i.e. *large* (so as to be turned by an ass):—millstone.

3685. ὄνινημι ŏninēmi, *on-in'-ay-mee;* a prol. form of an appar. prim. verb

(ὄνομαι ŏnŏmai, to *slur*); for which another prol. form (ὀνάω ŏnaō) is used as an alt. in some tenses [unless indeed it be identical with the base of *3686* through the idea of *notoriety*]; to *gratify*, i.e. (mid.) to *derive pleasure* or *advantage* from:—have joy.

3686. ὄνομα ŏnŏma, *on'-om-ah;* from a presumed der. of the base of *1097* (comp. *3686*); a "*name*" (lit. or fig.) [*authority, character*]:—called, (+ sur-) name (-d).

3687. ὀνομάζω ŏnŏmazō, *on-om-ad'-so;* from *3686;* to *name*, i.e. *assign an appellation;* by extens. to *utter, mention, profess:*—call, name.

3688. ὄνος ŏnŏs, *on'-os;* appar. a prim. word; a *donkey:*—ass.

3689. ὄντως ŏntōs, *on'-toce;* adv. of the oblique cases of *3697;* *really:*—certainly, clean, indeed, of a truth, verily.

3690. ὄξος ŏxŏs, *ox'-os;* from *3691;* *vinegar*, i.e. *sour* wine:—vinegar.

3691. ὀξύς ŏxus, *ox-oos';* prob. akin to the base of *188* ["*acid*"]; *keen;* by anal. *rapid:*—sharp, swift.

3692. ὀπή ŏpē, *op-ay';* prob. from *3700;* a *hole* (as if for light), i.e. *cavern;* by anal. a *spring* (of water):—cave, place.

3693. ὄπισθεν ŏpisthĕn, *op'-is-then;* from ὄπις (*regard;* from *3700*) with enclitic of source; *from the rear* (as a secure aspect), i.e. *at the back* (adv. and prep. of place or time):—after, backside, behind.

3694. ὀπίσω ŏpisō, *op-is'-o;* from the same as *3693* with enclitic of direction; *to the back*, i.e. *aback* (as adv. or prep. of time or place; or as noun):—after, back (-ward), (+ get) behind, + follow.

3695. ὁπλίζω hŏplizō, *hop-lid'-so;* from *3696;* to *equip* (with weapons [mid. and fig.]):—arm self.

3696. ὅπλον hŏplŏn, *hop'-lon;* prob. from a prim. ἵπω hēpō (to be *busy* about); an *implement* or *utensil* or *tool* (lit. or fig., espec. offensive for war):—armour, instrument, weapon.

3697. ὁποῖος hŏpoi'ŏs, *hop-oy'-os;* from *3739* and *4169;* *of what* kind *that*, i.e. *how* (*as*) *great* (*excellent*) (spec. as indef. correl. to anteced. def. *3108* of quality):—what manner (sort) of, such as, whatsoever.

3698. ὁπόταν hŏpŏtan, *hop-ot'-an;* from *3739* and *4218;* *what* (-ever) *then*, i.e. (of time) *as soon as:*—when.

3699. ὅπου hŏpŏu, *hop'-oo;* from *3739* and *4225;* *what* (-ever) *where*, i.e. *at whichever spot:*—in what place, where (-as, -soever), whither (+ soever).

3700. ὀπτάνομαι ŏptanŏmai, *op-tan'-om-ahee;* a (mid.) prol. form of the prim. (mid.)

ὄπτομαι ŏptŏmai, *op'-tom-ahee,* which is used for it in certain tenses; and both as alt. of *3708;* to *gaze* (i.e. with wide-open eyes, as at something remarkable: and thus differing from *991*, which denotes simply *voluntary* observation; and from *1492*, which expresses merely mechanical, passive or casual vision: while *3700*, and still more emphatically its intens. *1334*, signifies an earnest but more continued *inspection;* and *4648* a watching *from a distance*):—appear, look, see, shew self.

3701. ὀπτασία ŏptasia, *op-tas-ee'-ah;* from a presumed der. of *3700;* *visuality*, i.e. (concr.) an *apparition:*—vision.

ὄπτομαι ŏptŏmai. See *3700.*

3702. ὀπτός ŏptŏs, *op-tos';* from an obsol. verb akin to ἕψω hēpsō (to "*steep*"); *cooked*, i.e. *roasted:*—broiled.

3703. ὀπώρα ŏpōra, *op-o'-rah;* appar. from the base of *3796* and *5610;* prop. *even-tide* of the (summer) season (*dog-days*), i.e. (by impl.) *ripe* fruit:—fruit.

3704. ὅπως hŏpōs, *hop'-oce;* from *3739* and *4459;* *what* (-ever) *how*, i.e. *in the manner that* (as adv. or conj. of coincidence, intentional or actual):—because, how, (so) that, to, when.

3705. ὅραμα hŏrama, *hor'-am-ah;* from *3708;* *something gazed at*, i.e. a *spectacle* (espec. supernat.):—sight, vision.

3706. ὅρασις hŏrasis, *hor'-as-is;* from *3708;* the act of *gazing*, i.e. (external) an *aspect* or (intern.) an inspired *appearance:*—sight, vision.

3707. ὁράτός hŏratŏs, *hor-at-os';* from *3708;* *gazed at*, i.e. (by impl.) *capable of being seen:*—visible.

3708. ὁράω hŏraō, *hor-ah'-o;* prop. to *stare* at [comp. *3700*], i.e. (by impl.) to *discern* clearly (phys. or ment.); by extens. to *attend* to; by Hebr. to *experience;* pass. to *appear:*—behold, perceive, see, take head.

3709. ὀργή ŏrgē, *or-gay';* from *3713;* prop. *desire* (as a *reaching* forth or *excitement* of the mind), i.e. (by anal.) violent *passion* (*ire*, or [justifiable] *abhorrence*); by impl. *punishment:*—anger, indignation, vengeance, wrath.

3710. ὀργίζω ŏrgizō, *or-gid'-so;* from *3709;* to *provoke* or *enrage*, i.e. (pass.) *become exasperated:*—be angry (wroth).

3711. ὀργίλος ŏrgilŏs, *org-ee'-los;* from *3709;* *irascible:*—soon angry.

3712. ὀργυιά ŏrguia, *org-oo-ee-ah';* from *3713;* a *stretch* of the arms, i.e. a *fathom:*—fathom.

3713. ὀρέγομαι ŏrĕgŏmai, *or-eg'-om-ahee;* mid. of appar. a prol. form of an obsol. prim. (comp. *3735*); to *stretch* oneself, i.e. reach out after (*long* for):—covet after, desire.

3714. ὀρεινός ŏrĕinŏs, *or-i-nos';* from *3735;* *mountainous*, i.e. (fem. by impl. of *3588*) the *Highlands* (of Judæa):—hill country.

3715. ὀρθρίζω ŏrthrizō, *or-thrid'-so;* from *3719;* *to come early in the morning*, i.e. (fig.) to *be up betimes* (*diligently*):—early.

3716. ὀρθοποδέω ŏrthŏpŏdĕ'ō, *or-thop-od-eh'-o;* from a comp. of *3717* and *4228;* to be *straight-footed*, i.e. (fig.) to *go directly* forward:—walk uprightly.

3717. ὀρθός ŏrthŏs, *or-thos';* prob. from the base of *3735;* *right* (as *rising*), i.e. (perpendicularly) erect (fig. *honest*), or (horizontally) *level* or *direct:*—straight, upright.

3718. ὀρθοτομέω ŏrthŏtŏmĕ'ō, *or-thot-om-eh'-o;* from a comp. of *3717* and the base of *5114;* to make a *straight cut*, i.e. (fig.) to *dissect* (*expound*) *correctly* (the divine message):—rightly divide.

3719. ὀρθρίζω ŏrthrizō, *or-thrid'-so;* from *3722;* to use the *dawn*, i.e. (by impl.) to *repair betimes:*—come early in the morning.

3720. ὀρθρινός ŏrthrinŏs, *or-thrin-os';* from *3722;* *relating to the dawn*, i.e. *matutinal* (as an epithet of Venus, espec. brilliant in the early day):—morning.

3721. ὄρθριος ŏrthriŏs, *or'-three-os;* from *3722;* *in the dawn*, i.e. up *at day-break:*—early.

3722. ὄρθρος ŏrthrŏs, *or'-thros;* from the same as *3735;* *dawn* (as *run-rise, rising* of light); by extens. *morn.:*—early in the morning.

3723. ὀρθῶς ŏrthōs, *or-thoce';* adv. from *3717;* *in a straight* manner, i.e. (fig.) *correctly* (also mor.):—plain, right (-ly).

3724. ὁρίζω hŏrizō, *hor-id'-so;* from *3725;* to *mark* out or *bound* ("horizon"), i.e. (fig.) to *appoint, decree, specify:*—declare, determine, limit, ordain.

3725. ὅριον hŏriŏn, *hor'-ee-on;* neut. of a der. of an appar. prim. ὅρος hŏrŏs (a *bound* or *limit*); a *boundary*-line, i.e. (by impl.) a *frontier* (*region*):—border, coast.

3726. ὁρκίζω hŏrkizō, *hor-kid'-so;* from *3727;* to *put on oath*, i.e. *make swear;* by anal. to solemnly *enjoin:*—adjure, charge.

3727. ὅρκος hŏrkŏs, *hor'-kos;* from ἕρκος hĕrkŏs (a *fence;* perh. akin to *3725*); a *limit*, i.e. (measured) *restraint* (spec. *oath*):—oath.

3728. ὁρκωμοσία hŏrkōmŏsia, *hor-ko-mos-ee'-ah;* from a comp. of *3727* and a der. of *3660;* *asseveration on oath:*—oath.

3729. ὁρμάω hŏrmaō, *hor-mah'-o;* from *3730;* to *start, spur* or *urge* on, i.e. (reflex.) to *dash* or *plunge:*—run (violently), rush.

3730. ὁρμή hŏrmē, *hor-may';* of uncert. affin.; a violent *impulse*, i.e. *onset:*—assault.

3731. ὅρμημα hŏrmēma, *hor'-may-mah;* from *3730;* an *attack*, i.e. (abstr.) *precipitancy:*—violence.

3732. ὄρνεον ŏrnĕŏn, *or'-neh-on;* neut. of a presumed der. of *3733;* a *birdling:*—bird, fowl.

3733. ὄρνις ŏrnis, *or'-nis;* prob. from a prol. form of the base of *3735;* a *bird* (as *rising* in the air); i.e. (spec.) a *hen* (or female domestic fowl):—hen.

3734. ὀροθεσία hŏrŏthĕsia, *hor-oth-es-ee'-ah;* from a comp. of the base of *3725* and a der. of *5087;* a *limit-placing*, i.e. (concr.) *boundary-line:*—bound.

3735. ὄρος ŏrŏs, *or'-os;* prob. from an obsol. ὄρω ŏrō (to *rise* or "*rear*"; perh. akin to *142*; comp. *3733*); a *mountain* (as *lifting* itself above the plain):—hill, mount (-ain).

3736. ὀρύσσω ŏrussō, *or-oos'-so;* appar. a prim. verb; to "*burrow*" in the ground, i.e. *dig:*—dig.

3737. ὀρφανός ŏrphanŏs, *or-fan-os';* of uncert. affin.; *bereaved* ("*orphan*"), i.e. *parentless:*—comfortless, fatherless.

3738. ὀρχέομαι ŏrchĕŏmai, *or-kheh'-om-ahee;* mid. from ὄρχος ŏrchŏs (a *row* or *ring*); to *dance* (from the *ranklike* or *regular* motion):—dance.

3739. ὅς hŏs, hŏs; includ. fem.

ἥ hē, *hay;* and neut.

ὅ hŏ, *ho;* prob. a prim. word (or perh. a form of the art. *3588*); the rel. (sometimes demonstrative) pron., *who, which, what, that:*—one, (an-, that) other, some, that, what, which, who (-m, -se), etc. See also *3757.*

3740. **ὁσάκις hŏsakis**, *hos-ak'-is;* multiple adv. from *3739;* *how* (i.e. with *302, so*) *many times* as:—as oft (-en) as.

3741. **ὅσιος hŏsiŏs**, *hos'-ee-os;* of uncert. affin.; prop. *right* (by intrinsic or divine character; thus distinguished from *1342*, which refers rather to *human* statutes and relations; from *2413*, which denotes formal *consecration;* and from *40*, which relates to *purity* from defilement), i.e. *hallowed* (*pious, sacred, sure*):—holy, mercy, shalt be.

3742. **ὁσιότης hŏsiŏtēs**, *hos-ee-ot'-ace;* from *3741;* *piety*:—holiness.

3743. **ὁσίως hŏsiōs**, *hos-ee-oce';* adv. from *3741;* *piously*:—holily.

3744. **ὀσμή ŏsmē**, *os-may';* from *3605;* *fragrance* (lit. or fig.):—odour, savour.

3745. **ὅσος hŏsŏs**, *hos'-os;* by redupl. from *3739;* *as* (*much, great, long*, etc.) *as:*—all (that), as (long, many, much) (as), how great (many, much), [in-] asmuch *as*, so many as, that (ever), the more, those things, what (great, -soever), wheresoever, wherewithsoever, which, × while, who (-soever).

3746. **ὅστις hŏspĕr**, *hos'-per;* from *3739* and *4007;* *who especially*:—whomsoever.

3747. **ὀστέον ŏstĕŏn**, *os-teh'-on;* or contr.

ὀστοῦν ŏstŏun, *os-toon';* of uncert. affin.; a *bone*:—bone.

3748. **ὅστις hŏstis**, *hos'-tis;* includ. the fem.

ἥτις hētis, *hay'-tis;* and the neut.

ὅ,τι hŏ,ti, *hot'-ee;* from *3739* and *5100;* *which some*, i.e *any that;* also (def.) *which same:*—× and (they), (such) as, (they) that, in that they, what (-soever), whereas ye, (they) which, who (-soever). Comp. *3754.*

3749. **ὀστράκινος ŏstrakinŏs**, *os-trak'-kin-os;* from **ὄστρακον ŏstrakŏn** ["oyster"] (a *tile*, i.e. *terra cotta*); *earthen*-ware, i.e. *clayey;* by impl. *frail*:—of earth, earthen.

3750. **ὀσφρησις ŏsphrēsis**, *os'-fray-sis;* from a der. of *3605;* *smell* (the sense):—ameliing.

3751. **ὀσφύς ŏsphus**, *os-foos';* of uncert. affin.; the *loin* (extern.), i.e. the *hip;* intern. (by extens.) *procreative power*:—loin.

3752. **ὅταν hŏtan**, *hot'-an;* from *3753* and *302;* *whenever* (implying *hypothesis* or more or less *uncertainty*); also caus. (conj.) *inasmuch as*:—as long (soon) as, that, + till, when (-soever), while.

3753. **ὅτε hŏtĕ**, *hot'-eh;* from *3739* and *5037;* at *which* (thing) *too*, i.e. *when*:—after (that), as soon as, that, when, while.

ὅ,τε hŏ,tĕ, *hŏ,t'-eh;* also fem.

ἥ,τε hē,tĕ, *hay'-teh;* and neut.

τό,τε tŏ,tĕ, *tot'-eh;* simply the art. *3588* followed by *5037;* so written (in some editions) to distinguish them from *3752* and *5119.*

3754. **ὅτι hŏtī**, *hot'-ee;* neut. of *3748* as conj.: demonst. *that* (sometimes redundant); caus. *because:*—as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

3755. **ὅτου hŏtŏu**, *hot'-oo;* for the gen. of *3748* (as adv.); during *which same* time, i.e. *whilst:*—whiles.

3756. **οὐ ŏu**, *oo;* also (before a vowel)

οὐκ ŏuk, *ook;* and (before an aspirate)

οὐχ ŏuch, *ookh;* a prim. word; the absol. neg. (comp. *3361*) adv.; *no* or *not:*— + long, nay, neither, never, no (× man), none, [can-] not, + nothing, + special, un ([-worthy]), when, + without, + yet but. See also *3364, 3372.*

3757. **οὐ hōu**, *hoo;* gen. of *3739* as adv.; at *which* place, i.e. *where:*—whare (-in), whither ([-soever]).

3758. **οὐά ŏua**, *oo-ah';* a prim. exclamation of surprise; "*ah*":—ah.

3759. **οὐαί ŏuai**, *oo-ah'-ee;* a prim. exclamation of grief: "*woe*":—alas, woe.

3760. **οὐδαμῶς ŏudamōs**, *oo-dam-oce';* adv. from (the fem.) of *3762;* *by no means*:—not.

3761. **οὐδέ ŏudĕ**, *oo-deh';* from *3756* and *1161;* *not however*, i.e. *neither, nor, not even*:—neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

3762. **οὐδείς ŏudĕis**, *oo-dice';* includ. fem.

οὐδεμία ŏudĕmia, *oo-dem-ee'-ah;* and neut.

οὐδέν ŏudĕn, *oo-den';* from *3761* and *1520;* *not even one* (man, woman or thing), i.e. *none, nobody, nothing:*—any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

3763. **οὐδέποτε ŏudĕpŏtĕ**, *oo-dep'-ot-eh;* from *3761* and *4218;* *not even at any time*, i.e. *never at all:*—neither at any time, never, nothing at any time.

3764. **οὐδέπω ŏudĕpō**, *oo-dep'-o;* from *3761* and *4452;* *not even yet;*—as yet not, never before (yet), (not) yet.

3765. **οὐκέτι ŏukĕti**, *ook-et'-ee;* also (separately)

οὐκ ἔτι ŏuk ĕti, *ook et'-ee;* from *3756* and *2089;* *not yet, no longer:*—after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

3766. **οὐκοῦν ŏukŏun**, *ook-oon';* from *3756* and *3767;* is it *not therefore* that, i.e. (affirm.) *hence* or *so*:—then.

3767. **οὖν ŏun**, *oon;* appar. a prim. word; (adv.) *certainly*, or (conj.) *accordingly:*—and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

3768. **οὔπω ŏupō**, *oo'-po;* from *3756* and *4452;* *not yet*:—hitherto not, (no . . .) as yet, not yet.

3769. **οὐρά ŏura**, *oo-rah';* appar. a prim. word; a *tail*:—tail.

3770. **οὐράνιος ŏuraniŏs**, *oo-ran'-ee-os;* from *3772;* *celestial*, i.e. *belonging to* or *coming from* the *sky*:—heavenly.

3771. **οὐρανόθεν ŏuranŏthĕn**, *oo-ran-oth'-en;* from *3772* and the enclitic of source; *from* the *sky*:—from heaven.

3772. **οὐρανός ŏuranŏs**, *oo-ran-os';* perh. from the same as *3735* (through the idea of *elevation*); the *sky;* by extens. *heaven* (as the abode of God); by impl. *happiness, power, eternity;* spec. the *Gospel* (*Christianity*):—air, heaven ([-ly]), sky.

3773. **Οὐρβανός ŏurbanŏs**, *oor-ban-os';* of Lat. or.; *Urbanus* (*of* the *city*, "*urbane*"), a Chr.:—Urbanus.

3774. **Οὐρίας ŏurias**, *oo-ree'-as;* of Heb. or. [223]; *Urias* (i.e. *Urijah*), a Hittite:—Urias.

3775. **οὖς ŏus**, *ooce;* appar. a prim. word; the *ear* (phys. or ment.):—ear.

3776. **οὐσία ŏusia**, *oo-see'-ah;* from the fem. of *5607;* *substance*, i.e. *property* (*possessions*):—goods, substance.

3777. **οὔτε ŏutĕ**, *oo'-teh;* from *3756* and *5037;* *not too*, i.e. *neither* or *nor;* by anal. *not even:*—neither, none, nor (yet), (no, yet) not, nothing.

3778. **οὗτος hŏutŏs**, *hoo'-tos;* includ. nom. masc. plur.

οὗτοι hŏutŏi, *hoo'-toy;* nom. fem. sing.

αὗτη hautē, *how'-tay;* and nom. fem. plur.

αὕτα hauta, *how'-tah-ee;* from the art. *3588* and *846; the he* (*she* or it), i.e. *this* or *that* (often with art. repeated):—he (it was that), hereof, it, ahe, such as, the same, these, they, this (man, same, woman), which, who.

3779. **οὕτω hŏutō**, *hoo'-to;* or (before a vowel)

οὕτως hŏutōs, *hoo'-toce;* adv. from *3778; in this way* (referring to what precedes or follows):—after that, after (in) this manner, as, even (so), for all that, like (-wise), no more, ou this fashion (-wise), so (in like manner), thus, what.

3780. **οὐχί ŏuchi**, *oo-khee';* intens. of *3756;* *not indeed*:—nay, not.

3781. **ὀφειλέτης ŏphĕilĕtēs**, *of-i-let'-ace;* from *3784;* an *ower*, i.e. person *indebted;* fig. a *delinquent;* mor. a *transgressor* (against God):—debtor, which owed, sinner.

3782. **ὀφειλή ŏphĕilē**, *of-i-lay';* from *3784;* *indebtedness*, i.e. (concr.) a *sum* owed; fig. *obligation*, i.e. (conjugal) *duty*:—debt, due.

3783. **ὀφείλημα ŏphĕilēma**, *of-i'-lay-mah;* from (the alt. of) *3784;* *something owed*, i.e. (fig.) a *due;* mor. a *fault*:—debt.

3784. **ὀφείλω ŏphĕilō**, *of-i'-lo;* or (in cert. tenses) its prol. form

ὀφειλέω ŏphĕilĕō, *of-i-leh'-o;* prob. from the base of *3786* (through the idea of *accruing*); to *owe* (pecuniarily); fig. to *be under obligation* (*ought, must, should*); mor. to *fail* in duty:—behove, be bound, (be) debt (-or), (be) due (-ty), be guilty (indebted), (must) need (-s), ought, owe, should. See also *3784.*

3785. **ὄφελον ŏphĕlŏn**, *of'-el-on;* first pers. sing. of a past tense of *3784; I ought* (*wish*), i.e. (interj.) *oh that!*:—would (to God.)

3786. **ὄφελος ŏphĕlŏs**, *of'-el-os;* from **ὀφέλλω ŏphĕllō** (to *heap* up, i.e. *accumulate* or *benefit*); *gain*:—advantageth, profit.

3787. **ὀφθαλμοδουλεία ŏphthalmŏdoulĕia**, *of-thal-mod-oo-li'-ah;* from *3788* and *1397;* *eye-labor*, i.e. that needs-watching (*remissness*):—eye-service.

3788. **ὀφθαλμός ŏphthalmŏs**, *of-thal-mos';* from *3700;* the *eye* (lit. or fig.); by impl. *vision;* fig. *envy* (from the jealous side-glance):—eye, sight.

3789. **ὄφις ŏphis**, *of'-is;* prob. from *3700* (through the idea of *sharpness* of vision); a *snake*, fig. (as a type of sly cunning) an artful *malicious* person, espec. *Satan*:—serpent.

3790. **ὀφρύς ŏphrus**, *of-roos';* perh. from *3700* (through the idea of the shading or proximity to the organ of *vision*); the eye-"*brow*" or *forehead*, i.e. (fig.) the *brink* of a precipice:—brow.

3791. **ὀχλέω ŏchlĕō**, *okh-leh'-o;* from *3793;* to *mob*, i.e. (by impl.) to *harass*:—vex.

3792. **ὀχλοποιέω ŏchlŏpŏiĕō**, *okh-lop-oy-eh'-o;* from *3793* and *4160;* to *make a crowd*, i.e. *raise a public disturbance*:—gather a company.

3793. **ὄχλος ŏchlŏs**, *okh'-los;* from a der. of *2192* (mean. a *vehicle*); a *throng* (as *borne* along); by impl. the *rabble;* by extens. a *class* of people; fig. a *riot*:—company, multitude, number (of people), people, press.

3794. **ὀχύρωμα ŏchurōma**, *okh-oo'-ro-mah;* from a remote der. of *2192* (mean. to *fortify*, through the idea of *holding* safely); a *castle* (fig. *argument*):—stronghold.

3795. **ὀψάριον ŏpsariŏn**, *op-sar'-ee-on;* neut. of a presumed der. of the base of *3702;* a *relish* to other food (as if cooked *sauce*), i.e. (spec.) *fish* (presumably salted and dried as a condiment):—fish.

3796. **ὀψέ ŏpsĕ**, *op-seh';* from the same as *3694* (through the idea of *backwardness*); (adv.) *late* in the day; by extens. *after the close* of the day:—(at) even, in the end.

3797. **ὄψιμος ŏpsimŏs**, *op'-im-os;* from *3796;* *later*, i.e. *vernal* (showering):—latter.

3798. **ὀψίος ŏpsiŏs**, *op'-see-os;* from *3796;* *late;* fem. (as noun) *afternoon* (early eve) or *nightfall* (later eve):—even (-ing, [-tide]).

3799. **ὄψις ŏpsis**, *op'-sis;* from *3700;* prop. *sight* (the act), i.e. (by impl.) the *visage*, an external *show*:—appearance, countenance, face.

3800. **ὀψώνιον ŏpsōniŏn**, *op-so'-nee-on;* neut. of a presumed der. of the same as *3795; rations* for a soldier, i.e. (by extens.) his *stipend* or *pay*:—wages.

3801. **ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος hŏ ōn kai hŏ ēn kai hŏ ĕrchŏmĕnŏs**, *hŏ own kahee hŏ ane kahee hŏ er-khom'-en-os;* a phrase combining *3588* with the pres. part. and imperf. of *1510* and the pres. part. of *2064* by means of *2532; the* one *being* and *the* one that *was* and *the* one *coming*, i.e. *the Eternal*, as a divine epithet of Christ:—which art (is, was), and (which) wast (is, was), and art (is) to come (shalt be).

II

3802. **παγιδεύω pagidĕuō**, *pag-id-yoo'-o;* from *3803;* to *ensnare* (fig.):—entangle.

3803. **παγίς pagis**, *pag-ece';* from *4078;* a *trap*

(as fastened by a noose or notch); fig. a trick or stratagem (temptation):—snare.

Πάγος Pagos. See 4076.

3804. πάθημα pathēma, *path'-ay-mah;* from a presumed der. of 3806; something undergone, i.e. hardship or pain; subj. an emotion or affection:—affection, affliction, motion, suffering.

3805. παθητός pathētŏs, *path-ay-tos';* from the same as 3806; liable (i.e. doomed) to experience pain:—suffer.

3806. πάθος pathŏs, *path'-os;* from the alt. of 3958; prop. *suffering* ("pathos"), i.e. (subj.) a *passion* (espec. concupiscence):—(inordinate) affection, lust.

πάθω pathō. See 3958.

3807. παιδαγωγός paidagōgŏs, *pahee-dag-o-gos';* from 3816 and a redupl. form of 71; a *boy-leader*, i.e. a servant whose office it was to take the children to school; (by impl. [fig.] a *tutor* ["*pedagogue*"]):—instructor, schoolmaster.

3808. παιδάριον paidariŏn, *pahee-dar'-ee-on;* neut. of a presumed der. of 3816; a *little boy*:—child, lad.

3809. παιδεία paidĕia, *pahee-dī'-ah;* from 3811; *tutorage*, i.e. *education* or *training*; by impl. disciplinary *correction*:—chastening, chastisement, instruction, nurture.

3810. παιδευτής paidĕutēs, *pahee-dyoo-tace';* from 3811; a *trainer*, i.e. *teacher* or (by impl.) *discipliner*:—which corrected, instructor.

3811. παιδεύω paidĕuō, *pahee-dyoo'-o;* from 3816; to train up a child, i.e. *educate*, or (by impl.) *discipline* (by punishment):—chasten (-ise), instruct, learn, teach.

3812. παιδίθεν paidiōthĕn, *pahee-dee-oth'-en;* adv. (of *source*) from 3813; *from infancy*:—of a child.

3813. παιδίον paidiŏn, *pahee-dee'-on;* neut. dimin. of 3816; a *childling* (of either sex), i.e. (prop.) an infant, or (by extens.) a half-grown *boy* or girl; fig. an *immature* Christian:—(little, young) child, damsel.

3814. παιδίσκη paidiskē, *pahee-dis'-kay;* fem. dimin. of 3816; a *girl*, i.e. (spec.) a *female slave* or *servant*:—bondmaid (-woman), damsel, maid (-en).

3815. παίζω paizō, *pahee'-zo;* from 3816; to *sport* (as a boy):—play.

3816. παις pais, *paheece;* perh. from 3817; a *boy* (as often *beaten* with impunity), or (by anal.) a *girl*, and (gen.) a *child;* spec. a *slave* or *servant* (espec. a *minister* to a king; and by eminence to God):—child, maid (-en), (man) servant, son, young man.

3817. παίω paiō, *pah'-yo;* a prim. verb; to *hit* (as if by a single blow and less violently than 5180); spec. to *sting* (as a scorpion):—smite, strike.

Πακατιανή Pakatianē, *pak-at-ee-an-ay';* fem. of an adj. of uncert. der.; *Pacatianian*, a section of Phrygia:—Pacatiana.

3819. πάλαι palai, *pal'-ahee;* prob. another form for 3825 (through the idea of *retrocession*); (adv.) *formerly*, or (by rel.) *sometime since;* (ellipt. as adj.) *ancient*:—any while, a great while ago, (of) old, in time past.

3820. παλαιός palaiŏs, *pal-ah-yos';* from 3819; *antique*, i.e. *not recent*, worn out:—old.

3821. παλαιότης palaiŏtēs, *pal-ah-yot'-ace;* from 3820; *antiquatedness*:—oldness.

3822. παλαιόω palaiŏō, *pal-ah-yō'-o;* from 3820; to *make* (pass. *become*) *worn out*, or *declare obsolete*:—decay, make (wax) old.

3823. πάλη palē, *pal'-ay;* from πάλλω pallō (to *vibrate*; another form for 906); *wrestling*:—+ wrestle.

3824. παλιγγενεσία paliggĕnĕsia, *pal-ing-ghen-es-ee'-ah;* from 3825 and 1078; (spiritual) *rebirth* (the state or the act), i.e. (fig.) spiritual *renovation*; spec. *Messianic restoration*:—regeneration.

3825. πάλιν palin, *pal'-in;* prob. from the same as 3823 (through the idea of *oscillatory* repetition); (adv.) *anew*, i.e. (of place) *back*, (of time) *once more*, or (conj.) *furthermore* or *on the other hand*:—again.

3826. παμπληθεί pamplēthĕi, *pam-play-thi';* dat. (adv.) of a comp. of 3956 and 4128; *in full multitude*, i.e. *concertedly* or *simultaneously*:—all at once.

3827. πάμπολυς pampŏlus, *pam-pol-oos';* from 3956 and 4183; *full many*, i.e. *immense*:—very great.

3828. Παμφυλία Pamphulia, *pam-fool-ee'-ah;* from a comp. of 3956 and 5443; *every-tribal*, i.e. *heteropeneous* (5581 being impl.); *Pamphylia*, a region of Asia Minor:—Pamphylia.

3829. πανδοχεῖον pandŏchĕiŏn, *pan-dokh-i'-on;* neut. of a presumed comp. of 3956 and a der. of 1209; *all-receptive*, i.e. a public *lodging*-place (caravanserai or khan):—inn.

3830. πανδοχεύς pandŏchĕus, *pan-dokh-yoos';* from the same as 3829; *an innkeeper* (warden of a caravanserai):—host.

3831. πανήγυρις panēguris, *pan-ay'-goo-ris;* from 3956 and a der. of 58; a *mass-meeting*, i.e. (fig.) *universal companionship*:—general assembly.

3832. πανοικί panŏikei, *pan-oy-kee';* adv. from 3956 and 3624; *with the whole family*:—with all his house.

3833. πανοπλία panŏplia, *pan-op-lee'-ah;* from a comp. of 3956 and 3696; *full armor* ("panoply"):—all (whole) armour.

3834. πανουργία panŏurgia, *pan-oorg-ee'-ah;* from 3835; *adroitness*, i.e. (in a bad sense) *trickery* or *sophistry*:—(cunning) craftiness, subtilty.

3835. πανοῦργος panŏurgŏs, *pan-oor'-gos;* from 3956 and 2041; *all-working*, i.e. *adroit* (shrewd):—crafty.

3836. πανταχόθεν pantachŏthĕn, *pan-takh-oth'-en;* adv. (of *source*) from 3837; *from all directions*:—from every quarter.

3837. πανταχοῦ pantachŏu, *pas-takh-oo';* gen. (as adv. of *place*) of a presumed der. of 3956; *universally*:—in all places, everywhere.

3838. παντελής pantĕlēs, *pan-tel-ace';* from 3956 and 5056; *full-ended*, i.e. *entire* (neut. as noun, *completion*):—+ in [no] wise, uttermost.

3839. πάντη pantē, *pan'-tay;* adv. (of *manner*) from 3956; *wholly*:—always.

3840. παντόθεν pantŏthĕn, *pan-toth'-en;* adv. (of *source*) from 3956; *from* (i.e. *on*) *all sides*:—on every side, round about.

3841. παντοκράτωρ pantŏkratōr, *pan-tok-rat'-ore;* from 3956 and 2904; the *all-ruling*, i.e. *God* (as absolute and universal *sovereign*):—Almighty, Omnipotent.

3842. πάντοτε pantŏtĕ, *pan'-tot-eh;* from 3956 and 3753; *every when*, i.e. *at all times*:—alway (-s), ever (-more).

3843. πάντως pantōs, *pan'-toce;* adv. from 3956; *entirely*; spec. *at all events*, (with neg. following) *in no event*:—by all means, altogether, at all, needs, no doubt, in [no] wise, surely.

3844. παρά para. *par-ah';* a prim. prep.; prop. *near*, i.e. (with gen.) *from beside* (lit. or fig.), (with dat.) *at* (or *in*) the *vicinity* of (obj. or subj.), (with acc.) to the *proximity* with (local [espec. *beyond* or *opposed* to] or causal [*on account of*]):—above, against, among, at, before, by, contrary to, × friend, from, + give [such things as they], + that [she] had, × his, in, more than, nigh unto, (out) of, past, save, side . . . by, in the sight of, than, [there-] fore, with. In compounds it retains the same variety of application.

3845. παραβαίνω parabainō, *par-ab-ah'ee-no;* from 3844 and the base of 939; to *go contrary to*, i.e. *violate* a command:—(by) transgress (-ion).

3846. παραβάλλω paraballō, *par-ab-al'-lo;* from 3844 and 906; to *throw alongside*, i.e. (reflex.) to reach a place, or (fig.) to *liken*:—arrive, compare.

3847. παράβασις parabasis, *par-ab'-as-is;* from 3845; *violation*:—breaking, transgression.

3848. παραβάτης parabatēs, *par-ab-ah'-ace;* from 3845; a *violator*:—breaker, transgress (-or).

3849. παραβιάζομαι parabiazŏmai, *par-ab-ee-ad'-zom-ahee;* from 3844 and the mid. of 971; to *force contrary* to (nature), i.e. *compel* (by entreaty):—constrain.

3850. παραβολή parabŏlē, *par-ab-ol-ay';* from 3846; a *similitude* ("parable"), i.e. (symbol.) *fictitious narrative* (of common life conveying a moral), *apothegm* or *adage*:—comparison, figure, parable, proverb.

3851. παραβουλεύομαι parabŏulĕuŏmai, *par-ab-oo-lyoo'-om-ahee;* from 3844 and the mid. of 1011; to *misconsult*, i.e. *disregard*:—not (to) regard (-ing).

3852. παραγγελία paraggĕlia, *par-ang-gel-ee'-ah;* from 3853; a *mandate*:—charge, command.

3853. παραγγέλλω paraggĕllō, *par-ang-gel'-lo;* from 3844 and the base of 32; to *transmit a message*, i.e. (by impl.) to *enjoin*:—(give in) charge, (give) command (-ment), declare.

3854. παραγίνομαι paraginŏmai, *par-ag-in'-om-ahee;* from 3844 and 1096; to *become near*, i.e. *approach* (*have arrived*); by impl. to *appear* publicly:—come, go, be present.

3855. παράγω paragō, *par-ag'-o;* from 3844 and 71; to *lead near*, i.e. (reflex. or intrans.) to *go along* or *away*:—depart, pass (away, by, forth).

3856. παραδειγματίζω paradĕigmatizō, *par-ad-igue-mat-id'-zo;* from 3844 and 1165; to *show alongside* (the public), i.e. *expose to infamy*:—make a public example, put to an open shame.

3857. παράδεισος paradĕisŏs, *par-ad'-i-sos;* of Oriental or. [comp. 6508]; a *park*, i.e. (spec.) an *Eden* (place of future happiness, "*paradise*"):—paradise.

3858. παραδιαιτάομαι paradiaitaŏmai, *par-ad-ee-ah'-om-ahee;* from 3844 and 1370; to *accept near*, i.e. *admit* or (by impl.) *delight* in:—receive.

3859. παραδιατριβή paradiatribē, *par-ad-ee-at-ree-bay';* from a comp. of 3844 and 1304; *misemployment*, i.e. *meddlesomeness*:—perverse disputing.

3860. παραδίδωμι paradidōmi, *par-ad-id'-o-mee;* from 3844 and 1325; to *surrender*, i.e. *yield up*, *intrust*, *transmit*:—betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

3861. παράδοξος paradŏxŏs, *par-ad'-ox-os;* from 3844 and 1391 (in the sense of *seeming*); *contrary to expectation*, i.e. *extraordinary* ("paradox"):—strange.

3862. παράδοσις paradŏsis, *par-ad'-os-is;* from 3860; *transmission*, i.e. (concr.) a *precept*; spec. the Jewish *traditionary law*:—ordinance, tradition.

3863. παραζηλόω parazēlŏō, *par-ad-zay-lŏ'-o;* from 3844 and 2206; to *stimulate alongside*, i.e. *excite to rivalry*:—provoke to emulation (jealousy).

3864. παραθαλάσσιος parathalassiŏs, *par-ath-al-as'-see-os;* from 3844 and 2281; *along the sea*, i.e. *maritime* (*lacustrine*):—upon the sea coast.

3865. παραθεωρέω parathĕōrĕō, *par-ath-eh-o reh'-o;* from 3844 and 2334; to *overlook* or *disregard*:—neglect.

3866. παραθήκη parathēkē, *par-ath-ay'-kay;* from 3908; a *deposit*, i.e. (fig.) *trust*:—committed unto.

3867. παραινέω parainĕō, *par-ahee-neh'-o;* from 3844 and 134; to *mispraise*, i.e. *recommend* or *advise* (a different course):—admonish, exhort.

3868. παραιτέομαι paraitĕŏmai, *par-ahee-teh'-om-ahee;* from 3844 and the mid. of 154; to *beg off*, i.e. *deprecate*, *decline*, *shun*:—avoid, (make) excuse, intreat, refuse, reject.

3869. παρακαθίζω parakathizō, *par-ak-ath-id'-zo;* from 3844 and 2523; to *sit down near*:—sit.

3870. παρακαλέω parakalĕō, *par-ak-al-eh'-o;* from 3844 and 2564; to *call near*, i.e. *invite*, *invoke* (by *imploration*, *hortation* or *consolation*):—beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

3871. παρακαλύπτω parakalyptō, *par-ak-al-oop'-to;* from 3844 and 2572; to *cover alongside*, i.e. *veil* (fig.):—hide.

3872. παρακαταθήκη parakatathēkē, *par-ak-at-ath-ay'-kay;* from a comp. of 3844 and 2698; something *put down alongside*, i.e. a *deposit* (sacred *trust*):—that (thing) which is committed (un-) to (trust).

3873. **παράκειμαι parakĕimai,** *par-ak'-i-mahee;* from *3844* and *2749;* to *lie near,* i.e. *be at hand* (fig. *be prompt* or *easy*):—be present.

3874. **παράκλησις parakleesis,** *par-ak'-lay-sis;* from *3870;* *imploration, hortation, solace:*—comfort, consolation, exhortation, intreaty.

3875. **παράκλητος paraklētŏs,** *par-ak'-lay-tos;* an *intercessor, consoler:*—advocate, comforter.

3876. **παρακοή parakŏē,** *par-ak-ŏ-ay';* from *3878;* *inattention,* i.e. (by impl.) *disobedience:*—disobedience.

3877. **παρακολουθέω parakŏlŏuthĕō,** *par-ak-ol-oo-theh'-o;* from *3844* and *190;* to *follow near,* i.e. (fig.) *attend* (as a result), *trace out, conform* to:—attain, follow, fully know, have understanding.

3878. **παρακούω parakŏuō,** *par-ak-oo'-o;* from *3844* and *191;* to *mishear,* i.e. (by impl.) to *disobey:*—neglect to hear.

3879. **παρακύπτω parakuptō,** *par-ak-oop'-to;* from *3844* and *2955;* to *bend beside,* i.e. *lean over* (so as to *peer within*):—look (into), stoop down.

3880. **παραλαμβάνω paralambanō,** *par-al-am-ban'-o;* from *3844* and *2983;* to *receive near,* i.e. *associate with* oneself (in any familiar or intimate act or relation); by anal. to *assume* an office; fig. to *learn:*—receive, take (unto, with).

3881. **παραλέγομαι paralĕgŏmai,** *par-al-eg'-om-ahee;* from *3844* and the mid. of *3004* (in its orig. sense); (spec.) to *lay* one's course *near,* i.e. *sail past:*—pass. sail by.

3882. **παράλιος paraliŏs,** *par-al'-ee-os;* from *3844* and *251;* *beside the salt (sea),* i.e. *maritime:*—sea coast.

3883. **παραλλαγή parallagē,** *par-al-lag-ay';* from a comp. of *3844* and *236;* *transmutation* (of phase or orbit), i.e. (fig.) *fickleness:*—variableness.

3884. **παραλογίζομαι paralŏgizŏmai,** *par-al-og-id'-zom-ahee;* from *3844* and *3049;* to *miereckon,* i.e. *delude:*—beguile, deceive.

3885. **παραλυτικός paralutikŏs,** *par-al-oo-tee-kos';* from a der. of *3886;* as if *dissolved,* i.e. "*paralytic*":—that had (sick of) the palsy.

3886. **παραλύω paralŭō,** *par-al-oo'-o;* from *3844* and *3089;* to *loosen beside,* i.e. *relax* (perf. pas. part. *paralyzed* or *enfeebled*):—feeble, sick of the (taken with) palsy.

3887. **παραμένω paramĕnō,** *par-am-en'-o;* from *3844* and *3306;* to *stay near,* i.e. *remain* (lit. *tarry;* or fig. *be permanent, persevere*):—abide, continue.

3888. **παραμυθέομαι paramuthĕomai,** *par-am-oo-theh'-om-ahee;* from *3844* and the mid. of a der. of *3454;* to *relate near,* i.e. (by impl.) *encourage, console:*—comfort.

3889. **παραμυθία paramuthia,** *par-am-oo-thee'-ah;* from *3888;* *consolation* (prop. abstr.):—comfort.

3890. **παραμύθιον paramuthiŏn,** *par-am-oo'-thee-on;* neut. of *3889;* *consolation* (prop. concr.):—comfort.

3891. **παρανομέω paranŏmĕō,** *par-an-om-eh'-o;* from a comp. of *3844* and *3551:* to *be opposed to law,* i.e. to *transgress:*—contrary to law.

3892. **παρανομία paranŏmia,** *par-an-om-ee'-ah;* from the same as *3891;* *transgression:*—iniquity.

3893. **παραπικραίνω parapikrainō,** *par-ap-ik-rah'-ee-no;* from *3844* and *4087;* to *embitter alongside,* i.e. (fig.) to *exasperate:*—provoke.

3894. **παραπικρασμός parapikrasmŏs,** *par-ap-ik-ras-mos';* from *3893;* *irritation:*—provocation.

3895. **παραπίπτω parapiptō,** *par-ap-ip'-to;* from *3844* and *4098;* to *fall aside,* i.e. (fig.) to *apostatize:*—fall away.

3896. **παραπλέω paraplĕō,** *par-ap-leh'-o;* from *3844* and *4126;* to *sail near:*—sail by.

3897. **παραπλήσιον paraplēsiŏn,** *par-ap-lay'-see-on;* neut. of a comp. of *3844* and the base of *4139* (as adv.); *close by,* i.e. (fig.) *almost:*—nigh unto.

3898. **παραπλησίως paraplēsiōs,** *par-ap-lay-see'-oce;* adv. from the same as *3897;* *in a manner near by,* i.e. (fig.) *similarly:*—likewise.

3899. **παραπορεύομαι parapŏrĕuŏmai,** *par-ap-or-yoo'-om-ahee;* from *3844* and *4198;* to *travel near:*—go, pass (by).

3900. **παράπτωμα paraptōma,** *par-ap'-to-mah;* from *3895;* a *side-slip* (*lapse* or *deviation*), i.e. (unintentional) *error* or (willful) *transgression:*—fall, fault, offence, sin, trespass.

3901. **παραρρέω pararrhuĕō,** *par-ar-hroo-eh'-o:* from *3844* and the alt. of *4482;* to *flow by,* i.e. (fig.) carelessly *pass* (*miss*):—let slip.

3902. **παράσημος parasēmŏs,** *par-as'-ay-mos;* from *3844* and the base of *4591;* *side-marked,* i.e. *labelled* (with a *badge* [*figure-head*] of a ship):—sign.

3903. **παρασκευάζω paraskĕuazō,** *par-ask-yoo-ad'-so;* from *3844* and a der. of *4632;* to *furnish aside,* i.e. *get ready:*—prepare self, be (make) ready.

3904. **παρασκευή paraskĕuē,** *pa:-ask-yoo-ay';* as if from *3903;* *readiness:*—preparation.

3905. **παρατείνω paratĕinō,** *par-at-i'-no;* from *3844* and *τείνω* **tĕinō** (to *stretch*); to *extend along,* i.e. *prolong* (in point of time):—continue.

3906. **παρατηρέω paratērĕō,** *par-at-ay-reh'-o;* from *3844* and *5083;* to *inspect alongside,* i.e. *note insidiously* or *scrupulously:*—observe, watch.

3907. **παρατήρησις paratērēsis,** *par-at-ay'-ray-sis;* from *3906;* *inspection,* i.e. *ocular evidence:*—observation

3908. **παρατίθημι paratithēmi,** *par-at-ith'-ay-mee;* from *3844* and *5087;* to *place alongside,* i.e. *present* (food, truth); by impl. to *deposit* (as a trust or for protection):—allege, commend, commit (the keeping of), put forth, set before.

3909. **παρατυγχάνω paratugchanō,** *par-at-oong-khan'-o;* from *3844* and *5177;* to *chance near,* i.e. *fall in with:*—meet with.

3910. **παραυτίκα parautika,** *par-ŏw-tee'-kah;* from *3844* and a der. of *846;* *at the very* instant, i.e. *momentary:*—but for a moment.

3911. **παραφέρω paraphĕrō,** *par-af-er'-o;* from *3844* and *5342* (includ. its alt. forms); to *bear along* or *aside,* i.e. *carry off* (lit. or fig.); by impl. to *avert:*—remove, take away.

3912. **παραφρονέω paraphrŏnĕō,** *par-af-ron-eh'-o;* from *3844* and *5426;* to *misthink,* i.e. *be insane* (*silly*):—as a fool.

3913. **παραφρονία paraphrŏnia,** *par-af-ron-ee'-ah;* from *3912;* *insanity,* i.e. *foolhardiness:*—madness.

3914. **παραχειμάζω parachĕimazō,** *par-akh-i-mad'-zo;* from *3844* and *5492;* to *winter near,* i.e. *stay* with over the *rainy* season:—winter.

3915. **παραχείμασία parachĕimasia,** *par-akh-i-mas-ee'-ah;* from *3914;* a *wintering* over:—winter in.

3916. **παραχρῆμα parachrēma,** *par-akh-ray'-mah;* from *3844* and *5536* (in its orig. sense); *at the thing* itself, i.e. *instantly:*—forthwith, immediately, presently, straightway, soon.

3917. **πάρδαλις pardalis,** *par'-dal-is;* fem. of **πάρδος pardŏs** (a *panther*); a *leopard:*—leopard.

3918. **πάρειμι parĕimi,** *par'-i-mee;* from *3844* and *1510* (includ. its various forms); to *be near,* i.e. *at hand;* neut. pres. part. (sing.) *time being,* or (plur.) *property:*—come, × have, be here, + lack, (be here) present.

3919. **παρεισάγω parĕisagō,** *par-ice-ag'-o;* from *3844* and *1521;* to *lead in aside,* i.e. *introduce surreptitiously:*—privily bring in.

3920. **παρείσακτος parĕisaktŏs,** *par-ice'-ak-tos;* from *3919;* *smuggled in:*—unawares brought in.

3921. **παρεισδύνω parĕisdunō,** *par-ice-doo'-no;* from *3844* and a comp. of *1519* and *1416;* to *settle in alongside,* i.e. *lodge stealthily:*—creep in unawares.

3922. **παρεισέρχομαι parĕiserchŏmai,** *par-ice-er'-khom-ahee;* from *3844* and *1525;* to *come in alongside,* i.e. *supervene additionally* or *stealthily:*—come in privily, enter.

3923. **παρεισφέρω parĕisphĕrō,** *par-ice-fer'-o;* from *3844* and *1533;* to *bear in alongside,* i.e. *introduce simultaneously:*—give.

3924. **παρεκτός parĕktŏs,** *par-ek-tos';* from *3844* and *1622;* *near outside,* i.e. *besides:*—except, saving, without.

3925. **παρεμβολή parĕmbŏlē,** *par-em-bol-ay';* from a comp. of *3844* and *1685;* a *throwing in beside* (*juxtaposition*), i.e. (spec.) *battle-array, encampment* or *barracks* (tower Antonia):—army, camp, castle.

3926. **παρενοχλέω parĕnŏkhlĕō,** *par-en-okh-leh'-o;* from *3844* and *1776;* to *harass further,* i.e. *annoy:*—trouble.

3927. **παρεπίδημος parĕpidēmŏs,** *par-ep-id'-ay-mos;* from *3844* and the base of *1927;* an *alien alongside,* i.e. a *resident foreigner:*—pilgrim, stranger.

3928. **παρέρχομαι parĕrchŏmai,** *par-er'-khom-ahee;* from *3844* and *2064;* to *come near* or *aside,* i.e. to *approach* (arrive), *go by* (or away), (fig.) *perish* or *neglect,* (caus.) *avert:*—come (forth), go, pass (away, by, over), past, transgress.

3929. **πάρεσις parĕsis,** *par'-es-is;* from *3935* *prætermission,* i.e. *toleration:*—remission.

3930. **πάρεχω parĕchō,** *par-ekh'-o;* from *3844* and *2192;* to *hold near,* i.e. *present, afford, exhibit, furnish occasion:*—bring, do, give, keep, minister, offer, shew, + trouble.

3931. **παρηγορία parēgŏria,** *par-ay-gor-ee'-ah;* from a comp of *3844* and a der. of *58* (mean. to *harangue* an assembly); an *address alongside,* i.e. (spec.) *consolation:*—comfort.

3932. **παρθενία parthĕnia,** *par-then-ee'-ah;* from *3933;* *maidenhood:*—virginity.

3933. **παρθένος parthĕnŏs,** *par-then'-os;* of unknown or.: a *maiden;* by impl. an unmarried *daughter:*—virgin.

3934. **Πάρθος Parthŏs,** *par'-thos;* prob. of for. or.: a *Parthian,* i.e. inhab. of Parthia:—Parthian.

3935. **παρίημι parĭēmi,** *par-ee'-ay-mi;* from *3844* and **ἵημι hiēmi** (to *send*); to *let by,* i.e. *relax:*—hang down.

3936. **παρίστημι paristēmi,** *par-is'-tay-mee;* or prol. **παριστάνω paristanō,** *par-is-tan'-o;* from *3844* and *2476;* to *stand beside,* i.e. (trans.) to *exhibit, proffer,* (spec.) *recommend,* (fig.) *substantiate;* or (intrans.) to *be at hand* (or *ready*), *aid:*—assist, bring before, commend, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

3937. **Παρμενᾶς Parmĕnas,** *par-men-as';* prob. by contr. for **Παρμενίδης Parmĕnidēs** (a der. of a comp. of *3844* and *3306*); *constant; Parmenas,* a Chr.:—Parmenas.

3938. **πάροδος parŏdŏs,** *par'-od-os;* from *3844* and *3598;* a *by-road,* i.e. (act.) a *route:*—way.

3939. **παροικέω parŏikĕō,** *par-oy-keh'-o;* from *3844* and *3611;* to *dwell near,* i.e. *reside* as a *foreigner:*—sojourn in, be a stranger.

3940. **παροικία parŏikia,** *par-oy-kee'-ah;* from *3941;* *foreign residence:*—sojourning, × as strangers.

3941. **πάροικος parŏikŏs,** *par'-oy-kos;* from *3844* and *3624;* having a *home near,* i.e. (as noun) a *by-dweller* (*alien resident*):—foreigner, sojourn, stranger.

3942. **παροιμία parŏimia,** *par-oy-mee'-ah;* from a comp. of *3844* and perh. a der. of *3633;* appar. a state *alongside of supposition,* i.e. (concr.) an *adage:*

spec. an enigmatical or fictitious illustration:—parable, proverb.

3943. παροινος παροῖνος, par'-oy-nos; from *3844* and *3631*; staying near wine, i.e. tippling (a liquor):—given to wine.

3944. παροιχομαι παροίχομαι, par-oy'-khom-ahee; from *3844* and *3928* (to depart); to escape along, i.e. *be gone*:—past.

3945. παρομοιαζω παρομοιάζω, par-om-oy-ad'-so; from *3946*; to resemble:—be like unto.

3946. παρομοιος παρόμοιος, par-om'-oy-os; from *3844* and *3664*; *alike* nearly, i.e. *similar*:—like.

3947. παροξυνω παροξύνω, par-ox-oo'-no; from *3844* and a der. of *3691*; to sharpen *alongside*, i.e. (fig.) to *exasperate*:—easily provoke, stir.

3948. παροξυσμος παροξυσμός, par-ox-oos-mos'; from *3947* ("paroxysm"); *incitement* (to good), or *dispute* (in anger):—contention, provoke unto.

3949. παροργιζω παροργίζω, par-org-id'-so; from *3844* and *3710*; to *anger alongside*, i.e. *enrage*:—anger, provoke to wrath.

3950. παροργισμος παροργισμός, par-org-is-mos'; from *3949*; *rage*:—wrath.

3951. παροτρυνω παροτρύνω, par-ot-roo'-no; from *3844* and ὀτρύνω ὀτρυνω (to *spur*); to *urge along*, i.e. *stimulate* (to hostility):—stir up.

3952. παρουσια παρουσία, par-oo-see'-ah; from the pres. part. of *3918*; a *being near*, i.e. *advent* (often, *return*; spec. of Christ to punish Jerusalem, or finally the wicked); (by impl.) phys. *aspect*:—coming, presence.

3953. παροψις παρόψις, par-op-sis'; from *3844* and the base of *3700*; a *side-dish* (the receptacle):—platter.

3954. παρρησια παρρησία, par-rhay-see'-ah; from *3956* and a der. of *4483*; *all* out-spokenness, i.e. *frankness, bluntness, publicity*; by impl. *assurance*:—bold (× -ly, -ness, -ness of speech), confidence, × freely, × openly, × plainly (-ness).

3955. παρρησιαζομαι παρρησιάζομαι, par-hrayss-ee-ad'-zom-ahee; mid. from *3954*; to *be frank* in utterance, or *confident* in spirit and demeanor:—be (wax) bold, (preach, speak) boldly.

3956. πας πᾶς, pas; includ. all the forms of declension; appar. a prim. word; *all, any, every*, the *whole*:—all (manner of, means), alway (-s), any (one), × daily, + ever, every (one, way), as many as, + no (-thing), × throughly, whatsoever, whole, whomsoever.

3957. πασχα πάσχα, pas'-khah; of Chald. or. [comp. 6453]; the *Passover* (the meal, the day, the festival or the special sacrifices connected with it):—Easter, Passover.

3958. πασχω πάσχω, pas'-kho; includ. the forms **πἀθω (pathō, path'-o)** and **πἰνθω (pēnthō, pen'-tho),** used only in certain tenses for it; appar. a prim. verb; to *experience* a sensation or impression (usually painful):—feel, passion, suffer, vex.

3959. Πἀταρα Patara, pat'-ar-ah; prob. of for. or.; *Patara*, a place in Asia Minor:—Patara.

3960. πατἀσσω patassō, *pat-as'-so*; prob. prol. from *3817*; to *knock* (gently or with a weapon or fatally):—smite, strike. Comp. *5180*.

3961. πατἐω patéō, *pat-eh'-o*; from a der. prob. of *3817* (mean. a "path"); to *trample* (lit. or fig.):—tread (down, under foot).

3962. πατἠρ patḗr, *pat-ayr'*; appar. a prim. word; a "*father*" (lit. or fig., near or more remote):—father, parent.

3963. Πἀτμος Patmos, *pat'-mos*; of uncert. der.; *Patmus*, an islet in the Mediterranean:—Patmos.

3964. πατραλῳας patralōas, *pat-ral-o'-as*; from *3962* and the same as the latter part of *3964*; a *patricide*:—murderer of fathers.

3965. πατρἰ patria, *pat-ree-ah'*; as if fem. of a der. of *3962*; paternal *descent*, i.e. (concr.) a group of families or a whole race (*nation*):—family, kindred, lineage.

3966. πατριἀρχης patriarchēs, *pat-ree-arkh'-ace*; from *3962* and *757*; a *progenitor* ("patriarch"):—patriarch.

3967. πατρικὀς patrikós, *pat-ree-kos'*; from *3962*; *paternal*, i.e. *ancestral*:—of fathers.

3968. πατρἰς patris, *pat-rece'*; from *3962*; a *father-land*, i.e. *native town*; (fig.) heavenly *home*:—(own) country.

3969. Πατρὀβας Patrobas, *pat-rob'-as*; perh. contr. for Πατροβἰου Patrobíou (a comp. of *3962* and *979*); *father's life*; *Patrobas*, a Chr.:—Patrobas.

3970. πατροπαρἀδοτος patrōparádotos, *pat-rop-ar-ad'-ot-os*; from *3962* and a der. of *3860* (in the sense of *handing over* or *down*); *traditionary*:—received by tradition from fathers.

3971. πατρῴος patrōos, *pat-ro'-os*; from *3962*; *paternal*, i.e. *hereditary*:—of fathers.

3972. Παὖλος Paulos, *pŏw'-los*; of Lat. or.; (*little*; but remotely from a der. of *3973*, mean. the same); *Paulus*, the name of a Rom. and of an apostle:—Paul, Paulus.

3973. παὖω pauō, *pŏw'-o*; a prim. verb ("*pause*"); to *stop* (trans. or intrans.), i.e. *restrain, quit, desist, come to an end*:—cease, leave, refrain.

3974. Πἀφος Paphos, *paf'-os*; of uncert. der.; *Paphus*, a place in Cyprus:—Paphos.

3975. πἀχυνω pachunō, *path-oo'-no*; from a der. of *4078* (mean. *thick*); to *thicken*, i.e. (by impl.) to *fatten* (fig. *stupefy* or *render callous*):—wax gross.

3976. πεδη pédē, *ped'-ay*; ultimately from *4228*; a *shackle* for the feet:—fetter.

3977. πεδινὀς pedinós, *ped-ee-nos'*; from a der. of *4228* (mean. the *ground*); *level* (as easy for the *feet*):—plain.

3978. πεζεὐω pezeúō, *ped-zyoo'-o*; from the same as *3979*; to *foot* a journey, i.e. *travel* by land:—go afoot.

3979. πεζῇ pezḗ, *ped-say'*; dat. fem. of a der. of *4228* (as adv.); *foot-wise*, i.e. by *walking*:—a- (on) foot.

3980. πειθαρχἐω peitharchéō, *pi-thar-kheh'-o*; from a comp. of *3982* and *757*; to be *persuaded* by a *ruler*, i.e. (gen.) to *submit* to authority; by anal. to *conform* to advice:—hearken, obey (magistrates).

3981. πειθὀς peithós, *pi-thos'*; from *3982*; *persuasive*:—enticing.

3982. πεἰθω peithō, *pi'-tho*; a prim. verb; to *convince* (by argument, true or false); by anal. to *pacify* or *conciliate* (by other fair means); reflex. or pass. to *assent* (to evidence or authority), to *rely* (by inward certainty):—agree, assure, believe, have confidence, be (wax) confident, make friend, obey, persuade, trust, yield.

3983. πεινἀω peinaō, *pi-nah'-o*; from the same as *3993* (through the idea of pinching *toil*; "*pine*"); to *famish* (absol. or comparatively); fig. to *crave*:—be an hungered.

3984. πεἰρα peira, *pi'-rah*; from the base of *4008* (through the idea of *piercing*); a *test*, i.e. *attempt, experience*:—assaying, trial.

3985. πειρἀζω peirazō, *pi-rad'-zo*; from *3984*; to *test* (obj.), i.e. *endeavor, scrutinize, entice, discipline*:—assay, examine, go about, prove, tempt (-er), try.

3986. πειρασμὀς peirasmós, *pi-ras-mos'*; from *3985*; a putting to *proof* (by experiment [of good], *experience* [of evil], solicitation, discipline or provocation); by impl. *adversity*:—temptation, × try.

3987. πειρἀω peiraō, *pi-rah'-o*; from *3984*; to *test* (subj.). i.e. (reflex.) to *attempt*:—assay.

3988. πεισμονἠ peismonḗ, *pice-mon-ay'*; from a presumed der. of *3982*; *persuadableness*, i.e. *credulity*:—persuasion.

3989. πἐλαγος pélagos, *pel'-ag-os*; of uncert. affin.; deep or open *sea*, i.e. the *main*:—depth, sea.

3990. πελεκἰζω pelekízō, *pel-ek-id'-so*; from a der. of *4141* (mean. an axe); to *chop off* (the head), i.e. *truncate*:—behead.

3991. πεμπτος pémptos, *pemp'-tos*; from *4002*; *fifth*:—fifth.

3992. πἐμπω pémpō, *pem'-po*; appar. a prim. verb; to *dispatch* (from the subj. view or point of *departure*, whereas ἵημι hiēmi [as a stronger form of εἶμι eimi] refers rather to the obj. point or *terminus ad quem*, and *4198* denotes prop. the *orderly* motion involved), espec. on a temporary errand; also to *transmit, bestow*, or *wield*:—send, thrust in.

3993. πενης pénēs, *pen'-ace*; from a prim. πἐνω pénō (to *toil* for daily subsistence); *starving*, i.e. *indigent*:—poor. Comp. *4434*.

3994. πενθερἀ pentherá, *pen-ther-ah'*; fem. of *3995*; a *wife's mother*:—mother-in law, wife's mother.

3995. πενθερὀς pentherós, *pen-ther-os'*; of uncert. affin.; a *wife's father*:—father in law.

3996. πενθἐω pentheō, *pen-theh'-o*; from *3997*; to *grieve* (the feeling or the act):—mourn, (be-) wail.

3997. πἐνθος pénthos, *pen'-thos*; strengthened from the alt. of *3958*; *grief*:—mourning, sorrow.

3998. πεντιχρὀς péntichrós, *pen-tikh-ros'*; prol. from the base of *3993*; *necessitous*:—poor.

3999. πεντἀκις pentákis, *pen-tak-ece'*; mult. adv. from *4002*; *five times*:—five times.

4000. πεντακισχἰλιοι pentakischílioi, *pen-tak-is-khil'-ee-oy*; from *3999* and *5507*; *five times a thousand*:—five thousand.

4001. πεντακὀσιοι pentakósioi, *pen-tak-os'-ee-oy*; from *4002* and *1540*; *five hundred*:—five hundred.

4002. πἐντε pentḗ, *pen'-teh*; a prim. number; "*five*":—five.

4003. πεντεκαιδἐκατος pentekaidékatos, *pen-tek-ahee-dek'-at-os*; from *4002* and *2532* and *1182*; *five and tenth*:—fifteenth.

4004. πεντἠκοντα pentḗkonta, *pen-tay'-kon-tah*; mult. of *4002*; *fifty*:—fifty.

4005. πεντηκοστἠ pentēkostḗ, *pen-tay-kos-tay'*; fem. of the ord. of *4002*; *fiftieth* (*εζο* being implied) from Passover, i.e. the festival of "*Pentecost*":—Pentecost.

4006. πεποἰθησις pepoíthēsis, *pep-oy'-thay-sis*; from the perf. of the alt. of *3982*; *reliance*:—confidence, trust.

4007. περ per, *per*; from the base of *4008*; an enclitic particle significant of *abundance* (*thoroughness*), i.e. *emphasis*; *much, very* or *ever*:—[whom-] soever.

4008. πἐραν péran, *per'-an*; appar. acc. of an obsol. der. of πείρω péirō (to "*pierce*"); *through* (as adv. or prep.), i.e. *across*:—beyond, farther (other) side, over.

4009. πἐρας péras, *per'-as*; from the same as *4008*; an *extremity*:—end, ut- (ter-) most part.

4010. Πἐργαμος Pergamos, *per'-gam-os*; from *4444*; *fortified*; *Pergamus*, a place in Asia Minor:—Pergamos.

4011. Πἐργη Pergē, *perg'-ay*; prob. from the same as *4008*; a *tower*; *Perga*, a place in Asia Minor:—Perga.

4012. περἰ perí, *per-ee'*; from the base of *4008*; prop. *through* (all over), i.e. *around*; fig. with respect to; used in various applications, of place, cause or time (with the gen. denoting the *subject* or *occasion* or *superlative* point; with the acc. the *locality, circuit, matter, circumstance* or general *period*):—(there-) about, above, against, at, on behalf of, × and

his company, which concern, (as) concerning, for, × how it will go with, ([there-, where-]) of, on, over, pertaining (to), for sake, × (e-) state, (as) touching, [where-] by (in), with. In comp. it retains substantially the same mean. of circuit (*around*), excess (*beyond*), or completeness (*through*).

4013. **περιάγω περιαgō**, *per-ee-ag'-o*; from *4012* and *71*; to *take around* (as a companion); reflex. to *walk around*:—compass, go (round) about, lead about.

4014. **περιαιρέω περιairĕō**, *per-ee-ahee-reh'-o*; from *4012* and *138* (incl. its alt.); to *remove* all *around*, i.e. *unveil*, *cast off* (anchor); fig. to *expiate*:—take away (up).

4015. **περιαστράπτω περιastraptō**, *per-ee-as-trap'-to*; from *4012* and *797*; to *flash* all *around*, i.e. *envelop in light*:—shine round (about).

4016. **περιβάλλω περιballō**, *per-ee-bal'-lo*; from *4012* and *906*; to *throw* all *around*, i.e. *invest* (with a palisade or with clothing):—array, cast about, clothe (-I me), put on.

4017. **περιβλέπω περιblĕpō**, *per-ee-blep'-o*; from *4012* and *991*; to *look* all *around*:—look (round) about (on).

4018. **περιβόλαιον περιbŏlaiŏn**, *per-ib-ol'-ahyon*; neut. of a presumed der. of *4016*; something *thrown around* one, i.e. a *mantle*, *veil*:—covering, vesture.

4019. **περιδέω περιdĕō**, *per-ee-deh'-o*; from *4012* and *1210*; to *bind around* one, i.e. *enwrap*:—bind about.

περιδρέμω **περιdrĕmō**. See *4063*.

περιέλλω **περιĕllō**. See *4014*.

περιέλιθον **περιĕlithŏn**. See *4022*.

4020. **περιεργάζομαι περιĕrgazŏmai**, *per-ee-er-gad'-zom-ahee*; from *4012* and *2038*; to *work* all *around*, i.e. *bustle about* (*meddle*):—be a busybody.

4021. **περίεργος περιĕrgŏs**, *per-ee'-er-gos*; from *4012* and *2041*; *working* all *around*, i.e. *officious* (*meddlesome*, neut. plur. *magic*):—busybody, curious arts.

4022. **περιέρχομαι περιĕrchŏmai**, *per-ee-er'-khom-ahee*; from *4012* and *2064* (includ. its alt.); to *come* all *around*, i.e. *stroll*, *vacillate*, *veer*:—fetch a compass, vagabond, wandering about.

4023. **περιέχω περιĕchō**, *per-ee-ekh'-o*; from *4012* and *2192*; to *hold* all *around*, i.e. *include*, *clasp* (fig.):— + astonished, contain, after [this manner].

4024. **περιζώννυμι περιzōnnumi**, *per-id-zone'-oo-mee*; from *4012* and *2224*; to *gird* all *around*, i.e. (m.'d. or pass.) to *fasten on one's belt* (lit. or fig.):—gird (about, self).

4025. **περίθεσις περithĕsis**, *per-ith'-es-is*; from *4060*; a *putting* all *around*, i.e. *decorating* oneself with:—wearing.

4026. **περίστημι περistēmi**, *per-ee-is'-tay-mee*; from *4012* and *2476*; to *stand* all *around*, i.e. (near) to be a *bystander*, or (aloof) to *keep away* from:—avoid, shun, stand by (round about).

4027. **περικάθαρμα περikatharma**, *per-ee-kath'-ar-mah*; from a comp. of *4012* and *2508*; something *cleaned* off all *around*, i.e. *refuse* (fig.):—filth.

4028. **περικαλύπτω περikaluptō**, *per-ee-kal-oop'-to*; from *4012* and *2572*; to *cover* all *around*, i.e. *entirely* (the face, a surface):—blindfold, cover, overlay.

4029. **περίκειμαι περikĕimai**, *per-ee'-i-mahee*; from *4012* and *2749*; to *lie* all *around*, i.e. *inclose*, *encircle*, *hamper* (lit. or fig.):—be bound (compassed) with, hang about.

4030. **περικεφαλαία περikĕphalaia**, *per-ee-kef-al-ah'-yah*; fem. of a comp. of *4012* and *2776*; *encirclement of the head*, i.e. a *helmet*:—helmet.

4031. **περικρατής περikratēs**, *per-ee-krat-ace'*; from *4012* and *2904*; *strong* all *around*, i.e. a *master* (*manager*):— + come by.

4032. **περικρύπτω περikruptō**, *per-ee-kroop'-to*; from *4012* and *2928*; to *conceal* all *around*, i.e. *entirely*:—hide.

4033. **περικυκλόω περikuklŏō**, *per-ee-koo-klŏ'-o*; from *4012* and *2944*; to *encircle* all *around*, i.e. *blockade completely*:—compass round.

4034. **περιλάμπω περilampō**, *per-ee-lam'-po*; from *4012* and *2989*; to *illuminate* all *around*, i.e. *invest with a halo*:—shine round about.

4035. **περιλείπω περilĕipō**, *per-ee-i'-po*; from *4012* and *3007*; to *leave* all *around*, i.e. (pass.) *survive*:—remain.

4036. **περίλυπος περilupŏs**, *per-il'-oo-pos*; from *4012* and *3077*; *grieved* all *around*, i.e. *intensely sad*:—exceeding (very) sorry (-owful).

4037. **περιμένω περimĕnō**, *per-ee-men'-o*; from *4012* and *3306*; to *stay* around, i.e. *await*:—wait for.

4038. **πέριξ pĕrix**, *per'-ix*; adv. from *4012*; all *around*, i.e. (as adj.) *circumjacent*:—round about.

4039. **περιοικέω περiŏikĕō**, *per-ee-oy-keh'-o*; from *4012* and *3611*; to *reside around*, i.e. be a *neighbor*:—dwell round about.

4040. **περίοικος περiŏikŏs**, *per-ee'-oy-kos*; from *4012* and *3624*; *housed around*, i.e. *neighboring* (ellipt. as noun):—neighbour.

4041. **περιούσιος περiŏusiŏs**, *per-ee-oo'-see-os*; from the pres. part. fem. of a comp. of *4012* and *1510*; *being beyond* usual, i.e. *special* (one's *own*):—peculiar.

4042. **περιοχή περiŏchē**, *per-ee-okh-ay'*; from *4023*; a *being held around*, i.e. (concr.) a *passage* (of Scripture, as *circumscribed*):—place.

4043. **περιπατέω περipatĕō**, *per-ee-pat-eh'-o*; from *4012* and *3961*; to *tread* all *around*, i.e. *walk* at large (espec. as proof of ability); fig. to *live*, *deport oneself*, *follow* (as a companion or votary):—go, be occupied with, walk (about).

4044. **περιπείρω περipĕirō**, *per-ee-pi'-ro*; from *4012* and the base of *4008*; to *penetrate entirely*, i.e. *transfix* (fig.):—pierce through.

4045. **περιπίπτω περipiptō**, *per-ee-pip'-to*; from *4012* and *4098*; to *fall* into something that is all *around*, i.e. *light among* or *upon*, be *surrounded with*:—fall among (into).

4046. **περιποιέομαι περipŏiĕomai**, *per-ee-poy-eh'-om-ahee*; mid. from *4012* and *4160*; to *make around oneself*, i.e. *acquire* (*buy*):—purchase.

4047. **περιποίησις περipŏiēsis**, *per-ee-poy'-ay-sis*; from *4046*; *acquisition* (the act or the thing); by extens. *preservation*:—obtain (-ing), peculiar, purchased, possession, saving.

4048. **περιρήγνυμι περirrhēgnumi**, *per-ir-hrayg'-noo-mee*; from *4012* and *4486*; to *tear* all *around*, i.e. *completely away*:—rend off.

4049. **περισπάω περispaō**, *per-ee-spah'-o*; from *4012* and *4685*; to *drag* all *around*, i.e. (fig.) to *distract* (with care):—cumber.

4050. **περισσεία περissĕia**, *per-is-si'-ah*; from *4052*; *surplusage*, i.e. *superabundance*:—abundance (-ant, [-ly]), superfluity.

4051. **περίσσευμα περissĕuma**, *per-is'-syoo-mah*; from *4052*; a *surplus*, or *superabundance*:—abundance. that was left, over and above.

4052. **περισσεύω περissĕuō**, *per-is-syoo'-o*; from *4053*; to *superabound* (in quantity or quality), *be in excess*, *be superfluous*; also (trans.) to *cause to superabound* or *excel*:—(make, more) abound, (have, have more) abundance, (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).

4053. **περισσός περissŏs**, *per-is-sos'*; from *4012* (in the sense of *beyond*); *superabundant* (in quantity) or *superior* (in quality); by impl. *excessive*; adv. (with *1537*) *violently*; neut. (as noun) *preeminence*:—exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement [-ly].

4054. **περισσότερον περissŏtĕrŏn**, *per-is-sot'-er-on*; neut. of *4055* (as adv.); in a *more superabundant* way:—more abundantly, a great deal, far more.

4055. **περισσότερος περissŏtĕrŏs**, *per-is-sot'-er-os*; comp. of *4053*; *more superabundant* (in number, degree or character):—more abundant, greater (much) more, overmuch.

4056. **περισσοτέρως περissŏtĕrōs**, *per-is-sot'-er-oce*; adv. from *4055*; *more superabundantly*:—more abundant (-ly), × the more earnest, (more) exceedingly, more frequent, much more, the rather.

4057. **περισσῶς περissōs**, *per-is-soce'*; adv. from *4053*; *superabundantly*:—exceedingly, out of measure, the more.

4058. **περιστερά περistĕra**, *per-is-ter-ah'*; of uncert. der.; a *pigeon*:—dove, pigeon.

4059. **περιτέμνω περitĕmnō**, *per-ee-tem'-no*; from *4012* and the base of *5114*; to *cut around*, i.e. (spec.) to *circumcise*:—circumcise.

4060. **περιτίθημι περitithēmi**, *per-ee-tith'-ay-mee*; from *4012* and *5087*; to *place around*; by impl. to *present*:—bestow upon, hedge round about, put about (on, upon), set about.

4061. **περιτομή περitŏmē**, *per-it-om-ay'*; from *4059*; *circumcision* (the rite, the condition or the people, lit. or fig.):— × circumcised, circumcision.

4062. **περιτρέπω περitrĕpō**, *per-ee-trep'-o*; from *4012* and the base of *5157*; to *turn around*, i.e. (ment.) to *crazе*:— + make mad.

4063. **περιτρέχω περitrĕchō**, *per-ee-trekh'-o*; from *4012* and *5143* (includ. its alt.); to *run around*, i.e. *traverse*:—run through.

4064. **περιφέρω περiphĕrō**, *per-ee-fer'-o*; from *4012* and *5342*; to *convey around*, i.e. *transport hither and thither*:—bear (carry) about.

4065. **περιφρονέω περiphrŏnĕō**, *per-ee-fron-eh'-o*; from *4012* and *5426*; to *think beyond*, i.e. *depreciate* (*contemn*):—despise.

4066. **περίχωρος περichōrŏs**, *per-ikh'-o-ros*; from *4012* and *5561*; *around the region*, i.e. *circumjacent* (as noun, with *1093* impl. *vicinity*):—country (round) about, region ,that lieth) round about.

4067. **περίψωμα περipsōma**, *per-ip'-so-mah*; from a comp. of *4012* and *ψάω* **psaō** (to rub); something *brushed* all *around*, i.e. *off-scrapings* (fig. *scum*):—offscouring.

4068. **περπερεύομαι περpĕrĕuŏmai**, *per-per-yoo'-om-ahee*; mid. from *πέρπερος* **pĕrpĕrŏs** (*braggart*; perh. by redupl. of the base of *4068*); to *boast*:—vaunt itself.

Περσίς Pĕrsis, *per-sece'*; a *Persian* woman; *Persis*, a Chr. female:—Persis.

4070. **πέρυσι pĕrusi**, *per'-oo-si*; adv. from *4009*; the *by-gone*, i.e. (as noun) *last year*:— + a year ago.

πετάομαι **pĕtaŏmai**. See *4072*.

4071. **πετεινόν pĕtĕinŏn**, *pet-i-non'*; neut. of a der. of *4072*; a *flying* animal, i.e. *bird*:—bird, fowl.

4072. **πέτομαι pĕtŏmai**, *pet'-om-ahee*; or prol.

πετάομαι **pĕtaŏmai**, *pet-ah'-om-ahee*; or contr. **πτάομαι ptaŏmai**, *ptah'-om-ahee*; mid. of a prim. verb; to *fly*:—fly (-ing).

4073. **πέτρα pĕtra**, *pet'-ra*; fem. of the same as *4074*; a (mass of) *rock* (lit. or fig.):—rock.

4074. **Πέτρος Pĕtrŏs**, *pet'-ros*; appar. a prim. word: a (piece of) *rock* (larger than *3037*); as a name, *Petrus*, an apostle:—Peter, rock. Comp. *2786*.

4075. **πετρώδης pĕtrōdēs**, *pet-ro'-dace*; from *4073* and *1491*; *rock-like*, i.e. *rocky*:—stony.

4076. **πήγανον pēganŏn**, *pay'-gan-on*; from *4078*; *rue* (from its *thick* or *fleshy* leaves):—rue.

4077. **πηγή pēgē**, *pay-gay'*; prob. from *4078* (through the idea of *gushing* plumply); a *fount* (lit. or fig.), i.e. *source* or *supply* (of water, blood, enjoyment) (not necessarily the original spring):—fountain, well.

4078. **πήγνυμι pēgnumi**, *payg'-noo-mee*; a prol. form of a prim. verb (which in its simpler form occurs only as an alt. in certain tenses); to *fix* ("*peg*"), i.e. (spec.) to *set up* (a tent):—pitch.

4079. **πηδάλιον pēdallŏn**, *pay-dal'-ee-on*; neut. of a (presumed) der. of **πηδόν pēdŏn** (the *blade* of an oar; from the same as *3976*); a "*pedal*", i.e. *helm*:—rudder.

4080. **πηλίκος pēlikŏs**, *pay-lee'-kos*; a quantitative form (the fem.) of the base of *4225*; *how much* (as indef.), i.e. in size or (fig.) dignity:—how great (large).

4081. **πηλός pēlŏs**, *pay-los'*; perh. a prim. word; *clay*:—clay.

4082. πήρα **pēra**, *pay'-rah*; of uncert. affin.; a wallet or leather pouch for food:—scrip.

4083. πήχυς **pēchus**, *pay'-khoos*; of uncert. affin.; the *fore-arm*, i.e. (as a measure) a *cubit*:—cubit.

4084. πιάζω **piazō**, *pee-ad'-so*; prob. another form of *471*; to *squeeze*, i.e. *seize* (gently by the hand [*press*], or officially [*arrest*], or in hunting [*capture*]):—apprehend, catch, lay hand on, take. Comp. *4084*.

4085. πιέζω **piezō**, *pee-ed'-so*; another form for *4084*; to pack:—press down.

4086. πιθανολογία **pithanŏlŏgia**, *pith-an-ol-og-ee'-ah*; from a comp. of a der. of *3982* and *3056*; *persuasive language*:—enticing words.

4087. πικραίνω **pikrainō**, *pik-rah'ee-no*; from *4088*; to *embitter* (lit. or fig.):—be (make) bitter.

4088. πικρία **pikria**, *pik-ree'-ah*; from *4089*; *acridity* (espec. *poison*), lit. or fig.:—bitterness.

4089. πικρός **pikrŏs**, *pik-ros'*; perh. from *409* (through the idea of *piercing*); *sharp* (*pungent*), i.e. *acrid* (lit. or fig.):—bitter.

4090. πικρῶς **pikrōs**, *pik-roce'*; adv. from *4089*; *bitterly*, i.e. (fig.) *violently*:—bitterly.

4091. Πιλάτος **Pilatŏs**, *pil-at'-os*; of Lat. or.; *close-pressed*, i.e. *firm*; *Pilatus*, a Rom.:—Pilate.

πίμπλημι **pimplēmi**. See *4130*.

4092. πίμπρημι **pimprēmi**, *pim'-pray-mee*; a redupl. and prol. form of a prim.

πράω **prāō**, *prah'-o* (which occurs only as an alt. in certain tenses); to *fire*, i.e. *burn* (fig. and pass. *become inflamed* with fever):—be (× should have) swollen.

4093. πινακίδιον **pinakidiŏn**, *pin-ak-id'-ee-on*; dimin. of *4094*; a *tablet* (for writing on):—writing table.

4094. πίναξ **pinax**, *pin'-ax*; appar. a form of *4095*; a *plate*:—charger, platter.

4095. πίνω **pinō**, *pee'-no*; a prol. form of

πίω **piō**, *pee'-o*, which (together with another form πόω **pŏō**, *pŏ'-o*) occurs only as an alt. in cert. tenses; to *imbibe* (lit. or fig.):—drink.

4096. πιότης **piŏtēs**, *pee-ot'-ace*; from πίων **piōn** (*fat*; perh. akin to the alt. of *4095* through the idea of *repletion*); *plumpness*, i.e. (by impl.) *richness* (*oiliness*):—fatness.

4097. πιπράσκω **piprāskō**, *pip-ras'-ko*; a redupl. and prol. form of

πράω **prāō**, *prah'-o* (which occurs only as an alt. in cert. tenses); contr. from περάω **pĕrāō** (to *traverse*; from the base of *4008*); to *traffic* (by *travelling*), i.e. *dispose* of as merchandise or into slavery (lit. or fig.):—sell.

4098. πίπτω **piptō**, *pip'-to*; a redupl. and contr. form of πέτω **pĕtō**, *pet'-o* (which occurs only as an alt. in cert. tenses); prob. akin to *4072* through the idea of *alighting*; to *fall* (lit or fig.):—fall, fall (down), fight on.

4099. Πισιδία **Pisidia**, *pis-id-ee'-ah*; prob. of for. or.; *Pisidia*, a region of Asia Minor:—Pisidia.

4100. πιστεύω **pistĕuō**, *pist-yoo'-o*; from *4103*; to *have faith* (in, upon, or with respect to, a person or thing), i.e. *credit*; by impl. to *entrust* (espec. one's spiritual well-being to Christ):—believe (-r), commit (to trust), put in trust with.

4101. πιστικός **pistikŏs**, *pis-tik-os'*; from *4103*; *trustworthy*, i.e. *genuine* (*unadulterated*):—spikenard.

4102. πίστις **pistis**, *pis'-tis*; from *3982*; *persuasion*, i.e. *credence*; mor. *conviction* (of *religious* truth, or the truthfulness of God or a religious teacher), espec. *reliance* upon Christ for salvation; abstr. *constancy* in such profession; by extens. the system of religious (Gospel) *truth* itself:—assurance, belief, believe, faith, fidelity.

4103. πιστός **pistŏs**, *pis-tos'*; from *3982*; obj. *trustworthy*; subj. *trustful*;—believe (-ing, -r), faithful (-ly), sure, true.

4104. πιστόω **pistŏō**, *pis-tŏ'-o*; from *4103*; to *assure*:—assure of.

4105. πλανάω **planaō**, *plan-ah'-o*; from *4106*; to (prop. cause to) *roam* (from safety, truth, or virtue):—go astray, deceive, err, seduce, wander, be out of the way.

4106. πλάνη **planē**, *plan'-ay*; fem. of *4108* (as abstr.); obj. *fraudulence*; subj. a *straying* from orthodoxy or piety:—deceit, to deceive, delusion, error.

4107. πλανήτης **planētēs**, *plan-ay'-tace*; from *4106*; a *rover* ("planet"), i.e. (fig.) an *erratic* teacher:—wandering.

4108. πλάνος **planŏs**, *plan'-os*; of uncert. affin.; *roving* (as a *tramp*), i.e. (by impl.) an *impostor* or *misleader*:—deceiver, seducing.

4109. πλάξ **plax**, *plax*; from *4111*; a *moulding-board*, i.e. *flat* surface ("plate", or *tablet*, lit. or fig.):—table.

4110. πλάσμα **plasma**, *plas'-mah*; from *4111*; something *moulded*:—thing formed.

4111. πλάσσω **plassō**, *plas'-so*; a prim. verb; to *mould*, i.e. *shape* or *fabricate*:—form.

4112. πλαστός **plastŏs**, *plas-tos'*; from *4111*; *moulded*, i.e. (by impl.) *artificial* or (fig.) *fictitious* (*false*):—feigned.

4113. πλατεῖα **platĕia**, *plat-i'-ah*; fem. of *4116*; a *wide* "*plat*" or "*place*", i.e. open *square*:—street.

4114. πλάτος **platŏs**, *plat'-os*; from *4116*; *width*:—breadth.

4115. πλατύνω **platunō**, *plat-oo'-no*; from *4116*; to *widen* (lit. or fig.):—make broad, enlarge.

4116. πλατύς **platus**, *plat-oos'*; from *4111*; spread out "*flat*" ("plot"), i.e. *broad*:—wide.

4117. πλέγμα **plĕgma**, *pleg'-mah*; from *4120*; a *plait* (of hair):—brokered hair.

πλείον **plĕiŏn**. See *4119*.

4118. πλείστος **plĕistŏs**, *plice'-tos*; irreg. superl. of *4183*; the *largest number* or *very large*:—very great, most.

4119. πλείων **plĕiōn**, *pli'-own*; neut.

πλεῖον **plĕiŏn**, *pli'-on*; or

πλέον **plĕon**, *pleh'-on*; compar. of *4183*; *more* in quantity, number, or quality; also (in plur.) the *major portion*:— × above, + exceed, more excellent, further, (very) great (-er), long (-er), (very) many, greater (more) part, + yet but.

4120. πλέκω **plĕkō**, *plek'-o*; a prim. word; to *twine* or *braid*:—plait.

πλέον **plĕon**. See *4119*.

4121. πλεονάζω **plĕŏnazō**, *pleh-on-ad'-so*; from *4119*; to *do*, *make* or be *more*, i.e. *increase* (trans. or intrans.); by extens. to *superabound*:—abound, abundant, make to increase, have over.

4122. πλεονεκτέω **plĕŏnĕktĕō**, *pleh-on-ek-teh'-o*; from *4123*; to *be covetous*, i.e. (by impl.) to *overreach*:—get an advantage, defraud, make a gain.

4123. πλεονέκτης **plĕŏnĕktēs**, *pleh-on-ek'-tace*; from *4119* and *2192*; *holding* (*desiring*) *more*, i.e. *eager for gain* (*avaricious*, hence a *defrauder*):—covetous.

4124. πλεονεξία **plĕŏnĕxia**, *pleh-on-ex-ee'-ah*; from *4123*; *avarice*, i.e. (by impl.) *fraudulency*, *extortion*:—covetous (-ness) practices, greediness.

4125. πλευρά **plĕura**, *plyoo-rah'*; of uncert. affin.; a *rib*, i.e. (by extens.) *side*:—side.

4126. πλέω **plĕō**, *pleh'-o*; another form for

πλεύω **plĕuō**, *plyoo'-o*, which is used as an alt. in certain tenses; prob. a form of *4150* (through the idea of *plunging* through the water); to *pass* in a vessel:—sail. See also *4130*.

4127. πληγή **plēgē**, *play-gay'*; from *4141*; a *stroke*; by impl. a *wound*; fig. a *calamity*:—plague, stripe, wound (-ed).

4128. πλῆθος **plēthŏs**, *play'-thos*; from *4130*; a *fulness*, i.e. a *large number*, *throng*, *populace*:—bundle, company, multitude.

4129. πληθύνω **plēthunō**, *play-thoo'-no*; from another form of *4128*; to *increase* (trans. or intrans.):—abound, multiply.

4130. πλήθω **plēthō**, *play'-tho*; a prol. form of a prim. πλέω **plĕō**, *pleh'-o* (which appears only as an alt. in certain tenses and in the redupl. form πίμπλημι **pimplēmi**); to "*fill*" (lit. or fig. [*imbue*, *influence*, *supply*]); spec. to *fulfil* (time):—accomplish, full (. . . come), furnish.

4131. πλήκτης **plēktēs**, *plake'-tace*; from *4141*; a *smiter*, i.e. *pugnacious* (*quarrelsome*):—striker.

4132. πλημμύρα **plēmmura**, *plame-moo'-rah*; prol. from *4130*; *flood-tide*, i.e. (by anal.) a *freshet*:—flood.

4133. πλήν **plēn**, *plane*; from *4119*; *moreover* (*besides*), i.e. *albeit*, *save that*, *rather*, *yet*:—but (rather), except, nevertheless, notwithstanding, save, than.

4134. πλήρης **plērēs**, *play'-race*; from *4130*; *replete*, or *covered* over; by anal. *complete*:—full.

4135. πληροφορέω **plērōphŏrĕō**, *play-rof-or-eh'-o*; from *4134* and *5409*; to *carry out fully* (in evidence), i.e. *completely assure* (or *convince*), *entirely accomplish*:—most surely believe, fully know (persuade), make full proof of.

4136. πληροφορία **plērōphŏria**, *play-rof-or-ee'-ah*; from *4135*; *entire confidence*:—(full) assurance.

4137. πληρόω **plērŏō**, *play-rŏ'-o*; from *4134*; to *make replete*, i.e. (lit.) to *cram* (a nest), *level up* (a hollow), or (fig.) to *furnish* (or *imbue*, *diffuse*, *influence*), *satisfy*, *execute* (an office), *finish* (a period or task), *verify* (or *coincide* with a prediction), etc.:—accomplish, × after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

4138. πλήρωμα **plērōma**, *play'-ro-mah*; from *4137*; *repletion* or *completion*, i.e. (subj.) what *fills* (as contents, supplement, copiousness, multitude); or (obj.) what is *filled* (as container, performance, period):—which is put in to fill up, piece that filled up, fulfilling, full, fulness.

4139. πλησίον **plēsiŏn**, *play-see'-on*; neut. of a der. of πέλας **pĕlas** (*near*); (adv.) *close* by; as noun, a *neighbor*, i.e. *fellow* (as man, countryman, Chr. or friend):—near, neighbour.

4140. πλησμονή **plēsmŏnē**, *place-mon-ay'*; from a presumed der. of *4130*; a *filling* up, i.e. (fig.) *gratification*:—satisfying.

4141. πλήσσω **plēssō**, *place'-so*; appar. another form of *4111* (through the idea of *flattening* out); to *pound*, i.e. (fig.) to *inflict* with (calamity):—smite. Comp. *5180*.

4142. πλοιάριον **plŏiariŏn**, *ploy-ar'-ee-on*; neut. of a presumed der. of *4143*; a *boat*:—boat, little (small) ship.

4143. πλοῖον **plŏiŏn**, *ploy'-on*; from *4126*; a *sailer*, i.e. *vessel*:—ship (-ping).

4144. πλόος **plŏŏs**, *plŏ'-os*; from *4126*; a *sail*, i.e. *navigation*:—course, sailing, voyage.

4145. πλούσιος **plŏusiŏs**, *ploo'-see-os*; from *4149*; *wealthy*; fig. *abounding* with:—rich.

4146. πλουσίως **plŏusiōs**, *ploo-see'-oce*; adv. from *4145*; *copiously*:—abundantly, richly.

4147. πλουτέω **plŏutĕō**, *ploo-teh'-o*; from *4148*; to be (or become) *wealthy* (lit. or fig.):—be increased with goods, (be made, wax) rich.

4148. πλουτίζω **plŏutizō**, *ploo-tid'-so*; from *4149*; to *make wealthy* (fig.):—en- (make) rich.

4149. πλοῦτος **plŏutŏs**, *ploo'-tos*; from the base of *4130*; *wealth* (as *fulness*), i.e. (lit.) *money*, *possessions*, or (fig.) *abundance*, *richness*, (spec.) valuable *bestowment*:—riches.

4150. πλύνω **plunō**, *ploo'-no*; a prol. form of an obsol. πλύω **plŭō** (to "*flow*"); to "plunge", i.e. *launder* clothing:—wash. Comp. *3068*, *3538*.

4151. πνεῦμα **pnĕuma**, *pnyoo'-mah*; from *4154*; a *current* of air, i.e. *breath* (*blast*) or a *breeze*; by anal. or fig. a *spirit*, i.e. (human) the rational *soul*, (by impl.) *vital principle*, mental *disposition*, etc., or (superhuman) an *angel*, *daemon*, or (divine) *God*, *Christ's spirit*, the *Holy Spirit*:—ghost, life, spirit (-ual, -ually), mind. Comp. *5590*.

4152. **πνευματικός pneumatikŏs**, *pnyoo-mat-ik-os'*; from *4151*; *non-carnal*, i.e. (humanly) *ethereal* (as opposed to gross), or (demoniacally) a *spirit* (concr.), or (divinely) *supernatural, regenerate, religious*:—spiritual. Comp. *5591*.

4153. **πνευματικῶς pneumatikōs**, *pnyoo-mat-ik-oce'*; adv. from *4152*; *non-physically*, i.e. *divinely, figuratively*:—spiritually.

4154. **πνέω pneō**, *pneh'-o*; a prim. word; to *breathe* hard, i.e. *breeze*:—blow. Comp. *5594*.

4155. **πνίγω pnigō**, *pnee'-go*; strengthened from *4154*; to *wheeze*, i.e. (caus. by impl.) to *throttle* or *strangle (drown)*:—choke, take by the throat.

4156. **πνικτός pniktŏs**, *pnik-tos'*; from *4155*; *throttled*, i.e. (neut. concr.) an animal *choked* to death (*not bled*):—strangled.

4157. **πνοή pnŏē**, *pno-ay'*; from *4154*; *respiration*, a *breeze*:—breath, wind.

4158. **ποδήρης pŏdērēs**, *pod-ay'-race*; from *4228* and another element of uncert. affin.; a *dress* (*robe* implied) *reaching* the *ankles*:—garment down to the foot.

4159. **πόθεν pŏthĕn**, *poth'-en*; from the base of *4213* with enclitic adv. of origin; *from which* (as interrog.) or *what* (as rel.) place, state, source or cause:—whence.

4160. **ποιέω pŏiĕō**, *poy-eh'-o*; appar. a prol. form of an obsol. prim.; to *make* or *do* (in a very wide application, more or less direct):—abide, + agree, appoint, × avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do (-ing), execute, exercise, fulfil, gain, give, have, hold, × journeying, keep, + lay wait, + lighten the ship, make, × mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, × secure, shew, × shoot out, spend, take, tarry, + transgress the law, work, yield. Comp. *4238*.

4161. **ποίημα pŏiēma**, *poy'-ay-mah*; from *4160*; a *product*, i.e. *fabric* (lit. or fig.):—thing that is made. workmanship.

4162. **ποίησις pŏiēsis**, *poy'-ay-sis*; from *4160*; *action*, i.e. *performance* (of the law):—deed.

4163. **ποιητής pŏiētēs**, *poy-ay-tace'*; from *4160*; a *performer*; spec. a "*poet*":—doer, poet.

4164. **ποικίλος pŏikilŏs**, *poy-kee'-los*; of uncert. der.; *motley*, i.e. *various* in character:—divers, manifold.

4165. **ποιμαίνω pŏimainō**, *poy-mah'ee-no*; from *4166*; to *tend* as a shepherd (or fig. *superviser*):—feed (cattle), rule.

4166. **ποιμήν pŏimēn**, *poy-mane'*; of uncert. affin.; a *shepherd* (lit. or fig.):—shepherd, pastor.

4167. **ποίμνη pŏimnē**, *poym'-nay*; contr. from *4165*; a *flock* (lit. or fig.):—flock, fold.

4168. **ποίμνιον pŏimniŏn**, *poym'-nee-on*; neut. of a presumed der. of *4167*; a *flock*, i.e. (fig.) *group* (of believers):—flock.

4169. **ποῖος pŏiŏs**, *poy'-os*; from the base of *4226* and *3634*; individualizing interrog. (of character) *what* sort of, or (of number) *which* one:—what (manner of), which.

4170. **πολεμέω pŏlēmĕō**, *pol-em-eh'-o*; from *4171*; to be (engaged) in *warfare*, i.e. to *battle* (lit. or fig.):—fight, (make) war.

4171. **πόλεμος pŏlēmŏs**, *pol'-em-os*; from **πέλομαι pĕlŏmai** (to *bustle*); *warfare* (lit. or fig.; a single encounter or a series):—battle, fight, war.

4172. **πόλις pŏlis**, *pol'-is*; prob. from the same as *4171*, or perh. from *4109*; a *town* (prop. with walls, of greater or less size):—city.

4173. **πολιτάρχης pŏlitarchēs**, *pol-it-ar'-khace*; from *4172* and *757*; a *town-officer*, i.e. *magistrate*:—ruler of the city.

4174. **πολιτεία pŏlitĕia**, *pol-ee-ti'-ah*; from *4177* ("*polity*"): *citizenship*; concr. a *community*:—commonwealth, freedom.

4175. **πολίτευμα pŏlitĕuma**, *pol-it'-yoo-mah*; from *4176*; a *community*, i.e. (abstr.) *citizenship* (fig.):—conversation.

4176. **πολιτεύομαι pŏlitĕuŏmai**, *pol-it-yoo'-om-ahee*; mid. of a der. of *4177*; to *behave* as a citizen (fig.):—let conversation be, live.

4177. **πολίτης pŏlitēs**, *pol-ee'-tace*; from *4172*; a *townsman*:—citizen.

4178. **πολλάκις pŏllakis**, *pol-lak'-is*; mult. adv. from *4183*; *many times*, i.e. *frequently*:—oft (-en, -entimes, -times).

4179. **πολλαπλασίων pŏllaplasiōn**, *pol-lap-las-ee'-ohn*; from *4183* and prob. a der. of *4120*; *manifold*, i.e. (neut. as noun) *very much more*:—manifold more.

4180. **πολυλογία pŏlulŏgia**, *pol-oo-log-ee'-ah*; from a comp. of *4183* and *3056*; *loquacity*, i.e. *prolixity*:—much speaking.

4181. **πολυμέρως pŏlumĕrōs**, *pol-oo-mer'-oce*; adv. from a comp. of *4183* and *3313*; *in many portions*, i.e. *variously* as to time and agency (*piecemeal*):—at sundry times.

4182. **πολυποίκιλος pŏlupŏikilŏs**, *pol-oo-poy'-kil-os*; from *4183* and *4164*; *much variegated*, i.e. *multifarious*:—manifold.

4183. **πολύς pŏlus**, *pol-oos'*; includ. the forms from the alt. **πολλός pŏllŏs**; (sing.) *much* (in any respect) or (plur.) *many*; neut. (sing.) as adv. *largely*; neut. (plur.) as adv. or noun *often, mostly, largely*:—abundant, + altogether, common, + far (passed, spent), (+ be of a) great (age, deal, -ly, while), long, many, much, oft (-en [-times]), plenteous, sore, straitly. Comp. *4119*, *4119*.

4184. **πολύσπλαγχνος pŏlusplagchnŏs**, *pol-oo'-splankh-nos*; from *4183* and *4698* (fig.); *extremely compassionate*:—very pitiful.

4185. **πολυτελής pŏlutĕlēs**, *pol-oo-tel-ace'*; from *4183* and *5056*; *extremely expensive*:—costly, very precious, of great price.

4186. **πολύτιμος pŏlutimŏs**, *pol-oot'-ee-mos*; from *4183* and *5092*; *extremely valuable*:—very costly, of great price.

4187. **πολυτρόπως pŏlutrŏpōs**, *pol-oot-rop'-oce*; adv. from a comp. of *4183* and *5158*; *in many ways*, i.e. *variously* as to method or form:—in divers manners.

4188. **πόμα pŏma**, *pom'-ah*; from the alt. of *4095*; a *beverage*:—drink.

4189. **πονηρία pŏnēria**, *pon-ay-ree'-ah*; from *4190*; *depravity*, i.e. (spec.) *malice*; plur. (concr.) *plots, sins*:—iniquity, wickedness.

4190. **πονηρός pŏnērŏs**, *pon-ay-ros'*; from a der. of *4192*; *hurtful*, i.e. *evil* (prop. in effect or influence, and thus differing from *2556*, which refers rather to *essential* character, as well as from *4550*, which indicates *degeneracy* from original virtue); fig. *calamitous*; also (pass.) *ill*, i.e. *diseased*; but espec. (mor.) *culpable*, i.e. *derelict, vicious, facinorous*; neut. (sing.) *mischief, malice*, or (plur.) *guilt*; masc. (sing.) the *devil*, or (plur.) *sinners*:—bad, evil, grievous, harm, lewd, malicious, wicked (-ness). See also *4191*.

4191. **πονηρότερος pŏnērŏtĕrŏs**, *pon-ay-rot'-er-os*; compar. of *4190*; *more evil*:—more wicked.

4192. **πόνος pŏnŏs**, *pon'-os*; from the base of *3993*; *toil*, i.e. (by impl.) *anguish*:—pain.

4193. **Ποντικός Pŏntikŏs**, *pon-tik-os'*; from *4195*; a *Pontican*, i.e. native of Pontus:—born in Pontus.

4194. **Πόντιος Pŏntiŏs**, *pon'-tee-os*; of Lat. or.; appar. *bridged*; *Pontius*, a Rom.:—Pontius.

4195. **Πόντος Pŏntŏs**, *pon'-tos*; a *sea*; *Pontus*, a region of Asia Minor:—Pontus.

4196. **Πόπλιος Pŏplĭŏs**, *pop'-lee-os*; of Lat. or.; appar. "*popular*"; *Poplius* (i.e. *Publius*), a Rom.:—Publius.

4197. **πορεία pŏrĕia**, *por-ee'-ah*; from *4198*; *travel* (by land); fig. (plur.) *proceedings*, i.e. *career*:—journey [-ing], ways.

4198. **πορεύομαι pŏrĕuŏmai**, *por-yoo'-om-ahee*; mid. from a der. of the same as *3984*; to *traverse*, i.e. *travel* (lit. or fig.; espec. to *remove* [fig. *die*], *live*, etc.);—depart, *go* (away, forth, one's way, up), (make a, take a) journey, walk.

4199. **πορθέω pŏrthĕō**, *por-theh'-o*; prol. from **πέρθω pĕrthō** (to *sack*); to *ravage* (fig.):—destroy, waste.

4200. **πορισμός pŏrismŏs**, *por-is-mos'*; from a der. of **πόρος pŏrŏs** (a *way*, i.e. *means*); *furnishing* (*procuring*), i.e. (by impl.) *money-getting (acquisition)*:—gain.

4201. **Πόρκιος Pŏrkiŏs**, *por'-kee-os*; of Lat. or.; appar. *swinish*; *Porcius*, a Rom.:—Porcius.

4202. **πορνεία pŏrnĕia**, *por-ni'-ah*; from *4203*; *harlotry* (includ. *adultery* and *incest*); fig. *idolatry*:—fornication.

4203. **πορνεύω pŏrnĕuō**, *porn-yoo'-o*; from *4204*; to *act* the *harlot*, i.e. (lit.) *indulge* unlawful *lust* (of either sex), or (fig.) *practise idolatry*:—commit (fornication).

4204. **πόρνη pŏrnē**, *por'-nay*; fem. of *4205*; a *strumpet*; fig. an *idolater*:—harlot, whore.

4205. **πόρνος pŏrnŏs**, *por'-nos*; from **πέρνημι pĕrnēmi** (to *sell*; akin to the base of *4097*); a (male) *prostitute* (as *venal*), i.e. (by anal.) a *debauchee (libertine)*:—fornicator, whoremonger.

4206. **πρόρρω pŏrrhō**, *por'-rho*; adv. from *4253*; *forwards*, i.e. *at a distance*;—far, a great way off. See also *4207*.

4207. **πρόρρωθεν pŏrrhōthĕn**, *por'-rho-then*; from *4206* with adv. enclitic of source; *from far*, or (by impl.) *at a distance*, i.e. *distantly*:—afar off.

4208. **πορρωτέρω pŏrrhōtĕrō**, *por-rho-ter'-o*; adv. compar. of *4206*; *farther*, i.e. *a greater distance*:—further.

4209. **πορφύρα pŏrphura**, *por-foo'-rah*; of Lat. or.; the "*purple*" mussel, i.e. (by impl.) the *red-blue* color itself, and finally a garment dyed with it:—purple.

4210. **πορφυροῦς pŏrphurŏus**, *por-foo-rooce'*; from *4209*; *purpureal*, i.e. *bluish red*:—purple.

4211. **πορφυρόπωλις pŏrphurŏpōlis**, *por-foo-rop'-o-lis*; fem. of a comp. of *4209* and *4453*; a *female trader in purple* cloth:—seller of purple.

4212. **ποσάκις 'pŏsakis**, *pos-ak'-is*; mult. from *4214*; *how many times*:—how oft (-en).

4213. **πόσις pŏsis**, *pos'-is*; from the alt. of *4095*; a *beverage*:—drink.

4214. **πόσος pŏsŏs**, *pos'-os*; from an obsol. **πός pŏs** (*who, what*) and *3739*; interrog. pron. (of amount) *how much* (*large, long* or [plur.] *many*):—how great (long, many), what.

4215. **ποταμός pŏtamŏs**, *pot-am-os'*; prob. from a der. of the alt. of *4095* (comp. *4224*); a *current, brook* or *freshet* (as *drinkable*), i.e. *running water*:—flood, river, stream, water.

4216. **ποταμοφορητος pŏtamŏphŏrētŏs**, *pot-am-of-or'-ay-tos*; from *4215* and a der. of *5409*; *river-borne*, i.e. *overwhelmed by a stream*:—carried away of the flood.

4217. **ποταπός pŏtapŏs**, *pot-ap-os'*; appar. from *4219* and the base of *4226*; interrog. *whatever*, i.e. of *what possible* sort:—what (manner of).

4218. **ποτέ pŏtĕ**, *pot-eh'*; from the base of *4225* and *5037*; indef. adv., at *some* time, *ever*:—aforetime (any, some-) time (-s), at length (the last), (+ n-) ever, in the old time, in time past, once, when.

4219. **πότε pŏtĕ**, *pot'-eh*; from the base of *4226* and *5037*; interrog. adv., at *what time*:— + how long, when.

4220. **πότερον pŏtĕrŏn**, *pot'-er-on*; neut. of a compar. of the base of *4226*; interrog. as adv., *which* (of two), i.e. *is it* this or that:—whether.

4221. **ποτήριον pŏtērīŏn**, *pot-ay'-ree-on*; neut. of a der. of the alt. of *4095*; a *drinking-vessel*; by extens. the contents thereof, i.e. a *cupful* (*draught*); fig. a *lot* or *fate*:—cup.

4222. **ποτίζω pŏtizō**, *pot-id'-zo*; from a der. of the alt. of *4095*; to *furnish drink*, *irrigate*:—give (make) to drink, feed, water.

4223. Πετόλοι Potéoloi, *pot-ay'-ol-oy*; of Lat. or.; *little wells*, i.e. *mineral springs*; *Potioli* (i.e. *Puteoli*), a place in Italy:—Puteoli.

4224. ποτός potós, *pot-os'*; from the alt. of *4095*; a *drinking-bout* or *carousal*:—banqueting.

4225. ποῦ pou, *poo*; gen. of an indef. pron. **τοῦ tou** (*same*) otherwise obsol. (comp. *4226*); as adv. of place, *somewhere*, i.e. *nearly*:—about, a certain place.

4226. ποῦ pou, *poo*; gen. of an interrog. pron. **τοῦ tou** (*what*) otherwise obsol. (perh. the same as *4225* used with the rising slide of inquiry); as adv. of place; *at* (by impl. *to*) *what* locality:—where, whither.

4227. Πούδης Poudés, *poo'-dace*; of Lat. or.; *modest*; *Pudes* (i.e. *Pudens*), a Chr.:—Pudens.

4228. ποῦς pous, *pooce*; a prim word; a "*foot*" (*lit.* or *fig.*):—foot (-stool).

4229. πρᾶγμα pragma, *prag'-mah*; from *4238*; a *deed*; by impl. an *affair*; by extens. an *object* (*material*):—business, matter, thing, work.

4230. πραγματεία pragmatéia, *prag-mat-i'-ah*; from *4231*; a *transaction*, i.e. *negotiation*:—affair.

4231. πραγματεύομαι pragmatéuomai, *prag-mat-yoo'-om-ahee*; from *4229*; to *busy oneself* with, i.e. to *trade*:—occupy.

4232. πραιτώριον praitórion, *prahee-to'-ree-on*; of Lat. or.; the *prætorium* or governor's *court-room* (sometimes includ. the whole *edifice* and comp):—(common, judgment) hall (of judgment), palace, prætorium.

4233. πράκτωρ praktor, *prak'-tore*; from a der. of *4238*; a *practiser*, i.e. (spec.) an official *collector*:—officer.

4234. πρᾶξις praxis, *prax'-is*; from *4238*; *practice*, i.e. (concr.) an *act*; by extens. a *function*:—deed, office, work.

4235. πρᾳΰς praüs, *prah'-oos*; a form of *4239*, used in cert parts; *gentle*, i.e. *humble*:—meek.

4236. πραΰτης praütés, *prah-ot'-ace*; from *4235*; *gentleness*; by impl. *humility*:—meekness.

4237. πρασιά prasia, *pras-ee-ah'*; perh. from **πράσον prasón** (a *leek*, and so an *onion-patch*); a *garden-plot*, i.e. (by impl. of regular *beds*) a *row* (repeated in plur. by Hebr. to indicate an arrangement):—in ranks.

4238. πράσσω prasso, *pras'-so*; a prim. verb; to "*practise*", i.e. *perform repeatedly* or *habitually* (thus differing from *4160*, which prop. refers to a *single* act); by impl. to *execute*, *accomplish*, etc.; spec. to *collect* (dues), *fare* (personally):—commit, deeds, do, exact, keep, require, use arts.

4239. πραΰς praüs, *prah-ooce'*; appar. a prim. word; *mild*, i.e. (by impl.) *humble*:—meek. See also *4235*.

4240. πραΰτης praütés, *prah-oo'-tace*; from *4239*; *mildness*, i.e. (by impl.) *humility*:—meekness.

4241. πρέπω prépō, *prep'-o*; appar. a prim. verb; to *tower* up (be *conspicuous*), i.e. (by impl.) to *be suitable* or *proper* (third pers. sing. pres. indic., often used impers., it is *fit* or *right*):—become, comely.

4242. πρεσβεία présbeia, *pres-bi'-ah*; from *4243*; *seniority* (*eldership*), i.e. (by impl.) an *embassy* (concr. *ambassadors*):—ambassage, message.

4243. πρεσβεύω présbeuō, *pres-byoo'-o*; from the base of *4245*; to be a *senior*, i.e. (by impl.) *act as a representative* (fig. *preacher*):—be an ambassador.

4244. πρεσβυτέριον présbutérion, *pres-boo-ter'-ee-on*; neut. of a presumed der. of *4245*; the *order of elders*, i.e. (spec.) Isr. *Sanhedrim* or Chr. "*presbytery*":—(estate of) elder (-s), presbytery.

4245. πρεσβύτερος présbutéros, *pres-boo'-ter-os*; compar. of **πρέσβυς présbus** (*elderly*); *older*; as noun, a *senior*; spec. an Isr. *Sanhedrist* (also fig. member of the celestial council) or Chr. "*presbyter*":—elder (-est), old.

4246. πρεσβύτης présbutés, *pres-boo'-tace*; from the same as *4245*; an *old man*:—aged (man), old man.

4247. πρεσβύτις présbutis, *pres-boo'-tis*; fem. of *4246*; an *old woman*:—aged woman.

πρήθω prēthō. See *4249*.

4248. πρηνής prénés, *pray-nace'*; from *4253*; *leaning* (*falling*) *forward* ("*prone*"), i.e. *head foremost*:—headlong.

4249. πρίζω prizō, *prid'-zo*; a strengthened form of a prim. **πρίω priō** (to *saw*); to *saw* in two:—saw asunder.

4250. πρίν prin, *prin*; adv. from *4253*; *prior*, *sooner*:—before (that), ere.

4251. Πρίσκα Priska, *pris'-kah*; of Lat. or.; fem. of *Priscus*, *ancient*; *Prisca*, a Chr. woman:—Prisca. See also *4252*.

4252. Πρίσκιλλα Priscilla, *pris'-cil-lah*; dimin. of *4251*; *Priscilla* (i.e. *little Prisca*), a Chr. woman:—Priscilla.

4253. πρό prō, *pro*; a prim. prep.; "*fore*", i.e. *in front of*, *prior* (fig. *superior*) to:—above, ago, before, or ever. In comp. it retains the same significations.

4254. προάγω prōagō, *pro-ag'-o*; from *4253* and *71*; to *lead forward* (magisterially); intrans. to *precede* (in place or time [part. *previous*]):—bring (forth, out), go before.

4255. προαιρέομαι prōairéomai, *pro-ahee-reh'-om-ahee*; from *4253* and *138*; to *choose* for oneself *before* another thing (*prefer*), i.e. (by impl.) to *propose* (*intend*):—purpose.

4256. προαιτιάομαι prōaitiáomai, *pro-ahee-tee-ah'-om-ahee*; from *4253* and a der. of *156*; to *accuse already*, i.e. *previously charge*:—prove before.

4257. προακούω prōakúō, *pro-ak-oo'-o*; from *4253* and *191*; to *hear already*, i.e. *anticipate*:—hear before.

4258. προαμαρτάνω prōamartanō, *pro-am-ar-tan'-o*; from *4253* and *264*; to *sin previously* (to conversion):—sin already, heretofore sin.

4259. προαύλιον prōaulíon, *pro-ow'-lee-on*; neut. of a presumed comp. of *4253* and *833*; a *forecourt*, i.e. *vestibule* (*alley-way*):—porch.

4260. προβαίνω prōbainō, *prob-ah'ee-no*; from *4253* and the base of *939*; to *walk forward*, i.e. *advance* (lit. or in years):— + be of a great age, go farther (on), be well stricken.

4261. προβάλλω prōballō, *prob-al'-lo*; from *4253* and *906*; to *throw forward*, i.e. *push to the front*, *germinate*:—put forward, shoot forth.

4262. προβατικός prōbatikós, *prob-at-ik-os'*; from *4263*; *relating to sheep*, i.e. (a *gate*) through which they were led into Jerusalem:—sheep (market).

4263. πρόβατον prōbatōn, *prob'-at-on*; prop. neut. of a presumed der. of *4260*; *something that walks forward* (a *quadruped*), i.e. (spec.) a *sheep* (lit. or fig.):—sheep ([-fold]).

4264. προβιβάζω prōbibazō, *prob-ib-ad'-zo*; from *4253* and a redupl. form of *971*; to *force forward*, i.e. *bring to the front*, *instigate*:—draw, before instruct.

4265. προβλέπω prōblépō, *prob-lep'-o*; from *4253* and *991*; to *look out beforehand*, i.e. *furnish in advance*:—provide.

4266. προγίνομαι prōginómai, *prog-in'-om-ahee*; from *4253* and *1096*; to be *already*, i.e. *have previously transpired*:—be past.

4267. προγινώσκω prōginōskō, *prog-in-oce'-ko*; from *4253* and *1097*; to *know beforehand*, i.e. *foresee*:—foreknow (ordain), know (before).

4268. πρόγνωσις prōgnōsis, *prog'-no-sis*; from *4267*; *forethought*:—foreknowledge.

4269. πρόγονος prōgonos, *prog'-on-os*; from *4266*; an *ancestor*, (*grand-*) *parent*:—forefather, parent.

4270. προγράφω prōgraphō, *prog-raf'-o*; from *4253* and *1125*; to *write previously*; fig. to *announce*, *prescribe*:—before ordain, evidently set forth, write (afore, aforetime).

4271. πρόδηλος prōdēlos, *prod'-ay-los*; from *4253* and *1212*; *plain before* all men, i.e. *obvious*:—evident, manifest (open) beforehand.

4272. προδίδωμι prodídōmi, *prod-id'-o-mee*; from *4253* and *1325*; to *give before* the other party has given:—first give.

4273. προδότης prodótés, *prod-ot'-ace*; from *4272* (in the sense of *giving forward* into another's [the enemy's] hands); a *betrayer*:—betrayer, traitor.

προεδρία prōdrōmos. See *4301*.

4274. πρόδρομος prodromos, *prod'-rom-os*; from the alt. of *4390*; a *runner ahead*, i.e. *scout* (fig. *precursor*):—forerunner.

4275. προείδω prōeidō, *pro-i'-do*; from *4253* and *1492*; *foresee*:—foresee, saw before.

προεκτίθεμαι prōektithemai. See *4388*.

4276. προελπίζω prōelpizō, *prod-el-pid'-so*; from *4253* and *1679*; to *hope in advance* of other confirmation:—first trust.

4277. προέρω prōerō, *pro-er'-o*; from *4253* and *2046*; to *say already*, to *predict*:—forewarn, say (speak, tell) before. Comp. *4280*.

4278. προευαγγελίζομαι prōeuangelízomai, *pro-ef-an-ang-ghel'-id-zom-ahee*; mid. from *4253* and *2097*; to *announce glad news in advance*:—preach before the gospel.

4279. προεπαγγέλλομαι prōepaggéllomai, *pro-ep-ang-ghel'-lom-ahee*; mid. from *4253* and *1861*; to *promise of old*:—promise before.

4280. προεῖπα prōeipā, *pro'-i-pah*; from *4253* and *2046*; used as alt. of *4277*; to *say already*, to *predict*:—foretell, say (speak, tell) before.

4281. προέρχομαι prōerchomai, *pro-er'-khom-ahee*; from *4253* and *2064* (includ. its alt.); to go *onward*, *precede* (in place or time):—go before (farther, forward), outgo, pass on.

4282. προετοιμάζω prōetoimazō, *pro-et-oy-mad'-zo*; from *4253* and *2090*; to *fit* up *in advance* (lit. or fig.):—ordain before, prepare afore.

4283. προευαγγελίζομαι prōeuaggelízomai, *pro-yoo-ang-ghel-id'-zom-ahee*; mid. from *4253* and *2097*; to *announce* glad news *in advance*:—preach before the gospel.

4284. προέχομαι prōechomai, *pro-ekh'-om-ahee*; mid. from *4253* and *2192*; to *hold oneself before* others, i.e. (fig.) to *excel*:—be better.

4285. προηγέομαι prōēgéomai, *pro-ayg-ehl'-om-ahee*; from *4253* and *2233*; to *lead the way* for others, i.e. *show deference*:—prefer.

4286. πρόθεσις prothésis, *proth'-es-is*; from *4388*; a *setting forth*, i.e. (fig.) *proposal* (*intention*); spec. the *show*-bread (in the Temple) as exposed before God:—purpose, shew [-bread].

4287. προθέσμιος prothésmios, *proth-es'-mee-os*; from *4253* and a der. of *5087*; *fixed beforehand*, i.e. (fem. with *2250* impl.) a *designated* day:—time appointed.

4288. προθυμία prothumia, *proth-oo-mee'-ah*; from *4289*; *predisposition*, i.e. *alacrity*:—forwardness of mind, readiness (of mind), ready (willing) mind.

4289. πρόθυμος prothumos, *proth'-oo-mos*; from *4253* and *5590*; *forward* in spirit, i.e. *predisposed*; neut. (as noun) *alacrity*:—ready, willing.

4290. προθύμως prothumos, *proth-oo'-moce*; adv. from *4289*; *with alacrity*:—willingly.

4291. προϊστημι prōistēmi, *pro-is'-tay-mee*; from *4253* and *2476*; to *stand before*, i.e. (in rank) to *preside*, or (by impl.) to *practise*:—maintain, be over, rule.

4292. προκαλέομαι prōkaléomai, *prok-al-eh'-om-ahee*; mid. from *4253* and *2564*; to *call forth* to *oneself* (*challenge*), i.e. (by impl.) to *irritate*:—provoke.

4293. προκαταγγέλλω prōkataggéllō, *prok-at-ang-ghel'-lo*; from *4253* and *2605*; to *announce beforehand*, i.e. *predict*, *promise*:—foretell, have notice (shew) before.

4294. προκαταρτίζω prōkatartizō, *prok-at-ar-tid'-zo*; from *4253* and *2675*; to *prepare in advance*:—make up beforehand.

4295. πρόκειμαι prōkeimai, *prok'-i-mahee*; from *4253* and *2749*; to *lie before* the view, i.e. (fig.) to *be present* (to the mind), to *stand forth* (as an example or reward):—be first, set before (forth).

4296. προκηρύσσω prŏkērussō, *prok-ay-rooce'-so*; from *4253* and *2784*; to herald (i.a. proclaim) in advance.:—before (first) preach.

4297. προκοπή prŏkŏpē, *prok-op-ay'*; from *4298*; progress, i.e. advancement (subj. or obj.):—furtherance, profit.

4298. προκόπτω prŏkŏptō, *prok-op'-to*; from *4253* and *2875*; to drive forward (as if by beating), i.e. (fig. and intrans.) to advance (in amount, to grow; in time, to be well along):—increase, proceed, profit, be far spent, wax.

4299. πρόκριμα prŏkrima, *prok'-ree-mah*; from a comp. of *4253* and *2919*; a prejudgment (prejudice), i.e. prepossession:—prefer one before another.

4300. προκυρόω prŏkurŏō, *prok-oo-rŏ'-o*; from *4253* and *2964*; to ratify previously:—confirm before.

4301. προλαμβάνω prŏlambanō, *prol-am-ban'-o*; from *4253* and *2983*; to take in advance, i.e. (lit.) eat before others have an opportunity; (fig.) to anticipate, surprise:—come aforehand, overtake, take before.

4302. προλέγω prŏlĕgō, *prol-eg'-o*; from *4253* and *3004*; to say beforehand, i.e. predict, forewarn:—foretell, tell before.

4303. προμαρτύρομαι prŏmarturŏmai, *prom-ar-too'-rom-ahee*; from *4253* and *3143*; to be a witness in advance, i.e. predict:—testify beforehand.

4304. προμελετάω prŏmĕlĕtaō, *prom-el-et-ah'-o*; from *4253* and *3191*; to premeditate:—meditate before.

4305. προμεριμνάω prŏmĕrimnaō, *prom-er-im-nah'-o*; from *4253* and *3309*; to care (anxiously) in advance:—take thought beforehand.

4306. προνοέω prŏnŏĕō, *pron-ŏ-eh'-o*; from *4253* and *3539*; to consider in advance, i.e. look out for beforehand (act. by way of maintenance for others; mid. by way of circumspection for oneself):—provide (for).

4307. πρόνοια prŏnŏia, *pron'-oy-ah*; from *4306*; forethought, i.e. provident care or supply:—providence, provision.

4308. προοράω prŏŏraō, *prŏ-or-ah'-o*; from *4253* and *3708*; to behold in advance, i.e. (act.) to notice (another) previously, or (mid.) to keep in (one's own) view:—foresee, see before.

4309. προορίζω prŏŏrizō, *prŏ-or-id'-zo*; from *4253* and *3724*; to limit in advance, i.e. (fig.) predetermine:—determine before, ordain, predestinate.

4310. προπάσχω prŏpaschō, *prop-as'-kho*; from *4253* and *3958*; to undergo hardship previously:—suffer before.

4311. προπέμπω prŏpĕmpō, *prop-em'-po*; from *4253* and *3992*; to send forward, i.e. escort or aid in travel:—accompany, bring (forward) on journey (way), conduct forth.

4312. προπετής prŏpĕtēs, *prop-et-ace'*; from a comp. of *4253* and *4098*; falling forward, i.e. headlong (fig. precipitate):—headv, rash [-ly].

4313. προπορεύομαι prŏpŏrĕuŏmai, *prop-or-yoo'-om-ahee*; from *4253* and *4198*; to precede (as guide or herald):—go before.

4314. πρός prŏs, *pros*; a strengthened form of *4253*; a prep. of direction; forward to, i.e. toward (with the genit. the side of, i.e. pertaining to; with the dat. by the side of, i.e. near to; usually with the accus. the place, time, occasion, or respect, which is the destination of the relation, i.e. whither or for which it is predicated):—about, according to, against, among, at, because of, before, between, ([where-]) by, for, × at thy house, in, for intent, nigh unto, of, which pertain to, that, to (the end that), + together, to ([you]) -ward, unto, with (-in). In comp. it denotes essentially the same applications, namely, motion towards, accession to, or nearness at.

4315. προσάββατον prŏsabbatŏn, *pros-ab'-bat-on*; from *4253* and *4521*; a fore-sabbath, i.e. the Sabbath-eve:—day before the sabbath. Comp. *3904*.

4316. προσαγορεύω prŏsagŏrĕuō, *pros-ag-or-yoo'-o*; from *4314* and a der. of *58* (mean. to harangue); to address, i.e. salute by name:—call.

4317. προσάγω prŏsagō, *pros-ag'-o*; from *4314* and *71*; to lead towards, i.e. (trans.) to conduct near (summon, present), or (intrans.) to approach:—bring, draw near.

4318. προσαγωγή prŏsagōgē, *pros-ag-ogue-ay'*; from *4317* (comp. *72*); admission:—access.

4319. προσαιτέω prŏsaitĕō *pros-ahee-teh'-o*; from *4314* and *154*; to ask repeatedly (importune), i.e. solicit:—beg.

4320. προσαναβαίνω prŏsanabainō, *pros-an-ab-ah'ee-no*; from *4314* and *305*; to ascend further, i.e. be promoted (take an upper [more honorable] seat):—go up.

4321. προσαναλίσκω prŏsanaliskō, *pros-an-al-is'-ko*; from *4314* and *355*; to expend further:—spend.

4322. προσαναπληρόω prŏsanaplērŏō, *pros-an-ap-lay-rŏ'-o*; from *4314* and *378*; to fill up further, i.e. furnish fully:—supply.

4323. προσανατίθημι prŏsanatithēmi, *pros-an-at-ith'-ay-mee*; from *4314* and *394*; to lay up in addition, i.e. (mid. and fig.) to impart or (by impl.) to consult:—in conference add, confer.

4324. προσαπειλέω prŏsapĕilĕō, *pros-ap-i-leh'-o*; from *4314* and *546*; to menace additionally:—threaten further.

4325. προσδαπανάω prŏsdapanaō, *pros-dap-an-ah'-o*; from *4314* and *1159*; to expend additionally:—spend more.

4326. προσδέομαι prŏsdĕŏmai, *pros-deh'-om-ahee*; from *4314* and *1189*; to require additionally, i.e. want further:—need.

4327. προσδέχομαι prŏsdĕchŏmai, *pros-dekh'-om-ahee*; from *4314* and *1209*; to admit (to intercourse, hospitality, credence or [fig.] endurance); by impl. to await (with confidence or patience):—accept, allow, look (wait) for, take.

4328. προσδοκάω prŏsdŏkaō, *pros-dok-ah'-o*; from *4314* and δοκέω dŏkĕō (to watch); to anticipate (in thought, hope or fear); by impl. to await:—(be in) expect (-ation), look (for), when looked, tarry, wait for.

4329. προσδοκία prŏsdŏkia, *pros-dok-ee'-ah*; from *4328*; apprehension (of evil); by impl. infliction anticipated:—expectation, looking after.

προσδρέμω prŏsdrĕmō. See *4370*.

4330. προσέαω prŏsĕaō, *pros-eh-ah'-o*; from *4314* and *1439*; to permit further progress:—suffer.

4331. προσεγγίζω prŏsĕggizō, *pros-eng-ghid'-zo*; from *4314* and *1448*; to approach near:—come nigh.

4332. προσεδρεύω prŏsĕdrĕuō, *pros-ed-ryoo'-o*; from a comp. of *4314* and the base of *1476*; to sit near, i.e. attend as a servant:—wait at.

4333. προσεργάζομαι prŏsĕrgazŏmai, *pros-er-gad'-zom-ahee*; from *4314* and *2038*; to work additionally, i.e. (by impl.) acquire besides:—gain.

4334. προσέρχομαι prŏsĕrchŏmai, *pros-er'-khom-ahee*; from *4314* and *2064* (includ. its alt.); to approach, i.e. (lit.) come near, visit, or (fig.) worship, assent to:—(as soon as he) come (unto), come thereunto, consent, draw near, go (near, to, unto).

4335. προσευχή prŏsĕuchē, *pros-yoo-khay'*; from *4336*; prayer (worship); by impl. an oratory (chapel): · · × pray earnestly, prayer.

4336. προσεύχομαι prŏsĕuchŏmai, *pros-yoo'-khom-ahee*; from *4314* and *2172*; to pray to God, i.e. supplicate, worship:—pray (× earnestly, for), make prayer.

4337. προσέχω prŏsĕchō, *pros-ekh'-o*; from *4314* and *2192*; (fig.) to hold the mind (*3563* impl.) towards, i.e. pay attention to, be cautious about, apply oneself to, adhere to:—(give) attend (-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to, unto) have regard.

4338. προσηλόω prŏsēlŏō, *pros-ay-lŏ'-o*; from *4314* and a der. of *2247*; to peg to, i.e. spike fast:—nail to.

4339. προσήλυτος prŏsēlutŏs, *pros-ay'-loo-tos*; from the alt. of *4334*; an arriver from a foreign region, i.e. (spec.) an acceder (convert) to Judaism ("proselyte"):—proselyte.

4340. πρόσκαιρος prŏskairŏs, *pros'-kahee-ros*; from *4314* and *2540*; for the occasion only, i.e. temporary:—dur- [eth] for awhile, endure for a time, for a season, temporal.

4341. προσκαλέομαι prŏskalĕŏmai, *pros-kal-eh'-om-ahee*; mid. from *4314* and *2564*; to call toward oneself, i.e. summon, invite:—call (for, to, unto).

4342. προσκαρτερέω prŏskartĕrĕō, *pros-kar-ter-eh'-o*; from *4314* and *2594*; to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor):—attend (give self) continually (upon), continue (in, instant in, with), wait on (continually).

4343. προσκαρτέρησις prŏskartĕrĕsis, *pros-kar-ter'-ay-sis*; from *4342*; persistency:—perseverance.

4344. προσκεφάλαιον prŏskĕphalaiŏn, *pros-kef-al'-ahee-on*; neut. of a presumed comp. of *4314* and *2776*; something for the head, i.e. a cushion:—pillow.

4345. προσκληρόω prŏsklērŏō, *pros-klay-rŏ'-o*; from *4314* and *2820*; to give a common lot to, i.e. (fig.) to associate with:—consort with.

4346. πρόσκλισις prŏsklisis, *pros'-klis-is*; from a comp. of *4314* and *2827*; a leaning towards, i.e. (fig.) proclivity (favoritism):—partiality.

4347. προσκολλάω prŏskŏllaō, *pros-kol-lah'-o*; from *4314* and *2853*; to glue to, i.e. (fig.) to adhere:—cleave, join (self).

4348. πρόσκομμα prŏskŏmma, *pros'-kom-mah*; from *4350*; a stub, i.e. (fig.) occasion of apostasy:—offence, stumbling (-block, [-stone]).

4349. προσκοπή prŏskŏpē, *pros-kop-ay'*; from *4350*; a stumbling, i.e. (fig. and concr.) occasion of sin:—offence.

4350. προσκόπτω prŏskŏptō, *pros-kop'-to*; from *4314* and *2875*; to strike at, i.e. surge against (as water); spec. to stub on, i.e. trip up (lit. or fig.):—beat upon, dash, stumble (at).

4351. προσκυλίω prŏskulliō, *pros-koo-lee'-o*; from *4314* and *2947*; to roll towards, i.e. block against:—roll (to).

4352. προσκυνέω prŏskunĕō, *pros-koo-neh'-o*; from *4314* and a prob. der. of *2965* (mean. to kiss, like a dog licking his master's hand); to fawn or crouch to, i.e. (lit. or fig.) prostrate oneself in homage (do reverence to, adore):—worship.

4353. προσκυνητής prŏskunētēs, *pros-koo-nay-tace'*; from *4352*; an adorer:—worshipper.

4354. προσλαλέω prŏslalĕō, *pros-lal-eh'-o*; from *4314* and *2980*; to talk to, i.e. converse with:—speak to (with).

4355. προσλαμβάνω prŏslambanō, *pros-lam-ban'-o*; from *4314* and *2983*; to take to oneself, i.e. use (food), lead (aside), admit (to friendship or hospitality):—receive, take (unto).

4356. πρόσληψις prŏslēpsis, *pros'-lape-sis*; from *4355*; admission:—receiving.

4357. προσμένω prŏsmĕnō, *pros-men'-o*; from *4314* and *3306*; to stay further, i.e. remain in a place, with a person; fig. to adhere to, persevere in:—abide still, be with, cleave unto, continue in (with).

4358. προσορμίζω prŏsormizō, *pros-or-mid'-zo*; from *4314* and a der. of the same as *3730* (mean. to tie [anchor] or lull); to moor to, i.e. (by impl.) land at:—draw to the shore.

4359. προσοφείλω prŏsŏphĕilō, *pros-of-i'-lo*; from *4314* and *3784*; to be indebted additionally:—over besides.

4360. προσοχθίζω prŏsŏchthizō, *pros-okh-thid'-zo*; from *4314* and a form of ὀχθέω ŏchthĕō (to be vexed with something irksome); to feel indignant at:—be grieved with.

4361. πρόσπεινος prŏspĕinŏs, *pros'-pi-nos*; from *4314* and the same as *3983*; hungering further, i.e. intensely hungry:—very hungry.

4289. προσάγω **prŏsăgō**, *pros-ag'-o*; from 4314 and 71; to lead to, i.e. (spec.) to impanel (on a cruise):—carry.

4363. προσάντω **prŏsăntō**, *pros-an'-to*; from 4314 and 473; to fall towards, i.e. (gently) prostrate oneself (in supplication or homage), or (violently) to rush upon (in storm):—beat upon, fall (down) as (before).

4364. προσαναβαίνω **prŏsănăbaĭnō**, *pros-an-ab'-ah-ee-no*; mid. from 4314 and 305; to go forward for oneself, i.e. pretend (as if about to do a thing):—make as though.

4365. προσαναβολή **prŏsănăbŏlē**, *pros-an-ab-ol-ay'*; from 4314 and 306; a journey towards, i.e. approach [not the same as 4337]:—go before.

4366. προσαράσσω **prŏsărăssō**, *pros-ar-as'-so*; from 4314 and 4486; to tear towards, i.e. burst upon (as a tempest or flood):—beat vehemently against (upon).

4367. προσάτου **prŏsătŏu**, *pros-at'-oo*; from 4314 and 5031; to arrange towards, i.e. (fig.) enjoin:—bid, command.

4368. προσάτης **prŏsătēs**, *pros-at'-ace*; fem. of a der. of 4291; a patroness, i.e. assistant:—succourer.

4369. προσβάλλω **prŏsbăllō**, *pros-bal'-lo*; from 4314 and 906; to lay beside, assail, repeat:—add, again, give more, increase, lay unto, proceed further, speak to any more.

4370. προστρέχω **prŏstrĕchō**, *pros-trekh'-o*; from 4314 and 5143 (includ. its alt.); to run towards, i.e. hasten to meet or join:—run (thither to, to).

4371. προσφάγιον **prŏsphăgiŏn**, *pros-fag'-ee-on*; neut. of a presumed der. of a comp. of 4314 and 5315; something eaten in addition to bread, i.e. a relish (spec. fish; comp. 3795):—meat.

4372. πρόσφατος **prŏsphătŏs**, *pros'-fat-os*; from 4253 and a der. of 4501; previously (recently) slain (fresh), i.e. (fig.) lately made:—new.

4373. προσφάτως **prŏsphătōs**, *pros-fat'-oce*; adv. from 4372; recently:—lately.

4374. προσφέρω **prŏsphĕrō**, *pros-fer'-o*; from 4314 and 5342 (includ. its alt.); to bear towards, i.e. lead to, tender (espec. to God), treat:—bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

4375. προσφιλής **prŏsphilēs**, *pros-fee-lace'*; from a presumed comp. of 4314 and 5368; friendly towards, i.e. acceptable:—lovely.

4376. προσφορά **prŏsphŏra**, *pros-for-ah'*; from 4374; presentation; concr. an oblation (bloodless) or sacrifice:—offering (up).

4377. προσφωνέω **prŏsphōnĕō**, *pros-fo-neh'-o*; from 4314 and 5455; to sound towards, i.e. address, exclaim, summon:—call unto, speak (un-) to.

4378. πρόσχυσις **prŏschusis**, *pros'-khoo-sis*; from a comp. of 4314 and χέω chĕō (to pour); a shedding forth, i.e. affusion:—sprinkling.

4379. προσψαύω **prŏspsaŭō**, *pros-pow'-o*; from 4314 and ψαύω psaŭō (to touch); to impinge, i.e. lay a finger on (in order to relieve):—touch.

4380. προσωπολήπτης **prŏsōpŏlēptēs**, *pros-o-pol-ape-tes'-o*; from 4383; to favor an individual, i.e. show partiality:—have respect to persons.

4381. προσωπολήπτης **prŏsōpŏlēptēs**, *pros-o-pol-ape'-tace*; from 4383 and 2983; an accepter of a face (individual), i.e. (spec.) one exhibiting partiality:—respecter of persons.

4382. προσωπολημψία **prŏsōpŏlēpsĭa**, *pros-o-pol-ape-ee'-ah*; from 4381; partiality, i.e. favoritism:—respect of persons.

4383. πρόσωπον **prŏsōpŏn**, *pros'-o-pon*; from 4314 and ὤψ ōps (the visage; from 3700); the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by impl. presence, person:—(outward) appearance, × before, countenance, face, fashion, (men's) person, presence.

4384. προτάσσω **prŏtăssō**, *prot-as'-so*; from 4253 and 5021; to pre-arrange, i.e. prescribe:—before appoint.

4385. προτείνω **prŏtĕinō**, *prot-i'-no*; from 4253 and τείνω tăinō (to stretch); to protend, i.e. tie prostrate (for scourging):—bind.

4386. πρότερον **prŏtĕrŏn**, *prot'-er-on*; neut. of 4387 as adv. (with or without the art.); previously:—before, (at the) first, former.

4387. πρότερος **prŏtĕrŏs**, *prot'-er-os*; compar. of 4253; prior or previous:—former.

4388. προτίθεμαι **prŏtĭthĕmai**, *prot-ith'-em-ahee*; mid. from 4253 and 5087; to place before, i.e. (for oneself) to exhibit; (to oneself) to propose (determine):—purpose, set forth.

4389. προτρέπομαι **prŏtrĕpŏmai**, *prot-rep'-om-ahee*; mid. from 4253 and the base of 5157; to turn forward for oneself, i.e. encourage:—exhort.

4390. προτρέχω **prŏtrĕchō**, *prot-rekh'-o*; from 4253 and 5143 (includ. its alt.); to run forward, i.e. outstrip, precede:—outrun, run before.

4391. προυπάρχω **prŏŭpărchō**, *prŏ-oop-ar'-kho*; from 4253 and 5225; to exist before, i.e. (adv.) to be or do something previously:— + be before (-time).

4392. πρόφασις **prŏphasis**, *prof'-as-is*; from a comp. of 4253 and 5316; an outward showing, i.e. pretext:—cloke, colour, pretence, show.

4393. προφέρω **prŏphĕrō**, *prof-er'-o*; from 4253 and 5342; to bear forward, i.e. produce:—bring forth.

4394. προφητεία **prŏphētĭa**, *prof-ay-ti'-ah*; from 4396 ("prophecy"); prediction (scriptural or other):—prophecy, prophesying.

4395. προφητεύω **prŏphētĕuō**, *prof-ate-yoo'-o*; from 4396; to foretell events, divine, speak under inspiration, exercise the prophetic office:—prophesy.

4396. προφήτης **prŏphētēs**, *prof-ay'-tace*; from a comp. of 4253 and 5346; a foreteller ("prophet"); by anal. an inspired speaker; by extens. a poet:—prophet.

4397. προφητικός **prŏphētikŏs**, *prof-ay-tik-os'*; from 4396; pertaining to a foreteller ("prophetic"):—of prophecy, of the prophets.

4398. προφῆτις **prŏphētis**, *prof-ay'-tis*; fem. of 4396; a female foreteller or an inspired woman:—prophetess.

4399. προφθάνω **prŏphthanō**, *prof-than'-o*; from 4253 and 5348; to get an earlier start of, i.e. anticipate:—prevent.

4400. προχειρίζομαι **prŏchĕirizŏmai**, *prokh-i-rid'-zom-ahee*; mid. from 4253 and a der. of 5495; to handle for oneself in advance, i.e. (fig.) to purpose:—choose, make.

4401. προχειροτονέω **prŏchĕirŏtŏnĕō**, *prokh-i-rot-on-eh'-o*; from 4253 and 5500; to elect in advance:—choose before.

4402. Πρόχορος **Prŏchŏrŏs**, *prokh'-or-os*; from 4253 and 5525; before the dance; Prochorus, a Chr.:—Prochorus.

4403. πρῷρα **prōira**, *proce'-rah*; fem. of πρωιρός prōirŏs (*kindmost*); the stem of a ship:—hinder part, stern.

4404. πρωΐ **prōĭ**, *pro-ee'*; adv. from 4253; at dawn; by impl. the day-break watch:—early (in the morning), (in the) morning.

4405. πρωία **prōĭa**, *pro-ee'-ah*; fem. of a der. of 4404 as noun; day-dawn:—early, morning.

4406. πρώϊμος **prōĭmŏs**, *pro'-ee-mos*; from 4404; dawning, i.e. (by anal.) autumnal (showering, the first of the rainy season):—early.

4407. πρωϊνός **prōĭnŏs**, *pro-ee-nos'*; from 4404; pertaining to the dawn, i.e. matutinal:—morning.

4408. πρῷρα **prōira**, *pro'-ra*; fem. of a presumed der. of 4253 as noun; the prow, i.e. forward part of a vessel:—forepart (-ship).

4409. πρωτεύω **prōtĕuō**, *prote-yoo'-o*; from 4413; to be first (in rank or influence):—have the preeminence.

4410. πρωτοκαθεδρία **prōtŏkathĕdrĭa**, *pro-tok-ath-ed-ree'-ah*; from 4413 and 4523; a sitting first (in the front row), i.e. preeminence in council:—chief (highest, uppermost) seat.

4411. πρωτοκλισία **prōtŏklisĭa**, *pro-tok-lis-ee'-ah*; from 4413 and 2828; a reclining first (in the place of honor) as the dinner-bed, i.e. preeminence at meals:—chief (highest, uppermost) room.

4412. πρῶτον **prōtŏn**, *pro'-ton*; neut. of 4413 as adv. (with or without 3588); firstly (in time, place, order, or importance):—before, at the beginning, chiefly, (at, at the) first (of all).

4413. πρῶτος **prōtŏs**, *pro'-tos*; contr. superl. of 4253; foremost (in time, place, order or importance):—before, beginning, best, chief (-est), first (of all), former.

4414. πρωτοστάτης **prōtŏstatēs**, *pro-tos-tat'-ace*; from 4413 and 2476; one standing first in the ranks, i.e. a captain (champion):—ringleader.

4415. πρωτοτόκια **prōtŏtŏkĭa**, *pro-tot-ok'-ee-ah*; from 4416; primogeniture (as a privilege):—birthright.

4416. πρωτοτόκος **prōtŏtŏkŏs**, *pro-tot-ok'-os*; from 4413 and the alt. of 5088; first-born (usually as noun, lit. or fig.):—firstbegotten (-born).

4417. πτέλε **ptĕlē**, *ptay'-leh*; a form of 4232; to trip, i.e. (fig.) to err, sin, fail (of salvation):—fall, offend, stumble.

4418. πτέρνα **ptĕrna**, *pter'-nah*; of uncert. der.; the heel (lit. or fig.):—heel.

4419. πτερύγιον **ptĕrugiŏn**, *pter-oog'-ee-on*; neut. of a presumed der. of 4420; a wingiet, i.e. (fig.) extremity (top corner):—pinnacle.

4420. πτέρυξ **ptĕrux**, *pter'-oox*; from a der. of 4072 (mean. a feather); a wing:—wing.

4421. πτηνόν **ptēnŏn**, *ptay-non'*; contr. for 4071; a bird:—bird.

4422. πτοέω **ptŏĕō**, *ptŏ-eh'-o*; prob. akin to the alt. of 4098 (through the idea of causing to *fall*) or to 4072 (through that of causing to *fly* away); to scare:—frighten.

4423. πτόησις **ptŏēsis**, *ptŏ'-ay-sis*; from 4422; alarm:—amazement.

4424. Πτολεμαΐς **Ptŏlĕmaïs**, *ptol-em-ah-ece'*; from Πτολεμαῖος Ptŏlĕmaĭŏs (*Ptolemy*, after whom it was named); *Ptolemais*, a place in Pal.:—Ptolemais.

4425. πτύον **ptŭŏn**, *ptoo'-on*; from 4429; a winnowing-fork (as scattering like spittle):—fan.

4426. πτύρω **ptŭrō**, *ptoo'-ro*; from a presumed der. of 4429 (and thus akin to 4422); to frighten:—terrify.

4427. πτύσμα **ptŭsma**, *ptoos'-mah*; from 4429; saliva:—spittle.

4428. πτύω **ptŭō**, *ptoo'-o*; prob. akin to πετάννυμι pĕtannumi (to spread; and thus appar. allied to 4072 through the idea of *expansion*, and to 4429 through that of *flattening*; comp. 3961); to fold, i.e. furl a scroll:—close.

4429. πτύω **ptŭō**. *ptoo'-o*; a prim. verb (comp. 4428); to spit:—spit.

4430. πτῶμα **ptōma**, *pto'-mah*; from the alt. of 4098; a ruin, i.e. (spec.) lifeless body (corpse, carrion):—dead body, carcase, corpse.

4431. πτῶσις **ptōsis**, *pto'-sis*; from the alt. of 4098; a crash, i.e. *downfall* (lit. or fig.):—fall.

4432. πτωχεία **ptōchĕĭa**, *pto-khi'-ah*; from 4433; *beggary*, i.e. *indigence* (lit. or fig.):—poverty.

4433. πτωχεύω **ptōchĕuō**, *pto-khyoo'-o*; from 4434; to be a beggar, i.e. (by impl.) to become indigent (fig.):—become poor.

4434. πτωχός **ptōchŏs**, *pto-khos'*; from πτώσσω ptōssō (to crouch; akin to 4422 and the alt. of 4098); a beggar (as *cringing*), i.e. pauper (strictly denoting absolute or public *mendicancy*, although also used in a qualified or relative sense; whereas 3993 prop. means only *straitened* circumstances in private), lit. (often as noun) or fig. (*distressed*):—beggar (-ly), poor.

4435. πυγμῇ **pugmē**, *poog-may'*; from a prim. πύξ pux (the *fist* as a weapon); the clenched hand,

le. (only in dat. as adv.) *with the fist* (hard scrubbing):—oft.

4436. **Πύθων Puthōn,** *poo'-thone;* from **Πυθώ Puthō** (the name of the region where Delphi, the seat of the famous *oracle*, was located); a *Python*, i.e. (by anal. with the supposed *diviner* there) *inspiration (soothsaying)*:—divination.

4437. **πυκνός puknŏs,** *pook-nos';* from the same as *4225*; *clasped (thick)*, i.e. (fig.) *frequent*; neut. plur. (as adv.) *frequently*:—often (-er).

4438. **πυκτέω puktĕō,** *pook-teh'-o;* from a der. of the same as *4435*; to *box* (with the fist), i.e. *contend* (as a boxer) at the games (fig.):—fight.

4439. **πύλη pulē,** *poo'-lay;* appar. a prim. word; a *gate*, i.e. the leaf or wing of a folding *entrance* (lit. or fig.):—gate.

4440. **πυλών pulōn,** *poo-lone';* from *4439*; a *gateway, door-way* of a building or city; by impl. a *portal* or *vestibule*:—gate, porch.

4441. **πυνθάνομαι punthanŏmai,** *poon-than'-om-ahee;* mid. prol. from a prim. **πύθω puthō** (which occurs only as an alt. in certain tenses); to *question*, i.e. *ascertain* by inquiry (as a matter of *information* merely; and thus differing from *2065*, which prop. means a *request* as a favor; and from *154*, which is strictly a *demand* of something due; as well as from *2212*, which implies a *search* for something hidden; and from *1189*, which involves the idea of urgent *need*); by impl. to *learn* (by casual intelligence):—ask, demand, enquire, understand.

4442. **πῦρ pur,** *poor;* a prim. word; "*fire*" (lit. or fig., spec. *lightning*):—fiery. fire.

4443. **πυρά pura,** *poo-rah';* from *4442*; a *fire* (concr.):—fire.

4444. **πύργος purgŏs,** *poor'-gos;* appar. a prim. word ("*burgh*"); a *tower* or *castle*:—tower.

4445. **πυρίσσω purĭssō,** *poo-ris'-so;* from *4443*; to *be on fire*, i.e. (spec.) to *have a fever*:—be sick of a fever.

4446. **πυρετός purĕtŏs,** *poo-ret-os';* from *4445*; *inflamed*, i.e. (by impl.) *feverish* (as noun, *fever*):—fever.

4447. **πύρινος purinŏs,** *poo'-ree-nos;* from *4443*; *fiery*, i.e. (by impl.) *flaming*:—of fire.

4448. **πυρόω purŏō,** *poo-rŏ'-o;* from *4442*; to *kindle*, i.e. (pass.) to *be ignited, glow* (lit.), *be refined* (by impl.), or (fig.) to *be inflamed* (with anger, grief, lust):—burn, fiery, be on fire, try.

4449. **πυρράζω purrhazō,** *poor-hrad'-so;* from *4450*; to *redden* (intrans.):—be red.

4450. **πυρρός purrhŏs,** *poor-hros';* from *4442*; *fire-like*, i.e. (spec.) *flame-colored*:—red.

4451. **πύρωσις purōsis,** *poo'-ro-sis;* from *4448*; *ignition*, i.e. (spec.) *smelting* (fig. *conflagration, calamity* as a *test*):—burning, trial.

4452. **-πω -pō,** *po;* another form of the base of *4458*; an enclitic particle of indefiniteness; *yet, even;* used only in comp. See *3369, 3380, 3764, 3768, 4455.*

4453. **πωλέω pōlĕō,** *po-leh'-o;* prob. ultimately from **πέλομαι pĕlŏmai** (to *be busy*, to *trade*); to *be-ter* (as a *pedlar*), i.e. to *sell*:—sell, whatever is sold.

4454. **πῶλος pōlŏs,** *po'-los;* appar. a prim. word; a "*foal*" or "*filly*", i.e. (spec.) a *young ass*:—colt.

4455. **πώποτε pōpŏtĕ,** *po'-pot-e;* from *4452* and *4218*; *at any time*, i.e. (with neg. particle) *at no time*:—at any time, + never (. . . to any man), + yet never man.

4456. **πωρόω pōrŏō,** *po-rŏ'-o;* appar. from **πῶρος pōros** (a kind of *stone*); to *petrify*, i.e (fig.) to *indurate* (*render stupid* or *callous*):—blind, harden.

4457. **πώρωσις pōrōsis,** *po'-ro-sis;* from *4456*; *stupidity* or *callousness*:—blindness, hardness.

4458. **-πώς -pōs,** *poce;* adv. from the base of *4225*; an enclitic particle of indefiniteness of manner; *somehow* or *anyhow*; used only in comp.:—haply, by any (some) means, perhaps. See *1513, 3381.* Comp. *4459.*

4459. **πῶς pōs,** *poce:* adv. from the base of *4226*; an interrog. particle of manner; *in what way?* (sometimes the question is indirect, *how?*); also as exclamation, *how* much!:—how, after (by) what manner (means), that. [*Occasionally unexpressed in English.*]

P

4460. **Ῥαάβ Rhaab,** *hrah-ab';* of Heb. or. [7343]; *Raab* (i.e. *Rachab*), a Canaanitess:—Rahab. See also *4477.*

4461. **ῥαββί rhabbi,** *hrab-bee';* of Heb. or. [7227 with pron. suffix]; *my master*, i.e. *Rabbi*, as an official title of honor:—Master, Rabbi.

4462. **ῥαββονί rhabbŏni,** *hrab-bon-ee';* or

ῥαββουνί rhabbŏuni, *hrab-boo-nee';* of Chald. or.; corresp. to *4461*:—Lord, Rabboni.

4463. **ῥαβδίζω rhabdizō,** *hrab-did'-zo;* from *4464*; to *strike with a stick*, i.e. *bastinado*:—beat (with rods).

4464. **ῥάβδος rhabdŏs,** *hrab'-dos;* from the base of *4474*; a *stick* or *wand* (as a *cudgel*, a *cane* or a *baton* of royalty):—rod, sceptre, staff.

4465. **ῥαβδοῦχος rhabdŏuchŏs,** *hrab-doo'-khos;* from *4464* and *2192*; a *rod-* (the Lat. *fasces*) *holder*, i.e. a Rom. *lictor* (*constable* or *executioner*):—serjeant.

4466. **Ῥαγαῦ Rhagau,** *hrag-ŏw';* of Heb. or. [7466]; *Ragau* (i.e. *Reü*), a patriarch:—Ragau.

4467. **ῥᾳδιούργημα rhaḍiŏurgēma,** *hrad-ee-oorg'-ay-mah;* from a comp. of **ῥᾴδιος rhaḍiŏs** (*easy*, i.e. *reckless*) and *2041*; *easy-going behavior*, i.e. (by extens.) a *crime*:—lewdness.

4468. **ῥᾳδιουργία rhaḍiŏurgia,** *hrad-ee-oorg-ee'-a;* from the same as *4467*; *recklessness*, i.e. (by extens.) *malignity*:—mischief.

4469. **ῥακά rhaka,** *hrak-ah';* of Chald. or. [comp. 7386]; O *empty* one, i.e. thou *worthless* (as a term of utter vilification):—Raca.

4470. **ῥάκος rhākŏs,** *hrak'-os;* from *4486*; a "*rag*," i.e. *piece* of cloth:—cloth.

4471. **Ῥαμᾶ Rhama,** *hram-ah';* of Heb. or. [7414]; *Rama* (i.e. *Ramah*), a place in Pal.:—Rama.

4472. **ῥαντίζω rhantizō,** *hran-tid'-zo;* from a der. of **ῥαίνω rhainō** (to *sprinkle*); to *render besprinkled*, i.e. *asperse* (cer. or fig.):—sprinkle.

4473. **ῥαντισμός rhantismŏs,** *hran-tis-mos';* from *4472*; *aspersion* (cer. or fig.):—sprinkling.

4474. **ῥαπίζω rhapizō,** *hrap-id'-zo;* from a der. of a prim. **ῥάπω rhapō** (to *let fall*, "*rap*"); to *slap*:—smite (with the palm of the hand). Comp. *5180.*

4475. **ῥάπισμα rhapisma,** *hrap'-is-mah;* from *4474*; a *slap*:—(+ strike with the) palm of the hand, smite with the hand.

4476. **ῥαφίς rhaphis,** *hraf-ece';* from a prim. **ῥάπτω rhaptō** (to *sew*; perh. rather akin to the base of *4474* through the idea of *puncturing*); a *needle*:—needle.

4477. **Ῥαχάβ Rhachab,** *hrakh-ab';* from the same as *4460*; *Rachab*, a Canaanitess:—Rachab.

4478. **Ῥαχήλ Rhachēl,** *hrakh-ale';* of Heb. or. [7354]; *Rachel*, the wife of Jacob:—Rachel.

4479. **Ῥεβέκκα Rhebĕkka,** *hreb-bek'-kah;* of Heb. or. [7259]; *Rebecca* (i.e. *Ribkah*), the wife of Isaac:—Rebecca.

4480. **ῥέδα rhēda,** *hred'-ah;* of Lat. or.; a *rheda*, i.e. four-wheeled *carriage* (*wagon* for riding):—chariot.

4481. **Ῥεμφάν Rhemphan,** *hrem-fan';* by incorrect transliteration for a word of Heb. or. [3594]; *Remphan* (i.e. *Kijun*), an Eg. idol:—Remphan.

4482. **ῥέω rhĕō,** *hreh'-o;* a prim. verb; for some tenses of which a prol. form

ῥύω rhĕuō, *hryoo'-o,* is used; to *flow* ("*run*", as water):—flow.

4483. **ῥέω rhĕō,** *hreh'-o;* for certain tenses of which a prol. form

ἐρέω ĕrĕō, *er-eh'-o,* is used; and both as alt. for *2046*; perh. akin (or ident.) with *4482* (through the idea of *pouring* forth); to *utter*, i.e. *speak* or *say*:—command, make, say, speak (of). Comp. *3004.*

4484. **Ῥήγιον Rhēgiŏn,** *hrayg'-ee-on;* of Lat. or.; *Rhegium*, a place in Italy:—Rhegium.

4485. **ῥῆγμα rhēgma,** *hrayg'-mah;* from *4486*; something *torn*, i.e. a *fragment* (by impl. and abstr. a *fall*):—ruin.

4486. **ῥήγνυμι rhēgnumi,** *hrayg'-noo-mee;* or

ῥήσσω rhēssō, *hrace'-so;* both prol. forms of **ῥήκω rhēkō** (which appears only in certain forms, and is itself prob. a strengthened form of **ἄγνυμι agnumi** [see in *2608*]); to "*break*", "*wreck*" or "*crack*", i.e. (espec.) to *sunder* (by *separation* of the parts; *2608* being its intensive [with the prep. in comp.], and *2352* a *shattering* to minute fragments; but not a *reduction* to the constituent particles, like *3089*) or *disrupt, lacerate*; by (impl. to *convulse* (with *spasms*); fig. to *give vent* to joyful emotions:—break (forth), burst, rend, tear.

4487. **ῥῆμα rhēma,** *hray'-mah;* from *4483*; an *utterance* (individ., collect. or spec.); by impl. a *matter* or *topic* (espec. of narration, command or dispute); with a neg. *naught* whatever:— + evil, + nothing, saying, word.

4488. **Ῥησά Rhēsa,** *hray-sah';* prob. of Heb. or. [appar. for 7509]; *Resa* (i.e. *Rephajah*), an Isr.:—Rhesa.

4489. **ῥήτωρ rhētōr,** *hray'-tore;* from *4483*; a *speaker*, i.e. (by impl.) a forensic *advocate*:—orator.

4490. **ῥητῶς rhētōs,** *hray-toce';* adv. from a der. of *4483*; *out-spokenly*, i.e. *distinctly*:—expressly.

4491. **ῥίζα rhiza,** *hrid'-zah;* appar. a prim. word; a "*root*" (lit. or fig.):—root.

4492. **ῥιζόω rhizŏō,** *rhid-zŏ'-o;* from *4491*; to *root* (fig. *become stable*):—root.

4493. **ῥιπή rhipē,** *hree-pay';* from *4496*; a *jerk* (of the eye, i.e. [by anal.] an *instant*):—twinkling.

4494. **ῥιπίζω rhipizō,** *hrip-id'-zo;* from a der. of *4496* (mean. a *fan* or *bellows*); to *breeze* up, i.e. (by anal.) to *agitate* (into waves):—toss.

4495. **ῥίπτέω rhiptĕō,** *hrip-teh'-o;* from a der. of *4496*; to *toss* up:—cast off.

4496. **ῥίπτω rhiptō,** *hrip'-to;* a prim. verb (perh. rather akin to the base of *4474*, through the idea of sudden *motion*); to *fling* (prop. with a quick *toss*, thus differing from *906*, which denotes a *deliberate* hurl; and from **τείνω tĕinō** [see in *1614*], which indicates an *extended* projection); by qualification, to *deposit* (as if a load); by extens. to *disperse*:—cast (down, out), scatter abroad, throw.

4497. **Ῥοβοάμ Rhobŏam,** *hrob-ŏ-am';* of Heb. or. [7346]; *Roboäm* (i.e. *Rechabam*), an Isr.:—Roboam.

4498. **Ῥόδη Rhodē,** *hrod'-ay;* prob. for **ῥοδή rhodē** (a *rose*); *Rodè*, a servant girl:—Rhoda.

4499. **Ῥόδος Rhodŏs,** *hrod'-os;* prob. from **ῥόδον rhodŏn** (a *rose*); *Rhodus*, an island of the Mediterranean:—Rhodes.

4500. **ῥοιζηδόν rhōizēdŏn,** *hroyd-zay-don';* adv. from a der. of **ῥοῖζος rhōizŏs** (a *whir*); *whizzingly*, i.e. *with a crash*:—with a great noise.

4501. **ῥομφαία rhōmphaia,** *hrom-fah'-yah;* prob. of for. or.; a *sabre*, i.e. a long and broad *cutlass* (any *weapon* of the kind, lit. or fig.):—sword.

4502. **Ῥουβήν Rhoubēn,** *hroo-bane';* of Heb. or. [7205]; *Ruben* (i.e. *Reuben*), an Isr.:—Reuben.

4503. **Ῥούθ Rhouth,** *hrooth;* of Heb. or. [7327]; *Ruth*, a Moabitess:—Ruth.

4504. **Ῥοῦφος Rhŏuphŏs,** *hroo'-fos;* of Lat. or.; *red*; *Rufus*, a Chr.:—Rufus.

4505. **ῥύμη rhumē,** *hroo'-may;* prol. from *4506* in its orig. sense; an *alley* or *avenue* (as crowded):—lane, street.

4506. **ῥύομαι rhuŏmai,** *rhoo'-om-ahee;* mid. of an obsol. verb, akin to *4482* (through the idea of a *current*; comp. *4511*); to *rush* or *draw* (for oneself), i.e. *rescue*:—deliver (-er).

4507. **ῥυπαρία rhuparia,** *hroo-par-ee'-ah;* from *4508*; *dirtiness* (mor.):—filthiness.

4508. ῥυπαρία **rhuparía**, *rhoo-par-ee'-ah*; from 4509; *dirty*, i.e. (rel.) *cheap or shabby*; mor. *wicked*:—vile.

4509. ῥύπος **rhupós**, *hroo'-pos*; of uncert. affin.; *dirt*, i.e. (mor.) *depravity*:—filth.

4510. ῥυπόω **rhupóō**, *rhoo-pŏ'-o*; from 4509; to *soil*, i.e. (intrans.) to *become dirty* (mor.):—be filthy.

4511. ῥύσις **rhusis**, *hroo'-sis*; from 4506 in the sense of its congener 4482; a *flux* (of blood):—issue.

4512. ῥυτίς **rhutis**, *hroo-tece'*; from 4506; a *fold* (as *drawing* together), i.e. a *wrinkle* (espec. on the face):—wrinkle.

4513. Ῥωμαϊκός **Rhōmaïkós**, *rho-mah-ee-kos'*; from 4514; *Romaic*, i.e. *Latin*:—Latin.

4514. Ῥωμαῖος **Rhōmaïos**, *hro-mah'-yos*; from 4516; *Romæan*, i.e. *Roman* (as noun):—Roman, of Rome.

4515. Ῥωμαϊστί **Rhōmaïstí**, *hro-mah-is-tee'*; adv. from a presumed der. of 4516; *Romaistically*, i.e. in the *Latin* language:—Latin.

4516. Ῥώμη **Rhōmē**, *hro'-may*; from the base of 4517; *strength*; *Rome*, the capital of Italy:—Rome.

4517. ῥώννυμι **rhōnnumi**, *hrone'-noo-mee*; prol. from ῥόομαι **rhōomai** (to *dart*; prob. akin to 4506); to *strengthen*, i.e. (imper. pass.) *have health* (as a parting exclamation, *good-bye*):—farewell.

Σ

4518. σαβαχθανί **sabachthaní**, *sab-akh-than-ee'*; of Chald. or Heb. [7662 with pron. suff.]; *thou hast left me*; *sabachthási* (i.e. *shebakthani*), a cry of distress:—sabachthani.

4519. σαβαώθ **sabaōth**, *sab-ah-oth'*; of Heb. or. [6635 in fem. plur.]; *armies*; *sabaoth* (i.e. *tsebaoth*), a military epithet of God:—sabaoth.

4520. σαββατισμός **sabbatismós**, *sab-bat-is-mos'*; from a der. of 4521; a "*sabbatism*", i.e. (fig.) the repose of Christianity (as a type of heaven):—rest.

4521. σάββατον **sabbatŏn**, *sab'-bat-on*; of Heb. or. [7676]; the *Sabbath* (i.e. *Shabbath*), or day of weekly *repose* from secular avocations (also the observance or institution itself); by extens. a *se'nnight*, i.e. the interval between two Sabbaths; likewise the plur. in all the above applications:—sabbath (day), week.

4522. σαγήνη **sagēnē**, *sag-ay'-nay*; from a der. of σάττω **sattō** (to *equip*) mean. *furniture*, espec. a *pack-saddle* (which in the East is merely a bag of netted rope); a "*seine*" for fishing:—net.

4523. Σαδδουκαῖος **Saddoukaïos**, *sad-doo-kah'-yos*; prob. from 6664; a *Sadducean* (i.e. *Tsadokian*), or follower of a certain heretical Isr.:—Sadducee.

4524. Σαδώκ **Sadōk**, *sad-oke'*; of Heb. or. [6659]; *Sadoc* (i.e. *Tsadok*), an Isr.:—Sadoc.

4525. σαίνω **sainō**, *sahee'-no*; akin to 4579; to *wag* (as a dog its tail fawningly), i.e. (gen.) to *shake* (fig. *disturb*):—move.

4526. σάκκος **sakkŏs**, *sak'-kos*; of Heb. or. [8242]; "*sack*"-*cloth*, i.e. *mohair* (the material or garments made of it, worn as a sign of grief):—sackcloth.

4527. Σαλά **Sala**, *sal-ah'*; of Heb. or. [7974]; *Sala* (i.e. *Shelach*), a patriarch:—Sala.

4528. Σαλαθιήλ **Salathiēl**, *sal-ath-ee-ale'*; of Heb. or. [7597]; *Salathiel* (i.e. *Shealtiel*), an Isr.:—Salathiel.

4529. Σαλαμίς **Salamis**, *sal-am-ece'*; prob. from 4523 (from the *surge* on the shore); *Salamis*, a place in Cyprus:—Salamis.

4530. Σαλείμ **Salēim**, *sal-ime'*; prob. from the same as 4531; *Salim*, a place in Pal.:—Salim.

4531. σαλεύω **saleuō**, *sal-yoo'-o*; from 4535; to *waver*, i.e. *agitate*, *rock*, *topple* or (by impl.) *destroy*; fig. to *disturb*, *excite*:—move, shake (together), which can [-not] be shaken, stir up.

4532. Σαλήμ **Salēm**, *sal-ame'*; of Heb. or. [8336]; *Salem* (i.e. *Shalem*), a place in Pal.:—Salem.

4533. Σαλμών **Salmōn**, *sal-mone'*; of Heb. or. [8012]; *Salmon*, an Isr.:—Salmon.

4534. Σαλμώνη **Salmōnē**, *sal-mo'-nay*; perh. of similar or. to 4529; *Salmone*, a place in Crete:—Salmone.

4535. σάλος **salos**, *sal'-os*; prob. from the base of 4531; a *vibration*, i.e. (spec.) *billow*:—wave.

4536. σάλπιγξ **salpigx**, *sal'-pinx*; perh. from 4535 (through the idea of *quavering* or *reverberation*): a *trumpet*:—trump (-et).

4537. σαλπίζω **salpizō**, *sal-pid'-zo*; from 4536; to *trumpet*, i.e. *sound a blast* (lit. or fig.):—(which are yet to) sound (a trumpet).

4538. σαλπιστής **salpistēs**, *sal-pis-tace'*; from 4537; a *trumpeter*:—trumpeter.

4539. Σαλώμη **Salōmē**, *sal-o'-may*; prob. of Heb. or. [Tem. from 7965]; *Salomé* (i.e. *Shelomah*), an Israelitess:—Salome.

4540. Σαμάρεια **Samareia**, *sam-ar'-i-ah*; of Heb. or. [8111]; *Samaria* (i.e. *Shomeron*), a city and region of Pal.:—Samaria.

4541. Σαμαρίτης **Samaritēs**, *sam-ar-ee'-tace*; from 4540; a *Samarite*, i.e. inhab. of Samaria:—Samaritan.

4542. Σαμαρίτις **Samaritis**, *sam-ar-ee'-tis*; fem. of 4541; a *Samaritess*, i.e. woman of Samaria:—of Samaria.

4543. Σαμοθρᾴκη **Samothrakē**, *sam-oth-rak'-ay*; from 4544 and Θρᾴκη **Thrakē** (*Thrace*); *Samo-thracé* (*Samos of Thrace*), an island in the Mediterranean:—Samothrace'

4544. Σάμος **Samos**, *sam'-os*; of uncert. affin.; *Samus*, an island of the Mediterranean:—Samos.

4545. Σαμουήλ **Samouēl**, *sam-oo-ale'*; of Heb. or. [8050]; *Samuel* (i.e. *Shemuel*), an Isr.:—Samuel.

4546. Σαμψών **Sampsōn**, *samp-sone'*; of Heb. or. [8123]; *Sampson* (i.e. *Shimshon*), an Isr.:—Samson.

4547. σανδάλιον **sandalion**, *san-dal'-ee-on*; neut. of a der. of σάνδαλον **sandalon** (a "*sandal*"; of uncert. or.); a *slipper* or *sole-pad*:—sandal.

4548. σανίς **sanis**, *san-ece'*; of uncert. affin.; a *plank*:—board.

4549. Σαούλ **Saoul**, *sah-ool'*; of Heb. or. [7586]; *Saül* (i.e. *Shaül*), the Jewish name of *Paul*:—Saul. Comp. 4569.

4550. σαπρός **saprŏs**, *sap-ros'*; from 4595; *rotten*, i.e. *worthless* (lit. or mor.):—bad, corrupt. Comp. 4190.

4551. Σαπφίρη **Sapphīrē**, *sap-fee'-ray*; fem. of 4552; *Sapphiré*, an Israelitess:—Sapphira.

4552. σάπφειρος **sapphĕirŏs**, *sap'-fi-ros*; of Heb. or. [5601]; a "*sapphire*" or *lapis-lazuli* gem:—sapphire.

4553. σαργάνη **sarganē**, *sar-gan'-ay*; appar. of Heb. or. [5476]; a *basket* (as *interwoven* or *wicker-work*):—basket.

4554. Σάρδεις **Sardĕis**, *sar'-dice*; plur. of uncert. der.; *Sardis*, a place in Asia Minor:—Sardis.

4555. σάρδινος **sardinŏs**, *sar'-dee-nos*; from the same as 4556; *sardine* (*gem* being impl.), i.e. a gem, so called:—sardine.

4556. σάρδιος **sardiŏs**, *sar'-dee-os*; prop. adj. from an uncert. base: *sardian* (*gem* being impl.), i.e. (as noun) the gem so called:—sardius.

4557. σαρδόνυξ **sardŏnux**, *sar-don'-ooks*; from the base of 4560 and ὄνυξ **onux** (the *nail* of a finger; hence the "*onyx*" stone); a "*sardonyx*", i.e. the gem so called:—sardonyx.

4558. Σάρεπτα **Sarepta**, *sar'-ep-tah*; of Heb. or. [6886]; *Sarepta* (i.e. *Tsarephath*), a place in Pal.:—Sarepta.

4559. σαρκικός **sarkikŏs**, *sar-kee-kos'*; from 4561; *pertaining to flesh*, i.e. (by extens.) *bodily*, *temporal*, or (by impl.) *animal*, *unregenerate*:—carnal, fleshly.

4560. σάρκινος **sarkinŏs**, *sar'-kee-nos*; from 4561; *similar to flesh*, i.e. (by anal.) *soft*:—fleshly.

4561. σάρξ **sarx**, *sarx*; prob. from the base of 4563; *flesh* (as *stripped* of the skin), i.e. (strictly) the *meat* of an animal (as food), or (by extens.) the *body* (as opposed to the soul [or spirit], or as the symbol of what is external, or as the means of kindred), or (by impl.) *human nature* (with its frailties [phys. or mor.] and passions), or (spec.) a *human being* (as such):—carnal (-ly, + -ly minded), flesh ([-ly]).

4562. Σαρούχ **Saroúch**, *sar-ook'*; of Heb. or. [8286]; *Saruch* (i.e. *Serug*), a patriarch:—Saruch.

4563. σαρόω **sarŏō**, *sar-ŏ'-o*; from a der. of σαίρω **sairō** (to *brush off*; akin to 4951) mean. a *broom*; to *sweep*:—sweep.

4564. Σάρρα **Sarrha**, *sar'-hrah*; of Heb. or. [8283]; *Sarra* (i.e. *Sarah*), the wife of Abraham:—Sara, Sarah.

4565. Σάρων **Sarōn**, *sar'-one*; of Heb. or. [8289]; *Saron* (i.e. *Sharon*), a district of Pal.:—Saron.

4566. Σατᾶν **Satan**, *sat-an'*; of Heb. or. [7854]; *Satan*, i.e. the *devil*:—Satan. Comp. 4567.

4567. Σατανᾶς **Satanas**, *sat-an-as'*; of Chald. or. corresp. to 4566 (with the def. affix); *the accuser*, i.e. the *devil*:—Satan.

4568. σάτον **satŏn**, *sat'-on*; of Heb. or. [5429]; a certain *measure* for things dry:—measure.

4569. Σαῦλος **Saulŏs**, *sow'-los*; of Heb. or., the same as 4549; *Saulus* (i.e. *Shaül*), the Jewish name of *Paul*:—Saul.

σαυτοῦ **sautŏu**, etc. See 4572.

4570. σβέννυμι **sbennumi**, *sben'-noo-mee*; a prol. form of an appar. prim. verb; to *extinguish* (lit. or fig.):—go out, quench.

4571. σέ **sĕ**, *seh*; accus. sing. of 4771; *thee*:—thee, thou, × thy house.

4572. σεαυτοῦ **sĕautŏu**, *seh-ŏw-tŏo'*; gen. from 4571 and ἐμοῦ; also dat. of the same,

σεαυτῷ **sĕautŏ**, *seh-ŏw-to'*; and acc.

σεαυτόν **sĕautŏn**, *seh-ŏw-tŏn'*; likewise contr.

σαυτοῦ **sautŏu**, *sŏw-tŏo'*;

σαυτῷ **sautō**, *sŏw-to'*; and

σαυτόν **sautŏn**, *sŏw-tŏn'*; respectively; *of* (*with*, *to*) *thyself*:—thee, thine own self, (thou) thy (-self).

4573. σεβάζομαι **sĕbazŏmai**, *seb-ad'-zom-ahee*; mid. from a der. of 4576; to *venerate*, i.e. *adore*:—worship.

4574. σέβασμα **sĕbasma**, *seb'-as-mah*; from 4573; something *adored*, i.e. an *object of worship* (god, altar, etc.):—devotion, that is worshipped.

4575. σεβαστός **sĕbastŏs**, *seb-as-tos'*; from 4573; *venerable* (*august*), i.e. (as noun) a title of the Rom. *Emperor*, or (as adj.) *imperial*:—Augustus (-'), .

4576. σέβομαι **sĕbŏmai**, *seb'-om-ahee*; mid. of an appar. prim. verb; to *revere*, i.e. *adore*:—devout, religious, worship.

4577. σειρά **sĕira**, *si-rah'*; prob. from 4951 through its congener εἴρω **eirō** (to *fasten*; akin to 138); a *chain* (as *binding* or *drawing*):—chain.

4578. σεισμός **sĕismŏs**, *sice-mos'*; from 4579; a *commotion*, i.e. (of the air) a *gale*, (of the ground) an *earthquake*:—earthquake, tempest.

4579. σείω **sĕiō**, *si'-o*; appar. a prim. verb; to *rock* (*vibrate*, prop. sideways or to and fro), i.e. (gen.) to *agitate* (in any direction; cause to *tremble*); fig. to throw into a *tremor* (of fear or concern):—move, quake, shake.

4580. Σεκοῦνδος **Sĕkoundŏs**, *seh-coon'-dos*; of Lat. or.; "*second*"; *Secundus*, a Chr.:—Secundus.

4581. Σελεύκεια **Sĕleukĕia**, *sel-yoo'-ki-ah*; from Σέλευκος **Sĕleukŏs** (*Seleucus*, a Syrian king); *Seleucia*, a place in Syria:—Seleucia.

4582. σελήνη **sĕlēnē**, *sel-ay'-nay*; from σέλας **sĕlas** (*brilliancy*; prob. akin to the alt. of 138, through the idea of *attractiveness*); the *moon*:—moon.

4583. σεληνιάζομαι **sĕlēniazŏmai**, *sel-ay-nee-ad'-zom-ahee*; mid. or pass. from a presumed der. of 4582; to be *moon-struck*, i.e. *crazy*:—be lunatic.

4584. **Σεμεΐ sēmeï,** *sem-eh-ee';* of Heb. or. [8096]; *Semei* (i.e. *Shimi*), an Isr.:—Semei.

4585. **σεμίδαλις sēmidalis,** *sem-id'-al-is;* prob. of for. or.; fine wheaten *flour:*—fine flour.

4586. **σεμνός sēmnŏs,** *sem-nos';* from *4576;* *venerable,* i.e. *honorable:*—grave, honest.

4587. **σεμνότης sēmnŏtēs,** *sem-not'-ace;* from *4586;* *venerableness,* i.e. *probity:*—gravity, honesty.

4588. **Σέργιος sērgiŏs,** *serg'-ee-os;* of Lat. or.; *Sergius,* a Rom.:—Sergius.

4589. **Σήθ sēth,** *sayth;* of Heb. or. [8352]; *Seth* (i.e. *Sheth*), a patriarch:—Seth.

4590. **Σήμ sēm,** *same;* of Heb. or. [8035]; *Sem* (i.e. *Shem*), a patriarch:—Sem.

4591. **σημαίνω sēmainō,** *say-mah'ee-no;* from *σῆμα sēma* (a *mark;* of uncert. der.); to *indicate:*—signify.

4592. **σημεῖον sēmēiŏn,** *say-mi'-on;* neut. of a presumed der. of the base of *4591;* an *indication,* espec. cer. or supernat.:—miracle, sign, token, wonder.

4593. **σημειόω sēmēiŏō,** *say-mi-ŏ'-o;* from *4592;* to *distinguish,* i.e. *mark* (for avoidance):—note.

4594. **σήμερον sēmĕrŏn,** *say'-mer-on;* neut. (as adv.) of a presumed comp. of the art. *3588* (τ changed to σ) and *2250;* on the (i.e. *this*) *day* (or *night* current or just passed); gen. *now* (i.e. at *present, hitherto*):—this (to-) day.

4595. **σήπω sēpō,** *say'-po;* appar. a prim. verb; to *putrefy,* i.e. (fig.) *perish:*—be corrupted.

4596. **σηρικός sērikŏs,** *say-ree-kos';* from **Σήρ Sēr** (an Indian tribe from whom *silk* was procured; hence the name of the *silk-worm*); *Seric,* i.e. *silken* (neut. as noun, a *silky* fabric):—silk.

4597. **σής sēs,** *sace;* appar. of Heb. or. [5580]; a *moth:*—moth.

4598. **σητόβρωτος sētŏbrōtŏs,** *say-tob'-ro-tos;* from *4597* and a der. of *977;* *moth-eaten:*—motheaten.

4599. **σθενόω sthĕnōō,** *sthen-ŏ'-o;* from **σθένος sthĕnŏs** (bodily *vigor;* prob. akin to the base of *2476*); to *strengthen,* i.e. (fig.) *confirm* (in spiritual knowledge and power):—strengthen.

4600. **σιαγών siagōn,** *see-ag-one';* of uncert. der.; the *jaw-bone,* i.e. (by impl.) the *cheek* or side of the face:—cheek.

4601. **σιγάω sigaō,** *see-gah'-o;* from *4602;* to *keep silent* (trans. or intrans.):—keep close (secret, silence), hold peace.

4602. **σιγή sigē,** *see-gay';* appar. from *σίζω sizō* (to *hiss,* i.e. *hist* or *hush*); *silence:*—silence. Comp. *4623.*

4603. **σιδήρεος sidērĕŏs,** *sid-ay'-reh-os;* from *4604;* made *of iron:*—(of) iron.

4604. **σίδηρος sidērŏs,** *sid'-ay-ros;* of uncert. der.; *iron:*—iron.

4605. **Σιδών Sidōn,** *sid-one';* of Heb. or. [6721]; *Sidon* (i.e. *Tsidon*), a place in Pal.:—Sidon.

4606. **Σιδώνιος Sidōnĭŏs,** *sid-o'-nee-os;* from *4605;* a *Sidonian,* i.e. inhab. of Sidon:—of Sidon.

4607. **σικάριος sikarĭŏs,** *sik-ar'-ee-os;* of Lat. or.; a *dagger-man* or *assassin;* a *freebooter* (Jewish *fanatic* outlawed by the Romans):—murderer. Comp. *5406.*

4608. **σίκερα sikĕra,** *sik'-er-ah;* of Heb. or. [7941]; an *intoxicant,* i.e. intensely fermented *liquor:*—strong drink.

4609. **Σίλας Silas,** *see'-las;* contr. for *4610; Silas,* a Chr.:—Silas.

4610. **Σιλουανός Silŏuanŏs,** *sil-oo-an-os';* of Lat. or.; "*silvan*"; *Silvanus,* a Chr.:—Silvanus. Comp. *4609.*

4611. **Σιλωάμ Silōam,** *sil-o-am';* of Heb. or. [7975]; *Siloam* (i.e. *Shiloach*), a pool of Jerus.:—Siloam.

4612. **σιμικίνθιον simikinthiŏn,** *sim-ee-kin'-thee-on;* of Lat. or.: a *semicinctium* or *half-girding,* i.e. narrow covering (*apron*):—apron.

4613. **Σίμων Simōn,** *see'-mone;* of Heb. or. [8095]; *Simon* (i.e. *Shimon*), the name of nine Isr.:—Simon. Comp. *4826.*

4614. **Σινᾶ Sina,** *see-nah';* of Heb. or. [5514]; *Sina* (i.e. *Sinai*), a mountain in Arabia:—Sina.

4615. **σίναπι sinapi,** *sin'-ap-ee;* perh. from *σίνομαι sinŏmai* (to *hurt,* i.e. *sting*); *mustard* (the plant):—mustard.

4616. **σινδών sindōn,** *sin-done';* of uncert. (perh. for.) or.; *byssus,* i.e. bleached *linen* (the cloth or a garment of it):—(fine) linen (cloth).

4617. **σινιάζω siniazō,** *sin-ee-ad'-zo;* from *σινίον sinĭŏn* (a *sieve*); to *riddle* (fig.):—sift.

σῖτος sitŏs. See *4621.*

4618. **σιτευτός sitĕutŏs,** *sit-yoo-tos';* from a der. of *4621; grain-fed,* i.e. *fattened:*—fatted.

4619. **σιτιστός sitistŏs,** *sit-is-tos';* from a der. of *4621; grained,* i.e. *fatted:*—fatling.

4620. **σιτόμετρον sitŏmĕtrŏn,** *sit-om'-et-ron;* from *4621* and *3358;* a *grain-measure,* i.e. (by impl.) *ration* (*allowance* of food):—portion of meat.

4621. **σῖτος sitŏs,** *see'-tos;* plur. irreg. neut.

σῖτα sita, *see'-tah;* of uncert. der.; *grain,* espec. *wheat:*—corn, wheat.

4622. **Σιών Siōn,** *see-own';* of Heb. or. [6726]; *Sion* (i.e. *Tsijon*), a hill of Jerus.; fig. the *Church* (militant or triumphant):—Sion.

4623. **σιωπάω siōpaō,** *see-o-pah'-o;* from **σιωπή siōpē** (*silence,* i.e. a *hush;* prop. *muteness,* i.e. *involuntary* stillness, or *inability* to speak; and thus differing from *4602,* which is rather a voluntary *refusal* or *indisposition* to speak, although the terms are often used synonymously); to *be dumb* (but not *deaf* also, like *2974* prop.)· fig. to *be calm* (as *quiet* water):—dumb, (hold) peace.

4624. **σκανδαλίζω skandalizō,** *skan-dal-id'-zo* ("scandalize"); from *4625;* to *entrap,* i.e. *trip* up (fig. *stumble* [trans.] or *entice* to sin, apostasy or displeasure):—(make to) offend.

4625. **σκάνδαλον skandalŏn,** *skan'-dal-on* ("scandal"); prob. from a der. of *2578;* a *trap-stick* (*bent* sapling), i.e. *snare* (fig. *cause* of displeasure or sin):—occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

4626. **σκάπτω skaptō,** *skap'-to;* appar. a prim. verb; to *dig:*—dig.

4627. **σκάφη skaphē,** *skaf'-ay;* a "*skiff*" (as if *dug* out), or *yawl* (carried aboard a large vessel for landing):—boat.

4628. **σκέλος skĕlŏs,** *skel'-os;* appar. from **σκέλλω skĕllō** (to *parch;* through the idea of *leanness*); the *leg* (as *lank*):—leg.

4629. **σκέπασμα skĕpasma,** *skep'-as-mah;* from a der. of **σκέπας skĕpas** (a *covering;* perh. akin to the base of *4649* through the idea of *noticeableness*); *clothing:*—raiment.

4630. **Σκευᾶς Skĕuas,** *skyoo-as';* appar. of Lat. or.; *left-handed; Scevas* (i.e. *Scævus*), an Isr.:—Sceva.

4631. **σκευή skĕuē,** *skyoo-ay';* from *4632; furniture,* i.e. spare *tackle:*—tackling.

4632. **σκεῦος skĕuŏs,** *skyoo'-os;* of uncert. affin.: a *vessel, implement, equipment* or *apparatus* (lit. or fig. [spec. a *wife* as contributing to the usefulness of the husband]):—goods, sail, stuff, vessel.

4633. **σκηνή skēnē,** *skay-nay';* appar. akin to *4632* and *4639;* a *tent* or cloth hut (lit. or fig.):—habitation, tabernacle.

4634. **σκηνοπηγία skēnŏpēgia,** *skay-nop-ayg-ee'-ah;* from *4636* and *4078;* the *Festival of Tabernacles* (so called from the custom of erecting booths for temporary homes):—tabernacles.

4635. **σκηνοποιός skēnŏpŏiŏs,** *skay-nop-oy-os';* from *4633* and *4160;* a *manufacturer of tents:*—tentmaker.

4636. **σκῆνος skēnŏs,** *skay'-nos;* from *4633;* a *hut* or temporary residence, i.e. (fig.) the human body (as the abode of the spirit):—tabernacle.

4637. **σκηνόω skēnōō,** *skay-nŏ'-o;* from *4636;* to *tent* or *encamp,* i.e. (fig.) to *occupy* (as a mansion) or (spec.) to *reside* (as God did in the Tabernacle of old, a symbol of protection and communion):—dwell.

4638. **σκήνωμα skēnōma,** *skay'-no-mah;* from *4637;* an *encampment,* i.e. (fig.) the *Temple* (as God's residence), the *body* (as a tenement for the soul):—tabernacle.

4639. **σκία skia,** *skee'-ah;* appar. a prim. word; "*shade*" or a shadow (lit. or fig. [darkness of *error* or an *adumbration*]):—shadow.

4640. **σκιρτάω skirtaō,** *skeer-tah'-o;* akin to **σκαίρω skairō** (to *skip*); to *jump,* i.e. sympathetically *move* (as the *quickening* of a foetus):—leap (for joy).

4641. **σκληροκαρδία sklērŏkardia,** *sklay-rok-ar-dee'-ah;* fem. of a comp. of *4642* and *2588;* *hard-heartedness,* i.e. (spec.) *destitution of* (spiritual) *perception:*—hardness of heart.

4642. **σκληρός sklērŏs,** *sklay-ros';* from the base of *4628;* *dry,* i.e. *hard* or *tough* (fig. *harsh, severe*):—fierce, hard.

4643. **σκληρότης sklērŏtēs,** *sklay-rot'-ace;* from *4642; callousness,* i.e. (fig.) *stubbornness:*—hardness.

4644. **σκληροτράχηλος sklērŏtrachēlŏs,** *sklay-rot-rakh'-ay-los;* from *4642* and *5137;* *hard-naped,* i.e. (fig.) *obstinate:*—stiffnecked.

4645. **σκληρύνω sklērunō,** *sklay-roo'-no;* from *4642;* to *indurate,* i.e. (fig.) *render stubborn:*—harden.

4646. **σκολιός skŏlĭŏs,** *skol-ee-os';* from the base of *4628; warped,* i.e. *winding;* fig. *perverse:*—crooked, froward, untoward.

4647. **σκόλοψ skŏlŏps,** *skol'-ops;* perh from the base of *4628* and *3700;* *withered* at the *front,* i.e. a *point* or *prickle* (fig. a bodily *annoyance* or *disability*):—thorn.

4648. **σκοπέω skŏpĕō,** *skop-eh'-o;* from *4649;* to *take aim* at (*spy*), i.e. (fig.) *regard:*—consider, take heed, look at (on), mark. Comp. *3700.*

4649. **σκοπός skŏpŏs,** *skop-os'* ("scope"); from **σκέπτομαι skĕptŏmai** (to *peer* about ["skeptic"]; perh. akin to *4826* through the idea of *concealment;* comp. *4329*); a *watch* (*sentry* or *scout*), i.e. (by impl.) a *goal:*—mark.

4650. **σκορπίζω skŏrpizō,** *skor-pid'-zo;* appar. from the same as *4651* (through the idea of *penetrating*); to *dissipate,* i.e. (fig.) *put to flight, waste, be liberal:*—disperse abroad, scatter (abroad).

4651. **σκορπίος skŏrpiŏs,** *skor-pee'-os;* prob. from an obsol. *σκίρπω skĭrpō* (perh. strengthened from the base of *4650* and mean. to *pierce*); a "*scorpion*" (from its *sting*):—scorpion.

4652. **σκοτεινός skŏtĕinŏs,** *skot-i-nos';* from *4655;* *opaque,* i.e. (fig.) *benighted:*—dark, full of darkness.

4653. **σκοτία skŏtia,** *skot-ee'-ah;* from *4655; dimness, obscurity* (lit. or fig.):—dark (-ness).

4654. **σκοτίζω skŏtizō,** *skot-id'-zo;* from *4655;* to *obscure* (lit. or fig.):—darken.

4655. **σκότος skŏtŏs,** *skot'-os;* from the base of *4630; shadiness,* i.e. *obscurity* (lit. or fig.):—darkness.

4656. **σκοτόω skŏtŏō,** *skot-ŏ'-o;* from *4655;* to *obscure* or *blind* (lit. or fig.):—be full of darkness.

4657. **σκύβαλον skubalŏn,** *skoo'-bal-on;* neut. of a presumed der. of *1519* and *2965* and *906;* what is *thrown to the dogs,* i.e. *refuse* (*ordure*):—dung.

4658. **Σκύθης skuthēs,** *skoo'-thace;* prob. of for. or.: a *Scythene* or *Scythian,* i.e. (by impl.) a *savage:*—Scythian.

4659. **σκυθρωπός skuthrōpŏs,** *skoo-thro-pos';* from **σκυθρός skuthrŏs** (*sullen*) and a der. of *3700; angry-visaged,* i.e. *gloomy* or affecting a *mournful* appearance:—of a sad countenance.

4660. **σκύλλω skullō,** *skool'-lo;* appar. a prim. verb; to *flay,* i.e. (fig.) to *harass:*—trouble (self).

4661. **σκῦλον skulŏn,** *skoo'-lon;* neut. from *4660;* something *stripped* (as a *hide*), i.e. *booty:*—spoil.

4662. **σκωληκόβρωτος skōlēkŏbrōtŏs,** *sko-lay-kob'-ro-tos;* from *4663* and a der. of *977; worm-eaten,* i.e. *diseased with maggots:*—eaten of worms.

4663. σκώληξ **skōlēx**, *sko'-lakes*; of uncert. der.; a grub, maggot or *earth-worm*.—worm.

4664. σμαράγδινος **smaragdinŏs**, *smar-ag'-dee-nos*; from *4665*; consisting of *emerald*:—emerald.

4665. σμάραγδος **smaragdŏs**, *smar'-ag-dos*; of uncert. der.; the *emerald* or green gem so called:—emerald.

4666. σμύρνα **smurna**, *smoor'-nah*; appar. strengthened for *3464*; *myrrh*.—myrrh.

4667. Σμύρνα **Smurna**, *smoor'-nah*; the name as *4644*; *Smyrna*, a place in Asia Minor:—Smyrna.

4668. Σμυρναῖος **Smurnaiŏs**, *smoor-nah'-yos*; from *4667*; a *Smyrnaean*:—in Smyrna.

4669. σμυρνίζω **smurnizō**, *smoor-nid'-so*; from *4667*; to *tincture with myrrh*, i.e. *embitter* (as a narcotic):—mingle with myrrh.

4670. Σόδομα **Sŏdŏma**, *sod'-om-ah*; plur. of Heb. or. [5467]; *Sodoma* (i.e. *Sedom*), a place in Pal.:—Sodom.

4671. σοί **sŏi**, *soy*; dat. of *4771*; *to thee*:—thee, thine own, thou, thy.

4672. Σολομών or Σολομῶν **Sŏlŏmōn**, *sol-om-one'*; of Heb. or. [8010]; *Solomon* (i.e. *Shelomoh*), the son of David:—Solomon.

4673. σορός **sōrŏs**, *sor-os'*; prob. akin to the base of *4987*; a *funereal receptacle* (urn, coffin), i.e. (by anal.) a *bier*:—bier.

4674. σός **sŏs**, *sos*; from *4771*; *thine*:—thine (own), thy (friend).

4675. σοῦ **sōu**, *soo*; gen. of *4771*; *of thee, thy*:—× home, thee, thine (own), thou, thy.

4676. σουδάριον **sŏudariŏn**, *soo-dar'-ee-on*; of Lat. or.; a *sudarium* (*sweat-cloth*), i.e. *towel* (for wiping the perspiration from the face, or binding the face of a corpse):—handkerchief, napkin.

4677. Σουσάννα **Sŏusannа**, *soo-san'-nah*; of Heb. or. [7799 fem.]; *lily*; *Susannah* (i.e. *Shoshannah*), an Israelitess:—Susanna.

4678. σοφία **sŏphia**, *sof-ee'-ah*; from *4680*; *wisdom* (higher or lower, worldly or spiritual):—wisdom.

4679. σοφίζω **sŏphizō**, *sof-id'-so*; from *4680*; to *render wise*; in a sinister acceptation, to *form* "*sophisms*", i.e. *contrive plausible error*;—cunningly devised, make wise.

4680. σοφός **sŏphŏs**, *sof-os'*; akin to σαφής **saphēs** (*clear*); *wise* (in a most gen. application):—wise. Comp. *4679*.

4681. Σπανία **Spania**, *span-ee'-ah*; prob. of for. or.; *Spania*, a region of Europe:—Spain.

4682. σπαράσσω **sparassō**, *spar-as'-so*; prol. from σπαίρω **spairō** (to *gasp*; appar. strengthened from *4685* through the idea of *spasmodic* contraction); to *mangle*, i.e. *convulse* with epilepsy:—rend, tear.

4683. σπαργανόω **sparganŏō**, *spar-gan-ŏ'-o*; from σπάργανον **sparganŏn** (a *strip*; from a der. of the base of *4685* mean. to *strap* or wrap with strips); to *swathe* (an infant after the Oriental custom):—wrap in swaddling clothes.

4684. σπατάλη **spatalē**, *spat-al-ah'-o*; from σπατάλη **spatalē** (*luxury*); to *be voluptuous*:—live in pleasure, be wanton.

4685. σπάω **spaō**, *spah'-o*; a prim. verb; to *draw*:—draw (out).

4686. σπεῖρα **speira**, *spi'-rah*; of immed. Lat. or., but ultimately a der. of *138* in the sense of its cogn. *1507*; a *coil* (*spira*, "*spire*"), i.e. (fig.) a *mass* of men (a Rom. military *cohort*; also [by anal.] a *squad* of Levitical janitors):—band.

4687. σπείρω **spĕirō**, *spi'-ro*; prob. strengthened from *4685* (through the idea of *extending*); to *scatter*, i.e. *sow* (lit. or fig.):—sow (-er), receive seed.

4688. σπεκουλάτωρ **spĕkoulatōr**, *spek-oo-lat'-ore*; of Lat. or.; a *speculator*, i.e. *military scout* (*spy* or [by extens.] *life-guardsman*):—executioner.

4689. σπένδω **spendō**, *spen'-do*; appar. a prim. verb; to *pour out* as a libation, i.e. (fig.) to *devote* (one's life or blood, as a sacrifice) ("*spend*"):—(be ready to) be offered.

4690. σπέρμα **spĕrma**, *sper'-mah*; from *4687*; *something sown*, i.e. *seed* (includ. the male "*sperm*"); by impl. *offspring*; spec. a *remnant* (fig. as if kept over for planting):—issue, seed.

4691. σπερμολόγος **spĕrmologŏs**, *sper-mol-og'-os*; from *4690* and *3056*; a *seed-picker* (as the crow), i.e. (fig.) a *sponger*, *loafer* (spec. a *gossip* or *trifler* in talk):—babbler.

4692. σπεύδω **spĕudō**, *spyoo'-do*; prob. strengthened from *4685*; to "*speed*" ("*study*"), i.e. *urge* on (diligently or earnestly); by impl. to *await* eagerly:—(make, with) haste unto.

4693. σπήλαιον **spēlaiŏn**, *spay'-lah-yon*; neut. of a presumed der. of σπέος **spĕos** (a *grotto*); a *cavern*; by impl. a *hiding-place* or *resort*:—cave, den.

4694. σπιλάς **spilas**, *spee-las'*; of uncert. der.; a *ledge* or *reef* of rock in the sea:—spot [*by confusion with 4696*].

4695. σπιλόω **spilŏō**, *spee-lŏ'-o*; from *4696*; to *stain* or *soil* (lit. or fig.):—defile, spot.

4696. σπίλος **spilŏs**, *spee'-los*; of uncert. der.; a *stain* or *blemish*, i.e. (fig.) *defect*, *disgrace*:—spot.

4697. σπλαγχνίζομαι **splagchnizŏmai**, *splangkh-nid'-zom-ahee*; mid. from *4698*; to have the *bowels* yearn, i.e. (fig.) *feel sympathy* for, *pity*:—have (be moved with) compassion.

4698. σπλάγχνον **splagchnŏn**, *splangkh'-non*; prob. strengthened from σπλήν **splēn** (the "*spleen*"); an *intestine* (plur.); fig. *pity* or *sympathy*:—bowels, inward affection, + tender mercy.

4699. σπόγγος **spŏggŏs**, *spong'-gos*; perh. of for. or.; a "*sponge*":—sponge.

4700. σποδός **spŏdŏs**, *spod-os'*; of uncert. der.; *ashes*:—ashes.

4701. σπορά **spŏra**, *spor-ah'*; from *4687*; a *sowing*, i.e. (by impl.) *parentage*:—seed.

4702. σπόριμος **spŏrimŏs**, *spor'-ee-mos*; from *4703*; *sown*, i.e. (neut. plur.) a planted *field*:—corn (-field).

4703. σπόρος **spŏrŏs**, *spor'-os*; from *4687*; a *scattering* (of seed), i.e. (concr.) *seed* (as sown):—seed (× sown).

4704. σπουδάζω **spŏudazō**, *spoo-dad'-so*; from *4710*; to *use speed*, i.e. to *make effort*, *be prompt* or *earnest*:—do (give) diligence, be diligent (forward), endeavour, labour, study.

4705. σπουδαίος **spŏudaiŏs**, *spoo-dah'-yos*; from *4710*; *prompt*, *energetic*, *earnest*:—diligent.

4706. σπουδαιότερον **spŏudaiŏterŏn**, *spoo-dah'-yot-er-on*; neut. of *4707* as adv.; *more earnestly* than others), i.e. very *promptly*:—very diligently.

4707. σπουδαιότερος **spŏudaiŏterŏs**, *spoo-dah'-yot-er-os*; compar. of *4705*; *more prompt*, *more earnest*;—more diligent (forward).

4708. σπουδαιοτέρως **spŏudaiŏterōs**, *spoo-dah'-yot-er'-oce*; adv. from *4707*; *more speedily*, i.e. *sooner* than otherwise:—more carefully.

4709. σπουδαίως **spŏudaiōs**, *spoo-dah'-yoce*; adv. from *4705*; *earnestly*, *promptly*:—diligently, instantly.

4710. σπουδή **spŏudē**, *spoo-day'*; from *4692*; "*speed*", i.e. (by impl.) *despatch*, *eagerness*, *earnestness*:—business, (earnest) care (-fulness), diligence, forwardness, haste.

4711. σπυρίς **spuris**, *spoo-rece'*; from *4687* (as *woven*); a *hamper* or *lunch-receptacle*:—basket.

4712. στάδιον **stadiŏn**, *stad'-ee-on*; or masc. (in plur.) στάδιος **stadiŏs**, *stad'-ee-os*; from the base of *2476* (as *fixed*); a *stade* or certain measure of distance; by impl. a *stadium* or *race-course*:—furlong, race.

4713. στάμνος **stamnŏs**, *stam'-nos*; from the base of *2476* (as *stationary*); a *jar* or earthen *tank*:—pot.

4714. στάσις **stasis**, *stas'-is*; from the base of *2476*; a *standing* (prop. the act), i.e. (by anal.) position (existence); by impl. a popular *uprising*; fig. *controversy*:—dissension, insurrection, × standing, uproar.

4715. στατήρ **statēr**, *stat-are'*; from the base of *2746*; a *stander* (*standard* of value), i.e. (spec.) a *stater* or certain coin:—piece of money.

4716. σταυρός **staurŏs**, *stow-ros'*; from the base of *2476*; a *stake* or *post* (as set upright), i.e. (spec.) a pole or cross (as an instrument of capital punishment); fig. *exposure to death*, i.e. *self-denial*; by impl. the *atonement* of Christ:—cross.

4717. σταυρόω **staurŏō**, *stow-rŏ'-o*; from *4716*; to *impale* on the cross; fig. to *extinguish* (*subdue*) passion or selfishness:—crucify.

4718. σταφυλή **staphulē**, *staf-oo-lay'*; prob. from the base of *4735*; a *cluster* of grapes (as if *intertwined*):—grapes.

4719. στάχυς **stachus**, *stakh'-oos*; from the base of *2476*; a head of grain (as *standing* out from the stalk):—ear (of corn).

4720. Στάχυς **Stachus**, *stakh'-oos*; the same as *4719*; *Stachys*, a Chr.:—Stachys.

4721. στέγη **stĕgē**, *steg'-ay*; strengthened from a prim. τέγος **tĕgŏs** (a "*thatch*" or "*deck*" of a building); a *roof*:—roof.

4722. στέγω **stĕgō**, *steg'-o*; from *4721*; to *roof* over, i.e. (fig.) to *cover* with silence (*endure patiently*):—(for-) bear, suffer.

4723. στείρα **stĕira**, *sti'-ra*; a contr. from *4731* (as *stiff* and *unnatural*); "*sterile*":—barren.

4724. στέλλω **stĕllō**, *stel'-lo*; prob. strengthened from the base of *2476*; prop. to *set fast* ("*stall*"), i.e. (fig.) to *repress* (reflex. *abstain* from associating with):—avoid, withdraw self.

4725. στέμμα **stĕmma**, *stem'-mah*; from the base of *4735*; a *wreath* for show:—garland.

4726. στεναγμός **stĕnagmŏs**, *sten-ag-mos'*; from *4727*; a *sigh*:—groaning.

4727. στενάζω **stĕnazō**, *sten-ad'-so*; from *4728*; to *make* (intrans. *be*) *in straits*, i.e. (by impl.) to *sigh*, *murmur*, *pray* inaudibly:—with grief, groan, grudge, sigh.

4728. στενός **stĕnŏs**, *sten-os'*; prob. from the base of *2476*; *narrow* (from obstacles *standing* close about):—strait.

4729. στενοχωρέω **stĕnŏchōrĕō**, *sten-okh-o-reh'-o*; from the same as *4730*; to *hem in* closely, i.e. (fig.) cramp:—distress, straiten.

4730. στενοχωρία **stĕnŏchōria**, *sten-okh-o-ree'-ah*; from a comp. of *4728* and *5561*; *narrowness of room*, i.e. (fig.) *calamity*:—anguish, distress.

4731. στερεός **stĕrĕŏs**, *ster-eh-os'*; from *2476*; *stiff*, i.e. *solid*, *stable* (lit. or fig.):—stedfast, strong, sure.

4732. στερεόω **stĕrĕŏō**, *ster-eh-ŏ'-o*; from *4731*; to *solidify*, i.e. *confirm* (lit. or fig.):—establish, receive strength, make strong.

4733. στερέωμα **stĕrĕōma**, *ster-eh'-o-mah*; from *4732*; something *established*, i.e. (abstr.) *confirmation* (*stability*):—stedfastness.

4734. Στεφανᾶς **Stĕphanas**, *stef-an-as'*; prob. contr. for στεφανωτός **stĕphanōtŏs** (*crowned*; from *4737*); *Stephanas*, a Chr.:—Stephanas.

4735. στέφανος **stĕphanŏs**, *stef'-an-os*; from an appar. prim. στέφω **stĕphō** (to *twine* or *wreathe*); a *chaplet* (as a badge of royalty, a prize in the public games or a symbol of honor gen.; but more conspicuous and elaborate than the simple *fillet*, *3239*), lit. or fig.:—crown.

4736. Στέφανος **Stĕphanŏs**, *stef'-an-os*; the same as *4735*; *Stephanus*, a Chr.:—Stephen.

4737. στεφανόω **stĕphanŏō**, *stef-an-ŏ'-o*; from *4735*; to *adorn with* an honorary *wreath* (lit. or fig.):—crown.

4738. στῆθος **stēthŏs**, *stay'-thos*; from *2476* (as *standing* prominently); the (entire extern.) *bosom*, lit. *chest*:—breast.

4739. στήκω **stēkō**, *stay'-ko*; from the perf. tense of *2476*; to *be stationary*, i.e. (fig.) to persevere:—stand (fast).

4740. στηριγμός **stērigmŏs**, *stay-rig-mos'*; from *4741*; *stability* (fig.):—stedfastness.

4741. **στηρίζω stērizō**, *stay-rid'-zo*; from a presumed der. of *2476* (like *4731*); to *set fast*, i.e. (lit.) to *turn resolutely* in a certain direction, or (fig.) to *confirm*:—fix, (e-) stablish, stedfastly set, strengthen.

4742. **στίγμα stigma**, *stig'-mah*; from a prim. **στίζω stizō** (to "*stick*", i.e. *prick*); a *mark* incised or punched (for recognition of ownership), i.e. (fig.) scar of service:—mark.

4743. **στιγμή stigmē**, *stig-may'*; fem. of *4742*; a *point* of time, i.e. an *instant*:—moment.

4744. **στιλβο stilbō**, *stil'-bo*; appar. a prim. verb; to *gleam*, i.e. *flash* intensely:—shining.

4745. **στοά stoa**, *stō-ah'*; prob. from *2476*; a *colonnade* or interior *piazza*:—porch.

4746. **στοιβάς stoibas**, *stoy-bas'*; from a prim. **στείβω stēibō** (to "*step*" or "*stamp*"); a *spread* (as if *tramped* flat) of loose materials for a couch, i.e. (by impl.) a *bough* of a tree so employed:—branch.

4747. **στοιχεῖον stoichēion**, *stoy-khi'-on*; neut. of a presumed der. of the base of *4748*; something *orderly* in arrangement, i.e. (by impl.) a *serial* (*basal*, *fundamental*, *initial*) constituent (lit.), proposition (fig.):—element, principle, rudiment.

4748. **στοιχέω stoichēō**, *stoy-kheh'-o*; from a der. of **στείχω stēichō** (to *range* in regular line); to *march* in (military) rank (*keep step*), i.e. (fig.) to *conform* to virtue and piety:—walk (orderly).

4749. **στολή stolē**, *stol-ay'*; from *4724*; *equipment*, i.e. (spec.) a "*stole*" or long-fitting *gown* (as a mark of dignity):—long clothing (garment), (long) robe.

4750. **στόμα stoma**, *stom'-a*; prob. strengthened from a presumed der. of the base of *5114*; the *mouth* (as if a *gash* in the face); by impl. *language* (and its relations); fig. an *opening* (in the earth); spec. the *front* or *edge* (of a weapon):—edge, face, mouth.

4751. **στόμαχος stomachos**, *stom'-akh-os*; from *4750*; an *orifice* (the *gullet*), i.e. (spec.) the "*stomach*":—stomach.

4752. **στρατεία strateia**, *strat-i'-ah*; from *4754*; military *service*, i.e. (fig.) the apostolic *career* (as one of hardship and danger):—warfare.

4753. **στράτευμα strateuma**, *strat'-yoo-mah*; from *4754*; an *armament*, i.e. (by impl.) a body of *troops* (more or less extensive or systematic):—army, soldier, man of war.

4754. **στρατεύομαι strateuomai**, *strat-yoo'-om-ahee*; mid. from the base of *4756*; to *serve* in a military campaign; fig. to *execute the apostolate* (with its arduous duties and functions), to *contend* with carnal inclinations:—soldier, (go to) war (-fare).

4755. **στρατηγός strategos**, *strat-ay-gos'*; from the base of *4756* and *71* or *2233*; a *general*, i.e. (by impl. or anal.) a (military) *governor* (*prætor*), the *chief* (*præfect*) of the (Levitical) temple-wardens:—captain, magistrate.

4756. **στρατία stratia**, *strat-ee'-ah*; fem. of a der. of **στρατός stratos** (an *army*; from the base of *4766*, as *encamped*); *camp-likeness*, i.e. an *army*, i.e. (fig.) the *angels*, the celestial *luminaries*:—host.

4757. **στρατιώτης stratiōtēs**, *strat-ee-o'-tace*; from a presumed der. of the same as *4756*; a *camper-out*, i.e. a (common) *warrior* (lit. or fig.):—soldier.

4758. **στρατολογέω stratologeō**, *strat-ol-og-eh'-o*; from a comp. of the base of *4756* and *3004* (in its orig. sense); to *gather* (or *select*) as a *warrior*, i.e. *enlist* in the army:—choose to be a soldier.

4759. **στρατοπεδάρχης stratopedarchēs**, *strat-op-ed-ar'-khace*; from *4760* and *757*; a *ruler* of *an army*, i.e. (spec.) a Prætorian *præfect*:—captain of the guard.

4760. **στρατόπεδον stratopedon**, *strat-op'-ed-on*; from the base of *4756* and the same as *3977*; a *camping-ground*, i.e. (by impl.) a body of *troops*:—army.

4761. **στρεβλόω strebloō**, *streb-lō'-o*; from a der. of *4762*; to *wrench*, i.e. (spec.) to *torture* (by the rack), but only fig. to *pervert*:—wrest.

4762. **στρέφω strephō**, *stref'-o*; strengthened from the base of *5157*; to *twist*, i.e. *turn* quite around or *reverse* (lit. or fig.):—convert, turn (again, back again, self, self about).

4763. **στρηνιάω strēniaō**, *stray-nee-ah'-o*; from a presumed der. of *4764*; to be *luxurious*:—live deliciously.

4764. **στρῆνος strēnos**, *stray'-nos*; akin to *4731*; a "*straining*", "*strenuousness*" or "strength", i.e. (fig.) *luxury* (*voluptuousness*):—delicacy.

4765. **στρουθίον strouthion**, *stroo-thee'-on*; dimin. of **στρουθός strouthos** (a *sparrow*); a *little sparrow*:—sparrow.

4766. **στρώννυμι strōnnumi**, *strone'-noo-mee*; or simpler

στρωννύω strōnnuō, *strone-noo'-o*; prol. from a still simpler

στρόω strōō, *strō'-o* (used only as an alt. in certain tenses; prob. akin to *4731* through the idea of *positing*); to "*strew*", i.e. *spread* (as a carpet or couch):—make bed, furnish, spread, strew.

4767. **στυγνητός stugnētos**, *stoog-nay-tos'*; from a der. of an obsol. appar. prim. **στύγω stugō** (to *hate*); *hated*, i.e. *odious*:—hateful.

4768. **στυγνάζω stugnazō**, *stoog-nad'-zo*; from the same as *4767*; to *render gloomy*, i.e. (by impl.) *glower* (*be overcast* with clouds, or *sombreness* of speech):—lower, be sad.

4769. **στύλος stulos**, *stoo'-los*; from **στύω stuō** (to *stiffen*; prop. akin to the base of *2476*); a *post* ("*style*"), i.e. (fig.) *support*:—pillar.

4770. **Στωϊκός Stōikos**, *sto-ik-os'*; from *4745*; a "*Stoic*" (as occupying a particular porch in Athens), i.e. adherent of a certain philosophy:—Stoick.

4771. **σύ su**, *soo*; the pers. pron. of the sec. pers. sing.; *thou*:—thou. See also *4571*, *4671*, *4675*; and for the plur. *5209*, *5210*, *5213*, *5216*.

4772. **συγγένεια suggeneia**, *soong-ghen'-i-ah*; from *4773*; *relationship*, i.e. (concr.) *relatives*:—kindred.

4773. **συγγενής suggenēs**, *soong-ghen-ace'*; from *4862* and *1085*; a *relative* (by blood); by extens. a fellow *countryman*:—cousin, kin (-sfolk, -sman).

4774. **συγγνώμη suggnōmē**, *soong-gno'-may*; from a comp. of *4862* and *1097*; *fellow knowledge*, i.e. *concession*:—permission.

4775. **συγκάθημαι sugkathēmai**, *soong-kath'-ay-mahee*; from *4862* and *2521*; to *seat oneself* in company *with*:—sit with.

4776. **συγκαθίζω sugkathizō**, *soong-kath-id'-zo*; from *4862* and *2523*; to *give* (or *take*) a *seat* in company *with*:—(make) sit (down) together.

4777. **συγκακοπαθέω sugkakopathēō**, *soong-kak-op-ath-eh'-o*; from *4862* and *2553*; to *suffer hardship* in company *with*:—be partaker of afflictions.

4778. **συγκακουχέω sugkakouchēō**, *soong-kak-oo-kheh'-o*; from *4862* and *2558*; to *maltreat* in company *with*, i.e. (pass.) *endure persecution together*:—suffer affliction with.

4779. **συγκαλέω sugkaleō**, *soong-kal-eh'-o*; from *4862* and *2564*; to *convoke*:—call together.

4780. **συγκαλύπτω sugkaluptō**, *soong-kal-oop'-to*; from *4862* and *2572*; to *conceal altogether*:—cover.

4781. **συγκάμπτω sugkamptō**, *soong-kamp'-to*; from *4862* and *2578*; to *bend together*, i.e. (fig.) to *afflict*:—bow down.

4782. **συγκαταβαίνω sugkatabainō**, *soong-kat-ab-ah'-ee-no*; from *4862* and *2597*; to *descend* in company *with*:—go down with.

4783. **συγκατάθεσις sugkatathesis**, *soong-kat-ath'-es-is*; from *4784*; a *deposition* (of sentiment) in company *with*, i.e. (fig.) *accord* with:—agreement.

4784. **συγκατατίθημαι sugkatatithēmai**, *soong-kat-at-ith'-em-ahee*; mid. from *4862* and *2698*; to *deposit* (one's vote or opinion) in company *with*, i.e. (fig.) to *accord* with:—consent.

4785. **συγκατεψηφίζω sugkatapsēphizō**, *soong-kat-aps-ay-fid'-zo*; from *4862* and a comp. of *2596* and *5585*; to *count down* in company *with*, i.e. *enroll among*:—number with.

4786. **συγκεράννυμι sugkerannumi**, *soong-ker-an'-noo-mee*; from *4862* and *2767*; to *commingle*, i.e. (fig.) to *combine* or *assimilate*:—mix with, temper together.

4787. **συγκινέω sugkineō**, *soong-kin-eh'-o*; from *4862* and *2795*; to *move together*, i.e. (spec.) to *excite* as a mass (to sedition):—stir up.

4788. **συγκλείω sugkleiō**, *soong-kli'-o*; from *4862* and *2808*; to *shut together*, i.e. *include* or (fig.) *embrace* in a common subjection to:—conclude, inclose, shut up.

4789. **συγκληρονόμος sugklērōnomos**, *soong-klay-ron-om'-os*; from *4862* and *2818*; a *co-heir*, i.e. (by anal.) *participant in common*:—fellow (joint) -heir, heir together, heir with.

4790. **συγκοινωνέω sugkoinōneō**, *soong-koy-no-neh'-o*; from *4862* and *2841*; to *share* in company *with*, i.e. *co-participate* in:—communicate (have fellowship) with, be partaker of.

4791. **συγκοινωνός sugkoinōnos**, *soong-koy-no-nos'*; from *4862* and *2844*; a *co-participant*:—companion, partake (-r, -r with).

4792. **συγκομίζω sugkomizō**, *soong-kom-id'-zo*; from *4862* and *2865*; to *convey together*, i.e. *collect* or *bear* away in company *with* others:—carry.

4793. **συγκρίνω sugkrinō**, *soong-kree'-no*; from *4862* and *2919*; to *judge* of one thing in connection *with* another, i.e. *combine* (spiritual ideas with appropriate expressions) or *collate* (one person with another by way of contrast or resemblance):—compare among (with).

4794. **συγκύπτω sugkuptō**, *soong-koop'-to*; from *4862* and *2955*; to *stoop altogether*, i.e. *be completely overcome* by:—bow together.

4795. **συγκυρία sugkuria**, *soong-koo-ree'-ah*; from a comp. of *4862* and **κυρέω kureō** (to *light* or *happen*; from the base of *2962*); *concurrence*, i.e. *accident*:—chance.

4796. **συγχαίρω sugchairō**, *soong-khah'-ee-ro*; from *4862* and *5463*; to *sympathize* in *gladness*, *congratulate*:—rejoice in (with).

4797. **συγχέω sugchēō**, *soong-kheh'-o*; or

συγχύνω sugchunō, *soong-khoo'-no*; from *4862* and **χέω chēō** (to *pour*) or its alt.; to *commingle* promiscuously, i.e. (fig.) to *throw* (an assembly) *into disorder*, to *perplex* (the mind):—confound, confuse, stir up, be in an uproar.

4798. **συγχράομαι sugchraomai**, *soong-khrah'-om-ahee*; from *4862* and *5530*; to *use jointly*, i.e. (by impl.) to *hold intercourse in common*:—have dealings with.

4799. **σύγχυσις sugchusis**, *soong'-khoo-sis*; from *4797*; *commixture*, i.e. (fig.) *riotous disturbance*:—confusion.

4800. **συζάω suzaō**, *sood-zah'-o*; from *4862* and *2198*; to continue to *live* in common *with*, i.e. *co-survive* (lit. or fig.):—live with.

4801. **συζεύγνυμι suzeugnumi**, *sood-zyoog'-noo-mee*; from *4862* and the base of *2201*; to *yoke together*, i.e. (fig.) *conjoin* (in marriage):—(be) join together.

4802. **συζητέω suzēteō**, *sood-zay-teh'-o*; from *4862* and *2212*; to investigate *jointly*, i.e. *discuss*, *controvert*, *cavil*:—dispute (with), enquire, question (with), reason (together).

4803. **συζήτησις suzētēsis**, *sood-zay'-tay-sis*; from *4802*; *mutual questioning*, i.e. *discussion*:—disputation (-ting), reasoning.

4804. **συζητητής suzētētēs**, *sood-zay-tay-tace'*; from *4802*; a *disputant*, i.e. *sophist*:—disputer.

4805. **σύζυγος suzugos**, *sood'-zoo-gos*; from *4801*; *co-yoked*, i.e. (fig.) as noun, a *colleague*; prob. rather as prop. name; *Syzygus*, a Chr.:—yokefellow.

4806. **συζωοποιέω suzōopoiēō**, *sood-zo-op-oy-eh'-o*; from *4862* and *2227*; to *reanimate conjointly* with (fig.):—quicken together with.

4807. **συκάμινος sukaminos**, *soo-kam'-ee-nos*; of Heb. or. [8256] in imitation of *4809*; a *sycamore-fig tree*:—sycamine tree.

4808. **συκῆ sukē**, *soo-kay'*; from *4810*; a *fig-tree*:—fig tree.

4809. **συκομωραία sukomōraia**, *soo-kom-o-rah'-yah*; from *4810* and *μόρον mŏrŏn* (the *mul-*

harvy); the "sycamore"-fig tree:—sycamore tree. Comp. ἀβυσσος.

4810. σύκον sukŏn, soo'-kon; appar. a prim. word; a fig:—fig.

4811. συκοφαντέω sukŏphantĕō, soo-kof-an-teh'-o; from a comp. of σῦκον and a der. of 5316; to be a fig-informer (reporter of the law forbidding the exportation of figs from Greece), "sycophant", i.e. (gen. and by extens.) to defraud (exact unlawfully, extort):—accuse falsely, take by false accusation.

4812. συλαγωγέω sulagōgĕō, soo-lag-ogue-eh'-o; from the base of σῦλη and (the redupl. form of) 71; to lead away as booty, i.e. (fig.) seduce:—spoil.

4813. συλάω sulaō, soo-lah'-o; from a der. of σύλλω sullō (to strip; prob. akin to 138; comp. σκῦλον); to despoil:—rob.

4814. συλλαλέω sullalĕō, sool-lal-eh'-o; from σύν and 2980; to talk together, i.e. converse:—commune (confer, talk) with, speak among.

4815. συλλαμβάνω sullambanō, sool-lam-ban'-o; from σύν and 2983; to clasp, i.e. seize (arrest, capture); spec. to conceive (lit. or fig.); by impl. to aid:—catch, conceive, help, take.

4816. συλλέγω sullĕgō, sool-leg'-o; from σύν and 3004 in its orig. sense; to collect:—gather (together, up).

4817. συλλογίζομαι sullogizŏmai, sool-log-id'-zom-ahee; from σύν and 3049; to reckon together (with oneself), i.e. deliberate:—reason with.

4818. συλλυπέω sullupĕō, sool-loop-eh'-o; from σύν and 3076; to afflict jointly, i.e. (pass.) sorrow at (on account of) some one:—be grieved.

4819. συμβαίνω sumbainō, soom-bah'-ee-no; from σύν and the base of 939; to walk (fig. transpire) together, i.e. concur (take place):—be (-fall), happen (unto).

4820. συμβάλλω sumballō, soom-bal'-lo; from σύν and 906; to combine, i.e. (in speaking) to converse, consult, dispute, (mentally) to consider, (by impl.) to aid, (personally) to join, attack:—confer, encounter, help, make, meet with, ponder.

4821. συμβασιλεύω sumbasilĕuō, soom-bas-il-yoo'-o; from σύν and 936; to be co-regent (fig.):—reign with.

4822. συμβιβάζω sumbibazō, soom-bib-ad'-zo; from σύν and βιβάζω bibazō (to force; caus. [by redupl.] of the base of 90); to drive together, i.e. unite (in association or affection), (mentally) to infer, show, teach:—compact, assuredly gather, instruct, knit together, prove.

4823. συμβουλεύω sumbŏulĕuō, soom-bool-yoo'-o; from σύν and 1011; to give (or take) advice jointly, i.e. recommend, deliberate or determine:—consult, (give, take) counsel (together).

4824. συμβούλιον sumbŏulion, soom-boo'-lee-on; neut. of a presumed der. of 4825; advisement; spec. a deliberative body, i.e. the provincial assessors or lay-court:—consultation, counsel, council.

4825. σύμβουλος sumbŏulŏs, soom'-boo-los; from σύν and 1012; a counsellor, i.e. adviser:—counsellor.

4826. Συμεών Sumĕōn, soom-eh-one'; from the same as 4613; Symeon (i.e. Shimon), the name of five Isr.:—Simeon, Simon.

4827. συμμαθητής summathētēs, soom-math-ay-tace'; from a comp. of σύν and 3129; a co-learner (of Christianity):—fellowdisciple.

4828. συμμαρτυρέω summarturĕō, soom-mar-too-reh'-o; from σύν and 3140; to testify jointly, i.e. corroborate by (concurrent) evidence:—testify unto, (also) bear witness (with).

4829. συμμερίζομαι summĕrizŏmai, soom-mer-id'-zom-ahee; mid. from σύν and 3307; to share jointly, i.e. participate in:—be partaker with.

4830. συμμέτοχος summĕtŏchŏs, soom-met'-okh-os; from σύν and 3353; a co-participant:—partaker.

4831. συμμιμητής summimētēs, soom-mim-ay-tace'; from a presumed comp. of σύν and 3401; a co-imitator, i.e. fellow votary:—follower together.

4832. συμμορφόω summŏrphŏō, soom-mor-fo'; from σύν and 3445; jointly formed, i.e. (fig.) similar:—conformed to, fashioned like unto.

4833. συμμορφόω summŏrphŏō, soom-mor-fo'-o; from σύν and μορφή; to render like, i.e. (fig.) to assimilate:—make conformable unto.

4834. συμπαθέω sumpathĕō, soom-path-eh'-o; from σύν and 3958; to feel "sympathy" with, i.e. (by impl.) to commiserate:—have compassion, be touched with a feeling of.

4835. συμπαθής sumpathēs, soom-path-ace'; from σύν and a presumed der. of πάσχω; having a fellow-feeling ("sympathetic"), i.e. (by impl.) mutually commiserative:—having compassion one of another.

4836. συμπαραγίνομαι sumparaginŏmai, soom-par-ag-in'-om-ahee; from σύν and 3854; to be present together, i.e. to convene; by impl. to appear in aid:—come together, stand with.

4837. συμπαρακαλέω sumparakalĕō, soom-par-ak-al-eh'-o; from σύν and 3870; to console jointly:—comfort together.

4838. συμπαραλαμβάνω sumparalambanō, soom-par-al-am-ban'-o; from σύν and 3880; to take along in company:—take with.

4839. συμπαραμένω sumparamĕnō, soom-par-am-en'-o; from σύν and 3887; to remain in company, i.e. still live:—continue with.

4840. συμπάρειμι sumparĕimi, soom-par'-i-mee; from σύν and 3918; to be at hand together, i.e. now present:—be here present with.

4841. συμπάσχω sumpaschō, soom-pas'-kho; from σύν and 3958 (includ. its alt.); to experience pain jointly or of the same kind (spec. persecution; to "sympathize"):—suffer with.

4842. συμπέμπω sumpĕmpō, soom-pem'-po; from σύν and 3992; to despatch in company:—send with.

4843. συμπεριλαμβάνω sumpĕrilambanō, soom-per-ee-lam-ban'-o; from σύν and a comp. of 4012 and 2983; to take by inclosing altogether, i.e. earnestly throw the arms about one:—embrace.

4844. συμπίνω sumpinō, soom-pee'-no; from σύν and 4095; to partake a beverage in company:—drink with.

4845. συμπλέκω sumplĕkō, soom-play-ko'-o; from σύν and 4120; to implexish completely, i.e. (of space) to swamp (a boat), or (of time) to accomplish (pass. be complete):—(fully) come, fill up.

4846. συμπνίγω sumpnigō, soom-pnee'-go; from σύν and 4155; to strangle completely, i.e. (lit.) to drown, or (fig.) to crowd:—choke, throng.

4847. συμπολίτης sumpŏlitēs, soom-pol-ee'-tace; from σύν and 4177; a native of the same town, i.e. (fig.) co-religionist (fellow-Christian):—fellowcitizen.

4848. συμπορεύομαι sumpŏrĕuŏmai, soom-por-yoo'-om-ahee; from σύν and 4198; to journey together; by impl. to assemble:—go with, resort.

4849. συμπόσιον sumpŏsiŏn, soom-po'-see-on; neut. of a der. of the alt. of πέδη; a drinking-party ("symposium"), i.e. (by extens.) a room of guests:—company.

4850. συμπρεσβύτερος sumprĕsbutĕrŏs, soom-pres-boo'-ter-os; from σύν and 4245; a co-presbyter:—presbyter, also an elder.

συμφάγε sumphagĕ. See σιτό.

4851. συμφέρω sumphĕrō, soom-fer'-o; from σύν and 5342 (includ. its alt.); to bear together (contribute), i.e. (lit.) to collect, or (fig.) to conduce; esp. (neut. part. as noun) advantage:—be better for, bring together, be expedient (for), be good, (be) profit (-able for).

4852. σύμφημι sumphēmi, soom'-fay-mee; from σύν and 5346; to say jointly, i.e. assent to:—consent unto.

4853. συμφυλέτης sumphulētēs, soom-foo-let'-ace; from σύν and a der. of 5443; a co-tribesman, i.e. native of the same country:—countryman.

4854. σύμφυτος sumphutŏs, soom'-foo-tos; from σύν and a der. of 5453; grown along with (connate), i.e. (fig.) closely united to:—planted together.

4855. συμφύω sumphuō, soom-foo'-o; from σύν and 5453; pass. to grow jointly:—spring up with.

4856. συμφωνέω sumphōnĕō, soom-fo-neh'-o; from 4859; to be harmonious, i.e. (fig.) to accord (be suitable, concur) or stipulate (by compact):—agree (together, with).

4857. συμφώνησις sumphōnēsis, soom-fo'-nay-sis; from 4859; accordance:—concord.

4858. συμφωνία sumphōnia, soom-fo-nee'-ah; from σύν; unison of sound ("symphony"), i.e. a concert of instruments (harmonious note):—music.

4859. σύμφωνος sumphōnŏs, soom'-fo-nos; from σύν and 5456; sounding together (alike), i.e. (fig.) accordant (neut. as noun, agreement):—consent.

4860. συμψηφίζω sumpsēphizō, soom-psay-fid'-zo; from σύν and 5585; to compute jointly:—reckon.

4861. σύμψυχος sumpsuchŏs, soom'-psoo-khos; from σύν and 5590; co-spirited, i.e. similar in sentiment:—like-minded.

4862. σύν sun, soon; a prim. prep. denoting union; with or together (but much closer than 3326 or 3844), i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.:—beside, with. In comp. it has similar applications. includ. completeness.

4863. συνάγω sunagō, soon-ag'-o; from σύν and 71; to lead together, i.e. collect or convene; spec. to entertain (hospitably):— + accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

4864. συναγωγή sunagōgē, soon-ag-o-gay'; from (the redupl. form of) 4863; an assemblage of persons; spec. a Jewish "synagogue" (the meeting or the place); by anal. a Christian church:—assembly, congregation, synagogue.

4865. συναγωνίζομαι sunagōnizŏmai, soon-ag-o-nid'-zom-ahee; from σύν and 75; to struggle in company with, i.e. (fig.) to be a partner (assistant):—strive together with.

4866. συναθλέω sunathlĕō, soon-ath-leh'-o; from σύν and 118; to wrestle in company with, i.e. (fig.) to seek jointly:—labour with, strive together for.

4867. συναθροίζω sunathrŏizō, soon-ath-royd'-zo; from σύν and ἀθροίζω athrŏizō (to hoard); to convene:—call (gather) together.

4868. συναίρω sunairō, soon-ah'-ee-ro; from σύν and 142; to make up together, i.e. (fig.) to compute (an account):—reckon, take.

4869. συναιχμάλωτος sunaichmalōtŏs, soon-aheekh-mal'-o-tos; from σύν and 164; a co-captive:—fellowprisoner.

4870. συνακολουθέω sunakŏlōuthĕō, soon-ak-ol-oo-theh'-o; from σύν and 190; to accompany:—follow.

4871. συναλίζω sunalizō, soon-al-id'-zo; from σύν and ἁλίζω halizō (to throng); to accumulate, i.e. convene:—assemble together.

4872. συναναβαίνω sunanabainō, soon-an-ab-ah'-ee-no; from σύν and 305; to ascend in company with:—come up with.

4873. συναναίμομαι sunanakĕimai, soon-an-ak'-i-mahee; from σύν and 345; to recline in company with (at a meal):—sit (down, at the table, together) with (at meat).

4874. συναναμίγνυμι sunanamignumi, soon-an-am-ig'-noo-mee; from σύν and a comp. of 303 and 3396; to mix up together, i.e. (fig.) associate with:—(have, keep) company (with).

4875. συναναπαύομαι sunanapaŭomai, soon-an-ap-ŏw'-om-ahee; mid. from σύν and 373; to recruit oneself in company with:—refresh with.

4876. συναντάω sunantaō, soon-an-tah'-o; from σύν and a der. of 473; to meet with; fig. to occur:—befall, meet.

4877. συνάπτομαι sunaptŏmahee, *soon-ap'-tom-ahee*; from *4862* and *680*; *a meeting with*:—meet.

4878. συναντιλαμβάνομαι sunantilambanŏmahee, *soon-an-tee-lam-ban'-om-ahee*; from *4862* and *482*; *to take hold of opposite together*, i.e. *co-operate* (assist):—help.

4879. συναπάγω sunapagō, *soon-ap-ag'-o*; from *4862* and *520*; *to take off together*, i.e. *transport with* (seduce, pass. *yield*):—carry (lead) away with, condescend.

4880. συναποθνήσκω sunapŏthnēskō, *soon-ap-oth-nace'-ko*; from *4862* and *599*; *to decease* (lit.) *in company with*, or (fig.) *similarly to*:—be dead (die) with.

4881. συναπόλλυμι sunapŏllumi, *soon-ap-ol'-loo-mee*; from *4862* and *622*; *to destroy* (mid. or pass. *be slain*) in company *with*:—perish with.

4882. συναποστέλλω sunapŏstĕllō, *soon-ap-os-tel'-lo*; from *4862* and *649*; *to despatch* (on an errand) in company *with*:—send with.

4883. συναρμολογέω sunarmŏlŏgĕō, *soon-ar-mol-og-eh'-o*; from *4862* and a der. of a comp. of *719* and *3004* (in its orig. sense of *laying*); *to render close-jointed together*, i.e. *organize compactly*:—be fitly framed (joined) together.

4884. συναρπάζω sunarpazō, *soon-ar-pad'-zo*; from *4862* and *726*; *to snatch together*, i.e. *seize*:—catch.

4885. συναυξάνω sunauxanō, *soon-owx-an'-o*; from *4862* and *837*; *to increase* (*grow up*) *together*:—grow together.

4886. σύνδεσμος sundĕsmŏs, *soon'-des-mos*; from *4862* and *1199*; *a joint tie*, i.e. *ligament*, (fig.) *uniting principle, control*:—band, bond.

4887. συνδέω sundĕō, *soon-deh'-o*; from *4862* and *1210*; *to bind with*, i.e. (pass.) *be a fellow-prisoner* (fig.):—be bound with.

4888. συνδοξάζω sundŏxazō, *soon-dox-ad'-zo*; from *4862* and *1392*; *to exalt to dignity in company* (i.e. *similarly*) *with*:—glorify together.

4889. σύνδουλος sundŏulŏs, *soon'-doo-los*; from *4862* and *1401*; *a co-slave*, i.e. *servitor or minister of the same master* (human or divine):—fellowservant.

συνδρέμω sundrēmō. See *4936*.

4890. συνδρομή sundrŏmē, *soon-drom-ay'*; from (the alt. of) *4936*; *a running together*, i.e. (riotous) *concourse*:—run together.

4891. συνεγείρω sunĕgĕirō, *soon-eg-i'-ro*; from *4862* and *1453*; *to rouse* (from death) in company *with*, i.e. (fig.) *to revivify* (spiritually) in resemblance to:—raise up together, rise with.

4892. συνέδριον sunĕdriŏn, *soon-ed'-ree-on*; neut of a presumed der. of a comp. of *4862* and the base of *1476*; *a joint session*, i.e. (spec.) the Jewish *Sanhedrim*; by anal. a subordinate *tribunal*:—council.

4893. συνείδησις sunĕidēsis, *soon-i'-day-sis*; from a prol. form of *4894*; *co-perception*, i.e. moral *consciousness*:—conscience.

4894. συνείδω sunĕidō, *soon-i'-do*; from *4862* and *1492*; *to see completely*; used (like its prim.) only in two past tenses, respectively mean. *to understand* or *become aware*, and to *be conscious* or (clandestinely) *informed of*:—consider, know, be privy, be ware of.

4895. σύνειμι sunĕimi, *soon'-i-mee*; from *4862* and *1510* (includ. its various inflections); *to be in company with*, i.e. *present* at the time:—be with.

4896. σύνειμι sunĕimi, *soon'-i-mee*; from *4862* and εἶμι *ei'-mee* (*to go*); *to assemble*:—gather together.

4897. συνεισέρχομαι sunĕisĕrchŏmai, *soon-ice-er'-khom-ahee*; from *4862* and *1525*; *to enter in company with*:—go in with, go with into.

4898. συνέκδημος sunĕkdēmŏs, *soon-ek'-day-mos*; from *4862* and the base of *1553*; *a co-absentee* from home, i.e. *fellow-traveller*:—companion in travel, travel with.

4899. συνεκλεκτός sunĕklĕktŏs, *soon-ek-lek-tos'*; from a comp. of *4862* and *1586*; *chosen in company with*, i.e. *co-elect* (*fellow Christian*):—elected together with.

4900. συνελαύνω sunĕlaunō, *soon-el-ow'-no*; from *4862* and *1643*; *to drive together*, i.e. (fig.) *exhort* (to reconciliation):— + set at one again.

4901. συνεπιμαρτυρέω sunĕpimartурĕō, *soon-ep-ee-mar-too-reh'-o*; from *4862* and *1957*; *to testify further jointly*, i.e. *unite in adding evidence*:—also bear witness.

4902. συνέπομαι sunĕpŏmai, *soon-ep'-om-ahee*; mid. from *4862* and a prim. ἕπω *hĕpō* (*to follow*); *to attend* (*travel*) *in company with*:—accompany.

4903. συνεργέω sunĕrgĕō, *soon-erg-eh'-o*; from *4904*; *to be a fellow-worker*, i.e. *co-operate*:—help (work) with, work (-er) together.

4904. συνεργός sunĕrgŏs, *soon-er-gos'*; from a presumed comp. of *4862* and the base of *2041*; *a co-laborer*, i.e. *coadjutor*:—companion in labour, (fellow-) helper (-labourer, -worker), labourer together with, workfellow.

4905. συνέρχομαι sunĕrchŏmai, *soon-er'-khom-ahee*; from *4862* and *2064*; *to convene, depart* in company *with, associate* with, or (spec.) *cohabit* (conjugally):—accompany, assemble (with), come (together), come (company, go) with, resort.

4906. συνεσθίω sunĕsthiō, *soon-es-thee'-o*; from *4862* and *2068* (includ. its alt.); *to take food in company with*:—eat with.

4907. σύνεσις sunĕsis, *soon'-es-is*; from *4920*; a mental *putting together*, i.e. *intelligence* or (concr.) the *intellect*:—knowledge, understanding.

4908. συνετός sunĕtŏs, *soon-et'-os*; from *4920*; mentally *put* (or *putting*) *together*, i.e. *sagacious*:—prudent. Comp. *5429*.

4909. συνευδοκέω sunĕudŏkĕō, *soon-yoo-dok-eh'-o*; from *4862* and *2106*; *to think well of in common*, i.e. *assent to, feel gratified with*:—allow, assent, be pleased, have pleasure.

4910. συνευωχέω sunĕuōchĕō, *soon-yoo-o-kheh'-o*; from *4862* and a der. of a presumed comp. of *2095* and a der. of *2192* (mean. *to be in good condition*, i.e. [by impl.] *to fare well*, or *feast*); *to entertain* sumptuously in company *with*, i.e. (mid. or pass.) *to revel together*:—feast with.

4911. συνεφίστημι sunĕphistēmi, *soon-ef-is'-tay-mee*; from *4862* and *2186*: *to stand up together*, i.e. *to resist* (or *assault*) *jointly*:—rise up together.

4912. συνέχω sunĕchō, *soon-ekh'-o*; from *4862* and *2192*; *to hold together*, i.e. *to compress* (the ears, with a crowd or siege) or *arrest* (a prisoner); fig. *to compel, perplex, afflict, preoccupy*:—constrain, hold, keep in, press, lie sick of, stop, be in a strait, straiten, be taken with, throng.

4913. συνήδομαι sunēdŏmai, *soom-ay'-dom-ahee*; mid. from *4862* and the base of *2237*; *to rejoice* in *with* oneself, i.e. *feel satisfaction* concerning:—delight.

4914. συνήθεια sunēthĕia, *soon-ay'-thi-ah*; from a comp. of *4862* and *2239*; *mutual habituation*, i.e. *usage*:—custom.

4915. συνηλικιώτης sunēlikiōtēs, *soon-ay-lik-ee-o'-tace*; from *4862* and a der. of *2244*; *a co-aged* person, i.e. *alike* in years:—equal.

4916. συνθάπτω sunthaptō, *soon-thap'-to*; from *4862* and *2290*; *to inter* in company *with*, i.e. (fig.) *to assimilate* spiritually (to Christ by a sepulture as to sin):—bury with.

4917. συνθλάω sunthlaō, *soon-thlah'-o*; from *4862* and θλάω *thlaō* (*to crush*); *to dash together*, i.e. *shatter*:—break.

4918. συνθλίβω sunthlibō, *soon-thlee'-bo*; from *4862* and *2346*; *to compress*, i.e. *crowd* on all sides:—throng.

4919. συνθρύπτω sunthruptō, *soon-throop'-to*; from *4862* and θρύπτω *thruptō* (*to crumble*); *to crush together*, i.e. (fig.) *to dispirit*:—break.

4920. συνίημι sunĭēmi, *soon-ee'-ay-mee*; from *4862* and ἵημι *hiēmi* (*to send*); *to put together*, i.e. (mentally) *to comprehend*; by impl. *to act piously*:—consider, understand, be wise.

4921. συνιστάω sunistaō, *soon-is-tah'-o*; or (strengthened)

συνιστάνω sunistanō, *soon-is-tan'-o*; or

συνίστημι sunistēmi, *soon-is'-tay-mee*; from *4862* and *2476* (includ. its collat. forms); *to set together*, i.e. (by impl.) *to introduce* (favorably), or (fig.) *to exhibit*; intrans. *to stand near*, or (fig.) *to constitute*:—approve, commend, consist, make, stand (with).

4922. συνοδεύω sunŏdĕuō, *soon-od-yoo'-o*; from *4862* and *3593*; *to travel* in company *with*:—journey with.

4923. συνοδία sunŏdia, *soon-od-ee'-ah*; from a comp. of *4862* and *3598* ("synod"); *companionship* on a journey, i.e. (by impl.) a *caravan*:—company.

4924. συνοικέω sunŏikĕō, *soon-oy-keh'-o*; from *4862* and *3611*; *to reside together* (as a family):—dwell together.

4925. συνοικοδομέω sunŏikŏdŏmĕō, *soon-oy-kod-om-eh'-o*; from *4862* and *3618*; *to construct*, i.e. (pass.) *to compose* (in company with other Christians, fig.):—build together.

4926. συνομιλέω sunŏmilĕō, *soon-om-il-eh'-o*; from *4862* and *3656*; *to converse* mutually:—talk with.

4927. συνομορέω sunŏmŏrĕō, *soon-om-or-eh'-o*; from *4862* and a der. of a comp. of the base of *3674* and the base of *3725*; *to border together*, i.e. *adjoin*:—join hard.

4928. συνοχή sunŏchē, *soon-okh-ay'*; from *4912*; *restraint*, i.e. (fig.) *anxiety*:—anguish, distress.

4929. συντάσσω suntassō, *soon-tas'-so*; from *4862* and *5021*; *to arrange jointly*, i.e. (fig.) *to direct*:—appoint.

4930. συντέλεια suntĕlĕia, *soon-tel'-i-ah*; from *4931*; *entire completion*, i.e. *consummation* (of a dispensation):—end.

4931. συντελέω suntĕlĕō, *soon-tel-eh'-o*; from *4862* and *5055*; *to complete entirely*; gen. *to execute* (lit. or fig.):—end, finish, fulfil, make.

4932. συντέμνω suntĕmnō, *soon-tem'-no*; from *4862* and the base of *5114*; *to contract* by cutting, i.e. (fig.) *do concisely* (*speedily*):—(cut) short.

4933. συντηρέω suntērĕō, *soon-tay-reh'-o*; from *4862* and *5083*; *to keep* closely *together*, i.e. (by impl.) *to conserve* (from ruin); ment. *to remember* (and *obey*):—keep, observe, preserve.

4934. συντίθεμαι suntithĕmai, *soon-tith'-em-ahee*; mid. from *4862* and *5087*; *to place jointly*, i.e. (fig.) *to consent* (*bargain, stipulate*), *concur*;—agree, assent, covenant.

4935. συντόμως suntŏmōs, *soon-tom'-oce*; adv. from a der. of *4932*; *concisely* (*briefly*):—a few words.

4936. συντρέχω suntrĕchō, *soon-trekh'-o*; from *4862* and *5143* (includ. its alt.); *to run together* (hastily *assemble*) or *headlong* (fig.):—run (together, with).

4937. συντρίβω suntrībō, *soon-tree'-bo*; from *4862* and the base of *5147*; *to crush completely*, i.e. *to shatter* (lit. or fig.):—break (in pieces), broken to shivers (+ -hearted), bruise.

4938. σύντριμμα suntrimma, *soon-trim'-mah*; from *4937*; *concussion* or utter *fracture* (prop. concr.), i.e. complete *ruin*:—destruction.

4939. σύντροφος suntrŏphŏs, *soon'-trof-os*; from *4862* and *5162* (in a pass. sense); *a fellow-nurseling*, i.e. *comrade*:—brought up with.

4940. συντυγχάνω suntugchanō, *soon-toongkhan'-o*; from *4862* and *5177*; *to chance together*, i.e. *meet* with (*reach*):—come at.

4941. Συντύχη Suntuchē, *soon-too'-khay*; from *4940*; an *accident*; *Syntyche*, a Chr. female:—Syntyche.

4942. συνυποκρίνομαι sunupŏkrinŏmai, *soon-oo-pok-rin'-om-ahee*; from *4862* and *5271*; *to act hypocritically* in concert *with*:—dissemble with.

4943. συνυπουργέω sunupŏurgĕō, *soon-oop-oorg-eh'-o*; from *4862* and a der. of a comp. of *5259* and the base of *2041*; *to be a co-auxiliary*, i.e. *assist*:—help together.

4944. **συνωδίνω sunōdínō,** *soon-o-dee'-no;* from *4862* and *5605;* to have (parturition) pangs in company (concert, simultaneously) with, i.e. (fig.) to *sympathize* (in expectation of relief from suffering):—travail in pain together.

4945. **συνωμοσία sunōmosía,** *soon-o-mos-ee'-ah,* from a comp. of *4862* and *3660;* a *swearing together,* i.e. (by impl.) a *plot*:—conspiracy.

4946. **Συρακουσαί Surakousai,** *soo-rak'-oo-sahee;* phur. of uncert. der.; *Syracuse,* the capital of Sicily:—Syracuse.

4947. **Συρία Suría,** *soo-ree'-ah;* prob. of Heb. or. [*6865*]; *Syria* (i.e. *Tsyria* or *Tyre*), a region of Asia:—Syria.

4948. **Σύρος Surŏs,** *soo'-ros;* from the same as *4602;* a Syran (i.e. prob. *Tyrian*), a native of Syria:—Syrian.

4949. **Συροφοινίκισσα Surophoinikissa,** *soo-rof-oy'-nis-sah;* fem. of a comp. of *4948* and the same as *5403;* a *Syro-phenician* woman, i.e. a female native of Phœnicia in Syria:—Syrophenician.

4950. **σύρτις surtis,** *soor'-tis;* from *4951;* a *shoal* (from the sand *drawn* thither by the waves), i.e. the *Syrtis* Major or great bay on the N. coast of Africa:—quicksands.

4951. **σύρω surō,** *soo'-ro;* prob. akin to *138;* to *trail*:—drag, draw, hale.

4952. **συσπαράσσω susparassō,** *soos-par-as'-so;* from *4862* and *4682;* to *rend completely,* i.e. (by anal.) to *convulse* violently:—throw down.

4953. **σύσσημον sussēmŏn,** *soos'-say-mon;* neut. of a comp. of *4862* and the base of *4591;* a *sign in common,* i.e. preconcerted *signal*:—token.

4954. **σύσσωμος sussōmŏs,** *soos'-so-mos;* from *4862* and *4983;* of a *joint body,* i.e. (fig.) a *fellow-member* of the Christian community:—of the same body.

4955. **συστασιαστής sustasiastēs,** *soos-tas-ee-as-tace';* from a comp. of *4862* and a der. of *4714;* a *fellow-insurgent*:—make insurrection with.

4956. **συστατικός sustatikŏs,** *soos-tat-ee-kos';* from a der. of *4921; introductory,* i.e. recommendatory:—of commendation.

4957. **συσταυρόω sustaurŏō,** *soos-tow-rŏ'-o;* from *4862* and *4717;* to *impale* in company *with* (lit. or fig.):—crucify with.

4958. **συστέλλω sustĕllō,** *soos-tel'-lo;* from *4862* and *4724;* to *send* (*draw*) *together,* i.e. *enwrap* (enshroud a corpse for burial), *contract* (an interval):—short, wind up.

4959. **συστενάζω sustenazō,** *soos-ten-ad'-zo;* from *4862* and *4727;* to *moan jointly,* i.e. (fig.) *experience a common calamity*:—groan together.

4960. **συστοιχέω sustoichĕō,** *soos-toy-kheh'-o;* from *4862* and *4748;* to *file together* (as soldiers in ranks), i.e. (fig.) to *correspond* to:—answer to.

4961. **συστρατιώτης sustratiōtēs,** *soos-trat-ee-o'-tace;* from *4862* and *4757;* a *co-campaigner,* i.e. (fig.) an *associate* in Christian toil:—fellowsoldier.

4962. **συστρέφω sustrĕphō,** *soos-tref'-o;* from *4862* and *4762;* to *twist together,* i.e. *collect* (a bundle, a crowd):—gather.

4963. **συστροφή sustrŏphē,** *soos-trof-ay';* from *4962;* a *twisting together,* i.e. (fig.) a secret *coalition,* riotous *crowd*;— + band together, concourse.

4964. **συσχηματίζω suschēmatizō,** *soos-khay-mat-id'-zo;* from *4862* and a der. of *4770;* to *fashion alike,* i.e. *conform* to the same pattern (fig.):—conform to, fashion self according to.

4965. **Συχάρ Suchar,** *soo-khar';* of Heb. or. [*7941*]; *Sychar* (i.e. *Shekar*), a place in Pal.:—Sychar.

4966. **Συχέμ Suchĕm,** *soo-khem';* of Heb. or. [*7927*]; *Sychem* (i.e. *Shekem*), the name of a Canaanite and of a place in Pal.:—Sychem.

4967. **σφαγή sphagē,** *sfag-ay';* from *4969;* *butchery* (of animals for food or sacrifice, or [fig.] of men [*destruction*]):—slaughter.

4968. **σφάγιον sphagiŏn,** *sfag'-ee-on;* neut. of a der. of *4967;* a *victim* (in sacrifice):—slain beast.

4969. **σφάζω sphazō,** *sfad'-zo;* a prim. verb; to *butcher* (espec. an animal for food or in sacrifice) or (gen.) to *slaughter,* or (spec.) to *maim* (violently):—kill, slay, wound.

4970. **σφόδρα sphŏdra,** *sfod'-rah;* neut. phur. of *σφοδρός sphŏdrŏs* (*violent*; of uncert. der.) as adv.; *vehemently,* i.e. in a high degree, much:—exceeding (-ly), greatly, sore, very.

4971. **σφοδρῶς sphŏdrōs,** *sfod-roce';* adv. from the same as *4970;* *very* much:—exceedingly.

4972. **σφραγίζω sphragizō,** *sfrag-id'-zo;* from *4973;* to *stamp* (with a signet or private mark) for security or preservation (lit. or fig.); by impl. to *keep secret,* to *attest*:—(set a, set to) seal up.

4973. **σφραγίς sphragis,** *sfrag-ece';* prob. strengthened from *5420;* a *signet* (as *fencing* in or protecting from misappropriation); by impl. the *stamp* impressed (as a mark of privacy, or genuineness), lit. or fig.:—seal.

4974. **σφυρόν sphurŏn,** *sfoo-ron';* neut. of a presumed der. prob. of the same as *σφαῖρα sphaira* (a ball, "*sphere*"; comp. the fem. *σφῦρα sphura,* a *hammer*); the *ankle* (as *globular*):—ancle bone.

4975. **σχεδόν schĕdŏn,** *skhed-on';* neut. of a presumed der. of the alt. of *echo* as adv.; *nigh,* i.e. *nearly*:—almost.

σχῆ schē. See *echo.*

4976. **σχῆμα schēma,** *skhay'-mah;* from the alt. of *2192;* a *figure* (as a *mode* or *circumstance*), i.e. (by impl.) external *condition*:—fashion.

4977. **σχίζω schizō,** *skhid'-zo;* appar. a prim. verb; to *split* or *sever* (lit. or fig.):—break, divide, open, rend, make a rent.

4978. **σχίσμα schisma,** *skhis'-mah;* from *4977;* a *split* or *gap* ("schism"), lit. or fig.:—division, rent, schism.

4979. **σχοινίον schŏinion,** *skhoy-nee'-on;* diminutive of *σχοῖνος schŏinos* (a *rush* or *flag*-plant; of uncert. der.); a *rushlet,* i.e. *grass-withe* or *tie* (gen.):—small cord, rope.

4980. **σχολάζω schŏlazō,** *skhol-ad'-zo;* from *4981;* to *take a holiday,* i.e. *be at leisure* for (by impl. *devote oneself* wholly to); fig. to be *vacant* (of a house):—empty, give self.

4981. **σχολή schŏlē,** *skhol-ay';* prob. fem. of a presumed der. of the alt. of *echo;* prop. *loitering* (as a *withholding* of oneself from work) or *leisure,* i.e. (by impl.) a "*school*" (as *vacation* from phys. employment):—school.

4982. **σῴζω sōzō,** *sode'-o;* from a prim. *σάω sŏō* (contr. for obsol. *σάος saŏs,* "*safe*"); to *save,* i.e. *deliver* or *protect* (lit. or fig.):—heal, preserve, save (self), do well, be (make) whole.

4983. **σῶμα sōma,** *so'-mah;* from *4982;* the *body* (as a *sound* whole), used in a very wide application, lit. or fig.:—bodily, body, slave.

4984. **σωματικός sōmatikŏs,** *so-mat-ee-kos';* from *4983; corporeal* or *physical*:—bodily.

4985. **σωματικῶς sōmatikōs,** *so-mat-ee-koce';* adv. from *4983; corporeally* or *physically*:—bodily.

4986. **Σώπατρος Sōpatrŏs,** *so'-pat-ros;* from the base of *4982* and *3962;* *of a safe father;* *Sopatrus,* a Chr.:—Sopater. Comp. *4989.*

4987. **σωρεύω sōrĕuō,** *sore-yoo'-o;* from another form of *4673;* to *pile* up (lit. or fig.):—heap, load.

4988. **Σωσθένης Sōsthĕnēs,** *soce-then'-ace;* from the base of *4982* and that of *4599;* *of safe strength;* *Sosthenes,* a Chr.:—Sosthenes.

4989. **Σωσίπατρος Sōsipatrŏs,** *so-sip'-at-ros;* prol. for *4986; Sosipatrus,* a Chr.:—Sosipater.

4990. **σωτήρ sōtēr,** *so-tare';* from *4982;* a *deliverer,* i.e. God or Christ:—saviour.

4991. **σωτηρία sōtēria,** *so-tay-ree'-ah;* fem. of a der. of *4990* as (prop. abstr.) noun; *rescue* or *safety* (phys. or mor.):—deliver, health, salvation, save, saving.

4992. **σωτήριος sōtērios,** *so-tay'-ree-os;* neut. of the same as *4991* as (prop. concr.) noun; *defender* or (by impl.) *defence*:—salvation.

4993. **σωφρονέω sōphrŏnĕō,** *so-fron-eh'-o;* from *4998;* to *be of sound mind,* i.e. *sane,* (fig.) *moderate*:—be in right mind, be sober (minded), soberly.

4994. **σωφρονίζω sōphrŏnizō,** *so-fron-id'-zo;* from *4998;* to *make of sound mind,* i.e. (fig.) to *discipline* or *correct*:—teach to be sober.

4995. **σωφρονισμός sōphrŏnismŏs,** *so-fron-is-mos';* from *4994; discipline,* i.e. *self-control*:—sound mind.

4996. **σωφρόνως sōphrŏnōs,** *so-fron'-oce;* adv. from *4998;* with *sound mind,* i.e. *moderately*:—soberly.

4997. **σωφροσύνη sōphrŏsunē,** *so-fros-oo'-nay;* from *4998; soundness of mind,* i.e. (lit.) *sanity* or (fig.) *self-control*:—soberness, sobriety.

4998. **σώφρων sōphrōn,** *so'-frone;* from the base of *4982* and that of *5424;* *safe* (*sound*) *in mind,* i.e. *self-controlled* (*moderate* as to opinion or passion):—discreet, sober, temperate.

T

τά ta. See *3588.*

4999. **Ταβέρναι Tabernai,** *tab-er'-nahee;* phur. of Lat. or.; *huts* or *wooden-walled* buildings; *Tabernæ*:—taverns.

5000. **Ταβιθά Tabitha,** *tab-ee-thah';* of Chald. or. [comp. *6646*]; *the gazelle; Tabitha* (i.e. *Tabjetha*), a Chr. female:—Tabitha.

5001. **τάγμα tagma,** *tag'-mah;* from *5021;* something orderly in *arrangement* (a troop), i.e. (fig.) a *series* or *succession*:—order.

5002. **ταγή taktĕa,** *tak-teh';* from *5021;* *arranged,* i.e. *appointed* or *stated*:—set.

5003. **ταλαιπωρία talaipōrĕō,** *tal-ahee-po-reh'-o,* from *5005*; to be *wretched,* i.e. *realize* one's own *misery*:—be afflicted.

5004. **ταλαιπωρία talaipōria,** *tal-ahee-po-ree'-ah;* from *5005; wretchedness,* i.e. *calamity*:—misery.

5005. **ταλαίπωρος talaipōrŏs,** *tal-ah'-ee-po-ros;* from the base of *5007* and a der. of the base of *3984; enduring trial,* i.e. *miserable*:—wretched.

5006. **ταλαντιαῖος talantiaĭŏs,** *tal-an-tee-ah'-yos;* from *5007; talent-like* in weight:—weight of a talent.

5007. **τάλαντον talantŏn,** *tal'-an-ton;* neut. of a presumed der. of the orig. form of *τλάω tlaō* (to *bear*; equiv. to *5342*); a *balance* (as *supporting* weights), i.e. (by impl.) a certain *weight* (and thence a *coin* or rather *sum* of money) or "*talent*":—talent.

5008. **ταλιθά talitha,** *tal-ee-thah';* of Chald. or. [comp. *2924*]; *the fresh,* i.e. *young girl; talitha* (*O maiden*):—talitha.

5009. **ταμεῖον tamĕiŏn,** *tam-i'-on;* neut. contr. of a presumed der. of *τάπλας tamias* (a *dispenser* or *distributor;* akin to *τέμνω tĕmnō,* to *cut*); a *dispensary* or *magazine,* i.e. a chamber on the ground-floor or interior of an Oriental house (gen. used for *storage* or *privacy,* a spot for retirement):—secret chamber, closet, storehouse.

ταμίευ tamiu. See *3545.*

5010. **τάξις taxis,** *tax'-is;* from *5021;* regular *arrangement,* i.e. (in time) fixed *succession* (of rank or character), official *dignity*:—order.

5011. **ταπεινός tapĕinŏs,** *tap-i-nos';* of uncert. der.; *depressed,* i.e. (fig.) *humiliated* (in circumstances or disposition):—base, cast down, humble, of low degree (estate), lowly.

5012. **ταπεινοφροσύνη tapĕinŏphrŏsunē,** *tap-i-nof-ros-oo'-nay;* from a comp. of *5011* and the base of *5424; humiliation of mind,* i.e. *modesty*:—humbleness of mind, humility (of mind), lowliness (of mind).

5013. **ταπεινόω tapĕinŏō,** *tap-i-nŏ'-o;* from *5011;* to *depress;* fig. to *humiliate* (in condition or heart):—abase, bring low, humble (self).

5014. **ταπείνωσις tapĕinōsis,** *tap-i'-no-sis;* from *5013; depression* (in rank or feeling):—humiliation, be made low, low estate, vile.

5015. **ταράσσω tarassō,** *tar-as'-so;* of uncert. affin.; to *stir* or *agitate* (*roil* water):—trouble.

5016. ταραχή tarachē, *tar-akh-ay'*; fem. from *5015*; *disturbance*, i.e. (of water) *rolling*, or (of a mob) *sedition*:—trouble (-ing).

5017. τάραχος tarachŏs, *tar'-akh-os*; masc. from *5015*; a *disturbance*, i.e. (popular) *tumult*:—stir.

5018. Ταρσεύς Tarsĕus, *tar-syoos'*; from *5019*; a *Tarsean*, i.e. native of Tarsus:—of Tarsus.

5019. Ταρσός Tarsŏs, *tar-sos'*; perh. the same as *ταρσός tarsŏs* (a *flat* basket); *Tarsus*, a place in Asia Minor:—Tarsus.

5020. ταρταρόω tartarŏō, *tar-tar-ŏ'-o*; from **Τάρταρος Tartarŏs** (the deepest *abyss* of Hades); to *incarcerate* in eternal torment:—cast down to hell.

5021. τάσσω tassŏ, *tas'-so*; a prol. form of a prim. verb (which latter appears only in certain tenses); to *arrange* in an orderly manner, i.e. *assign* or *dispose* (to a certain position or lot):—addict, appoint, determine, ordain, set.

5022. ταῦρος taurŏs, *tŏw'-ros*; appar. a prim. word [comp. 5450, "*steer*"]; a *bullock*:—bull, ox.

5023. ταῦτα tauta, *tŏw'-tah*; nom. or acc. neut. plur. of *3778*; *these things*:— + afterward, follow, + hereafter, × him, the same, so, such, that, then, these, they, this, those, thus.

5024. ταὐτά tauta, *tow-tah'*; neut. plur. of *3autos* and *ĕgo* as adv.; in *the same* way:—even thus, (manner) like, so.

5025. ταύταις tautais, *tŏw'-tahyes*; and

ταύτας tautas, *tŏw'-tas*; dat. and acc. fem. plur. respectively of *3778*; (*to* or *with* or *by*, etc.) *these*:—hence, that, them, these, those.

5026. ταύτῃ tautē, *tŏw'-tay*; and

ταύτην tautēn, *tŏw'-tane*; and

ταύτης tautēs, *tŏw'-tace*; dat., acc. and gen. respectively of the fem. sing. of *3778*; (*towards* or *of*) *this*:—her, + hereof, it, that, + thereby, the (same), this (same).

5027. ταφή taphē, *taf-ay'*; fem. from *2290*; *burial* (the act):— × bury.

5028. τάφος taphŏs, *taf'-os*; masc. from *2290*; a *grave* (the place of interment):—sepulchre, tomb.

5029. τάχα tacha, *takh'-ah*; as if neut. plur. of *5036* (adv.); *shortly*, i.e. (fig.) *possibly*:—peradventure (-haps).

5030. ταχέως tachĕōs, *takh-eh'-oce*; adv. from *5036*; *briefly*, i.e. (in time) *speedily*, or (in manner) *rapidly*:—hastily, quickly, shortly, soon, suddenly.

5031. ταχινός tachinŏs, *takh-ee-nos'*; from *5034*; *curt*, i.e. *impending*:—shortly, swift.

5032. τάχιον tachiŏn, *takh'-ee-on*; neut. sing. of the compar. of *5036* (as adv.); *more swiftly*, i.e. (in manner) *more rapidly*, or (in time) *more speedily*:—out [run], quickly, shortly, sooner.

5033. τάχιστα tachista, *takh'-is-tah*; neut. plur. of the superl. of *5036* (as adv.); *most quickly*, i.e. (with *5613* pref.) *as soon* as possible:— + with all speed.

5034. τάχος tachŏs, *takh'-os*; from the same as *5036*; a *brief* space (of time), i.e. (with *1722* pref.) in *haste*:— + quickly, + shortly, + speedily.

5035. ταχύ tachu, *takh-oo'*; neut. sing. of *5036* (as adv.); *shortly*, i.e. *without delay*, *soon*, or (by surprise) *suddenly*, or (by impl. of ease) *readily*:—lightly, quickly.

5036. ταχύς tachus, *takh-oos'*; of uncert. affin.; *fleet*, i.e. (fig.) *prompt* or *ready*:—swift.

5037. τε tĕ, *teh*; a prim. particle (enclitic) of connection or addition; *both* or *also* (prop. as correl. of *2532*):—also, and, both, even, then, whether. Often used in comp., usually as the latter part.

5038. τεῖχος tĕichŏs, *ti'-khos*; akin to the base of *5087*; a *wall* (as *formative* of a house):—wall.

5039. τεκμήριον tĕkmēriŏn, *tek-may'-ree-on*; neut. of a presumed der. of **τεκμάρ tĕkmar** (a *goal* or fixed *limit*); a *token* (as *defining* a fact), i.e. *criterion* of certainty:—infallible proof.

5040. τεκνίον tĕknĭon, *tek-nee'-on*; dimin. of *5043*; an *infant*, i.e. (plur. fig.) *darlings* (Christian *converts*):—little children.

5041. τεκνογονέω tĕknōgŏnĕō, *tek-nog-on-eh'-o*; from a comp. of *5043* and the base of *1096*; to *be a child-bearer*, i.e. *parent* (*mother*):—bear children.

5042. τεκνογονία tĕknōgŏnĭa, *tek-nog-on-ee'-ah*; from the same as *5041*; *childbirth* (*parentage*), i.e. (by impl.) *maternity* (the performance of *maternal duties*):—childbearing.

5043. τέκνον tĕknŏn, *tek'-non*; from the base of *5088*; a *child* (as *produced*):—child, daughter, son.

5044. τεκνοτροφέω tĕknŏtrŏphĕō, *tek-not-rof-eh'-o*; from a comp. of *5043* and *5142*; to *be a child-rearer*, i.e. *fulfil* the duties of *a female parent*:—bring up children.

5045. τέκτων tĕktōn, *tek'-tone*; from the base of *5098*; an *artificer* (as *producer* of fabrics), i.e. (spec.) a *craftsman* in wood:—carpenter.

5046. τέλειος tĕlĕĭŏs, *tel'-i-os*; from *5056*; *complete* (in various applications of labor, growth, mental and moral character, etc.); neut. (as noun, with *3588*) *completeness*:—of full age, man, perfect.

5047. τελειότης tĕlĕĭŏtēs, *tel-i-ot'-ace*; from *5046*; (the state) *completeness* (ment. or mor.):—perfection (-ness).

5048. τελειόω tĕlĕĭŏō, *tel-i-ŏ'-o*; from *5046*; to *complete*, i.e. (lit.) *accomplish*, or (fig.) *consummate* (in character):—consecrate, finish, fulfil, (make) perfect.

5049. τελείως tĕlĕĭōs, *tel-i'-oce*; adv. from *5046*; *completely*, i.e. (of hope) *without wavering*:—to the end.

5050. τελείωσις tĕlĕĭōsis, *tel-i'-o-sis*; from *5048*; (the act) *completion*, i.e. (of prophecy) *verification*, or (of expiation) *absolution*:—perfection, performance.

5051. τελειωτής tĕlĕĭōtēs, *tel-i-o-tace'*; from *5048*; a *completer*, i.e. *consummater*:—finisher.

5052. τελεσφορέω tĕlĕsphŏrĕō, *tel-es-for-eh'-o*; from a comp. of *5055* and *5342*; to *be a bearer to completion* (maturity), i.e. to *ripen* fruit (fig.):—bring fruit to perfection.

5053. τελευτάω tĕlĕutaō, *tel-yoo-tah'-o*; from a presumed der. of *5055*; to *finish* life (by impl. of *970*), i.e. *expire* (*demise*):—be dead, decease, die.

5054. τελευτή tĕlĕutē, *tel-yoo-tay'*; from *5053*; *decease*:—death.

5055. τελέω tĕlĕō, *tel-eh'-o*; from *5056*; to *end*, i.e. *complete*, *execute*, *conclude*, *discharge* (a debt):—accomplish, make an end, expire, fill up, finish, go over, pay, perform.

5056. τέλος tĕlŏs, *tel'-os*; from a prim. **τέλλω tĕllō** (to *set out* for a definite point or *goal*); prop. the point aimed at as a *limit*, i.e. (by impl.) the *conclusion* of an act or state (*termination* [lit., fig. or indef.], *result* [immed., ultimate or prophetic], *purpose*); spec. an *impost* or *levy* (as *paid*):— + continual, custom, end (-ing), finally, uttermost. Comp. *5411*.

5057. τελώνης tĕlōnēs, *tel-o'-nace*; from *5056* and *3604*; a *tax-farmer*, i.e. *collector of* public *revenue*:—publican.

5058. τελώνιον tĕlōniŏn, *tel-o'-nee-on*; neut. of a presumed der. of *5057*; a *tax-gatherer's* place of business:—receipt of custom.

5059. τέρας tĕras, *ter'-as*; of uncert. affin.; a *prodigy* or *omen*:—wonder.

5060. Τέρτιος Tĕrtiŏs, *ter'-tee-os*; of Lat. or.; *third*; *Tertius*, a Chr.:- Tertius.

5061. Τέρτυλλος Tĕrtullŏs, *ter'-tool-los*; of uncert. der.; *Tertullus*, a Rom.:—Tertullus.

τέσσαρα tĕssara. See *5064*.

5062. τεσσαράκοντα tĕssarakŏnta, *tes-sar-ak'-on-tah*; the decade of *5064*; *forty*:—forty.

5063. τεσσαρακονταετής tĕssarakŏntaĕtēs, *tes-sar-ak-on-tah-et-ace'*; from *5062* and *2094*; *of forty years* of age:—(+ full, of) forty years (old).

5064. τέσσαρες tĕssarĕs, *tes'-sar-es*; neut.

τέσσαρα tĕssara, *tes'-sar-ah*; a plur. number; *four*:—four.

5065. τεσσαρεσκαιδέκατος tĕssarĕskaidĕkatŏs, *tes-sar-es-kahee-dek'-at-os*; from *5064* and *2532* and *1182*; *fourteenth*:—fourteenth.

5066. τεταρταῖος tĕtartaĭŏs, *tet-ar-tah'-yos*; from *5064*; pertaining to the *fourth* day:—four days.

5067. τέταρτος tĕtartŏs, *tet'-ar-tos*; ord. from *5064*; *fourth*:—four (-th).

5068. τετράγωνος tĕtragōnŏs, *tet-rag'-o-nos*; from *5064* and *1137*; *four-cornered*, i.e. *square*:—foursquare.

5069. τετράδιον tĕtradiŏn, *tet-rad'-ee-on*; neut. of a presumed der. of **τέτρας tĕtras** (a *tetrad*; from *5064*); a *quaternion* or squad (picket) of four Rom. soldiers:—quaternion.

5070. τετρακισχίλιοι tĕtrakischiliŏi, *tet-rak-is-khil'-ee-oy*; from the mult. adv. of *5064* and *5507*; *four times a thousand*:—four thousand.

5071. τετρακόσιοι tĕtrakŏsiŏi, *tet-rak-os'-ee-oy*; neut. **τετρακόσια tĕtrakŏsia**, *tet-rak-os'-ee-ah*; plur. from *5064* and *1540*; *four hundred*:—four hundred.

5072. τετράμηνον tĕtramēnŏn, *tet-ram'-ay-non*; neut. of a comp. of *5064* and *3376*; a *four months'* space:—four months.

5073. τετραπλόος tĕtraplŏŏs, *tet-rap-lŏ'-os*; from *5064* and a der. of the base of *4118*; *quadruple*:—fourfold.

5074. τετράπους tĕtrapŏus, *tet-rap'-ooce*; from *5064* and *4228*; a *quadruped*:—fourfooted beast.

5075. τετραρχέω tĕtrarchĕō, *tet-rar-khekh'-o*; from *5076*; to be a *tetrarch*;—(be) tetrarch.

5076. τετράρχης tĕtrarchēs, *tet-rar'-khace*; from *5064* and *757*; the *ruler of a fourth* part of a country ("*tetrarch*"):—tetrarch.

τεύχω tĕuchō. See *5777*.

5077. τεφρόω tĕphrŏō, *tef-rŏ'-o*; from **τέφρα tephra** (*ashes*); to *incinerate*, i.e. *consume*:—turn to ashes.

5078. τέχνη tĕchnē, *tekh'-nay*; from the base of *5087*; *art* (as *productive*), i.e. (spec.) a *trade*, or (gen.) *skill*:—art, craft, occupation.

5079. τεχνίτης tĕchnitēs, *tekh-nee'-tace*; from *5078*; an *artisan*; fig. a *founder* (*Creator*):—builder, craftsman.

5080. τήκω tēkō, *tay'-ko*; appar. a prim. verb; to *liquefy*:—melt.

5081. τηλαυγῶς tēlaugōs, *tay-lŏw-goce'*; adv. from a comp. of a der. of *5316* and *827*; in a *far-shining* manner, i.e. *plainly*:—clearly.

5082. τηλικοῦτος tēlikŏutŏs, *tay-lik-oo'-tos*; fem. **τηλικαύτη tēlikautē**, *tay-lik-ŏw'-tay*; from a comp. of *3588* with *2245* and *3778*; *such as this*, i.e. (in [fig.] magnitude) *so vast*:—so great, so mighty.

5083. τηρέω tērĕō, *tay-reh'-o*; from **τηρός tērŏs** (a *watch*; perh. akin to *2334*); to *guard* (from *loss* or *injury*, prop. by keeping *the eye* upon; and thus differing from *5442*, which is prop. to *prevent* escaping; and from *2892*, which implies a *fortress* or full military lines of apparatus), i.e. to *note* (a prophecy; fig. to *fulfil* a command); by impl. to *detain* (in custody; fig. to *maintain*); by extens. to *withhold* (for personal ends; fig. to *keep unmarried*):—hold fast, keep (-er), (ob-, pre-, re-) serve, watch.

5084. τήρησις tērēsis, *tay'-ray-sis*; from *5083*; a *watching*, i.e. (fig.) *observance*, or (concr.) a *prison*:—hold.

τῇ tē, **τήν tēn**, **τῆς tēs.** See *3588*.

5085. Τιβεριάς Tiběrias, *tib-er-ee-as'*; from *5086*; *Tiberias*, the name of a town and a lake in Pal.:—Tiberias.

5086. Τιβέριος Tiběriŏs, *tib-er'-ee-os*; of Lat. or.; prob. *pertaining to the* river *Tiberis* or *Tiber*; *Tiberius*, a Rom. emperor:—Tiberius.

5087. τίθημι tithēmi, *tith'-ay-mee*; a prol. form of a prim.

θέω thĕō, *theh'-o* (which is used only as alt. in cert. tenses); to *place* (in the widest application, lit. and fig.; prop. in a passive or horizontal posture, and thus different from *2476*, which prop. denotes an upright and active position, while *2749* is prop. reflexive and utterly prostrate):— + advise, appoint, bow, commit, conceive, give, × kneel down, lay (aside,

down, up), make, ordain, purpose, put, set (forth), settle, stick down.

5083. τίτνω τίκτō, *tik'-to*; a strengthened form of a prim. τέκω *tek'-o* (which is used only as alt. in certain tenses); to produce (from seed, as a mother, a plant, the earth, etc.), lit. or fig.:—bear, be born, bring forth, be delivered, be in travail.

5089. τίλλω *tillō*, *til'-lo*; perh. akin to the alt. of *138*, and thus to *4951*; to *pull* off:—pluck.

5090. Τίμαιος **Timaios**, *tim'-ah-yos*; prob. of Chald. or. [comp. 893]; Timæus (i.e. *Timay*), an Isr.:—Timæus.

5091. τιμάω **timaō**, *tim-ah'-o*; from *5093*; to *prize*, i.e. *fix* a valuation upon; by impl. to *revere*:—honour, value.

5092. τιμή **timē**, *tee-may'*; from *5099*; a *value*, i.e. money paid, or (concr. and collect.) *valuables*; by anal. *esteem* (espec. of the highest degree), or the *dignity* itself:—honour, precious, price, some.

5093. τίμιος **timios**, *tim'-ee-os*; includ. the comp.

τιμιώτερος **timiōterŏs**, *tim-ee-o'-ter-os*; and the superl.

τιμιότατος **timiōtatŏs**, *tim-ee-o'-tat-os*; from *5099*; *valuable*, i.e. (obj.) *costly*, or (subj.) *honoured*, *esteemed*, or (fig.) *beloved*:—dear, honourable, (more, most) precious, had in reputation.

5094. τιμιότης **timiōtēs**, *tim-ee-ot'-ace*; from *5093*; *expensiveness*, i.e. (by impl.) *magnificence*:—costliness.

5095. Τιμόθεος **Timŏthĕos**, *tee-moth'-eh-os*; from *5099* and *2316*; *dear to God*; *Timotheus*, a Chr.:—Timotheus, Timothy.

5096. Τίμων **Timōn**, *tee'-mone*; from *5099*; valuable; *Timon*, a Chr.:—Timon.

5097. τιμωρέω **timōrĕō**, *tim-o-reh'-o*; from a comp. of *5092* and ὁράω *horaō* (a *guard*); prop. to *protect* one's *honor*, i.e. to *avenge* (*inflict a penalty*):—punish.

5098. τιμωρία **timōria**, *tee-mo-ree'-ah*; from *5097*; *vindication*, i.e. (by impl.) a *penalty*:—punishment.

5099. τίνω **tinō**, *tee'-no*; strengthened for a prim.

τίω **tiō**, *tee'-o* (which is only used as an alt. in certain tenses); to *pay* a price, i.e. as a *penalty*:—be punished with.

5100. τίς **tis**; an enclit. indef. pron.; *some* or *any* person or object:—a (kind of), any (man, thing, thing at all), certain (thing), divers, he (every) man, one (× thing), ought, + partly, some (man, -body, -thing, -what), (+ that no-) thing, what (-soever), × wherewith, whom [-soever], whose ([-soever]).

5101. τίς **tis**; prob. emphat. of *5100*; an interrog. pron., *who*, *which* or *what* (in direct or indirect questions):—every man, how (much), + no (-ne, thing), what (manner, thing), where ([-by, -fore, -of, unto, -with, -withal]), whether, which, who (-m, -se), why.

5102. τίτλος **titlŏs**, *tit'-los*; of Lat. or.; a *titulus* or "title" (*placard*):—title.

5103. Τίτος **Titŏs**, *tee'-tos*, of Lat. or, but uncert. signif.; *Titus*, a Chr.:—Titus.

τίω **tiō**. See *5099*.

τό **tŏ**. See *3588*.

5104. τοί **tŏi**, *toy*; prob. for the dat. of *3588*; an enclit. particle of *asseveration* by way of contrast; *in truth*:—[used *only with other particles in comp.*, as *3544*, *3305*, *5105*, *5106*, etc.]

5105. τοιγαροῦν **tŏigarŏun**, *toy-gar-oon'*; from *5104* and *1063* and *3767*; *truly for then*, i.e. *consequently*:—there- (where-) fore.

τοίνυν **tŏinun**. See *3544*.

5106. τοίνυν **tŏinun**, *toy'-noon*; from *5104* and *3568*; *truly now*, i.e. *accordingly*:—then, therefore.

5107. τοιόσδε **tŏiŏsdĕ**, *toy-os'-deh* (includ. the other inflections); from a der. of *5104* and *1161*; *such-like then*, i.e. *so great*:—such.

5108. τοιοῦτος **tŏiŏutŏs**, *toy-oo'-tos* (includ. the other inflections); from *5104* and *3778*; *truly this*, i.e. *of this sort* (to denote character or individuality):—like, such (as one).

5109. τοῖχος **tŏichŏs**, *toy'-khos*; another form of *3835*; a *wall*:—wall.

5110. τόκος **tŏkŏs**, *tok'-os*; from the base of *5088*; *interest* on money loaned (as a produce)):—usury.

5111. τολμάω **tŏlmaō**, *tol-mah'-o*; from τόλμα *tolma* (*boldness*; prob. itself from the base of *5056* through the idea of *extreme* conduct); to *venture* (obj. or in *act*; while *2293* is rather subj. or in *feeling*); by impl. to be *courageous*:—be bold, boldly, dare, durst.

5112. τολμηρότερον **tŏlmērŏtĕrŏn**, *tol-may-rot'-er-on*; neut. of the comp. of a der. of the base of *5111* (as adv.); *more daringly*, i.e. *with greater confidence* than otherwise:—the more boldly.

5113. τολμητής **tŏlmētēs**, *tol-may-tace'*; from *5111*; a *daring* (*audacious*) man:—presumptuous.

5114. τομώτερος **tŏmōtĕrŏs**, *tom-o'-ter-os*; comp. of a der. of the prim. τέμνω **tĕmnō** (to *cut*; more comprehensive or decisive than *3685*, as if by a *single* stroke; whereas that implies repeated blows, like *hacking*); *more keen*:—sharper.

5115. τόξον **tŏxŏn**, *tox'-on*; from the base of *5034*; a *bow* (appar. as the simplest fabric):—bow.

5116. τοπάζιον **tŏpazĭŏn**, *top-ad'-zee-on*; neut. of a presumed der. (akt.) of τόπαζος **tŏpazŏs** (a "topas"; of uncert. or.); a gem, prob. the *chrysolite*:—topaz.

5117. τόπος **tŏpŏs**, *top'-os*; appar. a prim. word; a *spot* (gen. in *space*, but limited by occupancy; whereas *5561* is a larger but partic. *locality*), i.e. *location* (as a position, home, tract, etc.); fig. *condition*, *opportunity*; spec. a *scabbard*:—coast, licence, place, × plain, quarter, + room, room, where.

5118. τοσοῦτος **tŏsŏutŏs**, *tos-oo'-tos*; from τόσος **tŏsŏs** (*so much*; appar. from *3588* and *4594*) and *3778* (includ. its variations); so *vast* as *this*, i.e. *such* (in quantity, amount, number or space):—as large, so great (long, many, much), these many.

5119. τότε **tŏtĕ**, *tot'-eh*; from (the neut. of) *3588* and *5753*; *the when*, i.e. *at the time* that (of the past or future, also in consecution):—that time, then.

5120. τοῦ **tŏu**, *too*; prop. the gen. of *3588*; sometimes used for *5127*; *of this person*:—his.

5121. τοὐναντίον **tŏunantiŏn**, *too-nan-tee'-on*; contr. for the neut. of *3588* and *1726*; *on the contrary*:—contrariwise.

5122. τοὔνομα **tŏunŏma**, *too'-no-mah*; contr. for the neut. of *3588* and *3686*; *the name* (is):—named.

5123. τουτέστι **tŏutĕsti**, *toot-es'-tee*; contr. for *5124* and *2076*; *that is*:—that is (to say).

5124. τοῦτο **tŏutŏ**, *too'-to*; neut. sing. nom. or acc. of *3778*; *that* thing:—here [-unto]. it, partly, self [-same], so, that (intent), the same, there [-fore, -unto], this, thus, where [-fore].

5125. τούτοις **tŏutŏis**, *too'-toice*; dat. plur. masc. or neut. of *3778*; to (*for*, *in*, *with* or *by*) *these* (persons or things):—such, them, there [-in, -with], these, this, those.

5126. τοῦτον **tŏutŏn**, *too'-ton*; acc. sing. masc. of *3778*; *this* (person, as obj. of verb or prep.):—him, the same, that, this.

5127. τούτου **tŏutŏu**, *too'-too*; gen. sing. masc. or neut. of *3778*; *of* (*from* or *concerning*) *this* (person or thing):—here [-by], him, it, + such manner of, that, thence [-forth], thereabout, this, thus.

5128. τούτους **tŏutŏus**, *too'-tooce*; acc. plur. masc. of *3778*; *these* (persons, as obj. of verb or prep.):—such, them, these, this.

5129. τούτῳ **tŏutō**, *too'-to*; dat. sing. masc. or neut. of *3778*; *to* (*in*, *with* or *by*) *this* (person or thing):—here [-by, -in], him, one, the same, there [-in], this.

5130. τούτων **tŏutōn**, *too'-tone*; gen. plur. masc. or neut. of *3778*; *of* (*from* or *concerning*) *these* (persons or things):—such, their, these (things), they, this sort, those.

5131. τράγος **tragŏs**, *trag'-os*; from the base of *5176*; a *he-goat* (as a *gnawer*):—goat.

5132. τράπεζα **trapĕza**, *trap'-ed-zah*; prob. contr. from *5064* and *3979*; a *table* or *stool* (as being *four-legged*), usually for food (fig. a meal); also a *counter* for money (fig. a broker's *office* for loans at interest):—bank, meat, table.

5133. τραπεζίτης **trapĕzitēs**, *trap-ed-dee'-tace*; from *5132*; a money-*broker* or *banker*:—exchanger.

5134. τραῦμα **trauma**, *trŏw'-mah*; from the base of τιτρώσκω **titrōskō** (to *wound*; akin to the base of *2352*, *5147*, *5149*, etc.); a *wound*:—wound.

5135. τραυματίζω **traumatizō**, *trŏw-mat-id'-zo*; from *5134*; to *inflict a wound*:—wound.

5136. τραχηλίζω **trachēlizō**, *trakh-ay-lid'-zo*; from *5137*; to *seize by the throat* or *neck*, i.e. to *expose the gullet* of a victim for killing (gen. to lay bare):—opened.

5137. τράχηλος **trachēlŏs**, *trakh'-ay-los*; prob. from *5143* (through the idea of *mobility*); the *throat* (neck), i.e. (fig.) *life*:—neck.

5138. τραχύς **trachus**, *trakh-oos'*; perh. strengthened from the base of *4486* (as if *jagged* by rents); *uneven*, *rocky* (*reefy*):—rock, rough.

5139. Τραχωνίτις **Trachōnitis**, *trakh-o-nee'-tis*; from a der. of *5138*; *rough* district; *Trachonitis*, a region of Syria:—Trachonitis.

5140. τρεῖς **trĕis**, *trice*; neut.

τρία **tria**, *tree'-ah*; a prim. (plur.) number; "*three*":—three.

5141. τρέμω **trĕmō**, *trem'-o*; strengthened from a prim. τρέω **trĕō** (to "*dread*", "*terrify*"); to "*tremble*" or *fear*:—be afraid, trembling.

5142. τρέφω **trĕphō**, *tref'-o*; a prim. verb (prop. θρέφω **thrĕphō**; but perh. strength. from the base of *5157* through the idea of *convolution*); prop. to *stiffen*, i.e. *fatten* (by impl. to *cherish* [with food, etc.], *pamper*, *rear*):—bring up, feed, nourish.

5143. τρέχω **trĕchō**, *trekh'-o*; appar. a prim. verb (prop. θρέχω **thrĕchō**; comp. *2359*); which uses δρόμω **drŏmō**, *drom'-o* (the base of *1408*) as alt. in certain tenses; to *run* or *walk hastily* (lit. or fig.):—have course, run.

5144. τριάκοντα **triakŏnta**, *tree-ak'-on-tah*; the decade of *5140*; *thirty*:—thirty.

5145. τριακόσιοι **triakŏsiŏi**, *tree-ak-os'-ee-oy*; plur. from *5140* and *1540*; *three hundred*:—three hundred.

5146. τρίβολος **tribŏlŏs**, *trib'-ol-os*; from *5140* and *956*; prop. a *crow-foot* (*three-pronged obstruction* in war), i.e. (by anal.) a *thorny* plant (*caltrop*):—brier, thistle.

5147. τρίβος **tribŏs**, *tree'-bos*; from τρίβω **tribō** (to "*rub*"; akin to τείρω **tĕirō**, τρύω **truō**, and the base of *5131*, *5134*); a *rut* or worn *track*:—path.

5148. τρισσός **trissŏs**, *tris-sos'*; from a comp. of *5140* and *2504*; a *three years' period* (*triennium*):—space of three years.

5149. τρίτος **tritŏs**, *trid'-os*; appar. a prim. verb; to *creak* (*squeak*), i.e. (by anal.) to *grate* the teeth (in frenzy):—gnash.

5150. τρίμηνον **trimēnŏn**, *trim'-ay-non*; neut. of a comp. of *5140* and *3376* as noun; a *three months' space*:—three months.

5151. τρίς **tris**, *trece*; adv. from *5140*; *three times*:—three times, thrice.

5152. τριστέγον **tristĕgŏn**, *tris'-teg-on*; neut. of a comp. of *5140* and *4721* as noun; a *third roof* (*story*):—third loft.

5153. τρισχίλιοι **trischiliŏi**, *tris-khil'-ee-oy*; from *5151* and *5507*; *three times a thousand*:—three thousand.

5154. τρίτος **tritŏs**, *tree'-tos*; ord. from *5140*; *third*; neut. (as noun) a *third part*, or (as adv.) a (or the) *third time*, *thirdly*:—third (-ly).

τρίχες **trichĕs**, etc. See *2359*.

5155. τρίχινος **trichinŏs**, *trikh'-ee-nos*; from *2359*; *hairy*, i.e. made *of hair* (*mohair*):—of hair.

5156. **τρόμος trŏmŏs**, *trom'-os*; from *5141*; a "*trembling*", i.e. quaking with *fear*:— + tremble (-ing).

5157. **τροπή trŏpē**, *trop-ay'*; from an appar. prim. **τρέπω trĕpō** (to *turn*); a *turn* ("trope"), i.e. *revolution* (fig. *variation*):—turning.

5158. **τρόπος trŏpŏs**, *trop'-os*; from the same as *5157*; a *turn*, i.e. (by impl.) *mode* or *style* (espec. with prep. or rel. pref. as adv. *like*); fig. *deportment* or *character*:—(even) as, conversation, [+ like] manner (+ by any) means, way.

5159. **τροποφορέω trŏpŏphŏrĕō**, *trop-of-or-eh'-o*; from *5158* and *5409*; *to endure* one's *habits*:—suffer the manners.

5160. **τροφή trŏphē**, *trof-ay'*; from *5142*; *nourishment* (lit. or fig.); by impl. *rations* (*wages*):—food, meat.

5161. **Τρόφιμος Trŏphimŏs**, *trof'-ee-mos*; from *5162*; *nutritive*; *Trophimus*, a Chr.:—Trophimus.

5162. **τροφός trŏphŏs**, *trof-os'*; from *5142*; a *nourisher*, i.e. *nurse*:—nurse.

5163. **τροχιά trŏchia**, *trokh-ee-ah'*; from *5164*; a *track* (as a wheel-*rut*), i.e. (fig.) a *course* of conduct:—path.

5164. **τροχός trŏchŏs**, *trokh-os'*; from *5143*; a *wheel* (as a *runner*), i.e. (fig.) a *circuit* of phys. effects:—course.

5165. **τρύβλιον trublĭŏn**, *troob'-lee-on*; neut. of a presumed der. of uncert. affin.; a *bowl*:—dish.

5166. **τρυγάω trugaō**, *troo-gah'-o*; from a der. of **τρύγω trugō** (to *dry*) mean. ripe *fruit* (as if *dry*); to *collect* the vintage:—gather.

5167. **τρυγών trugōn**, *troo-gone'*; from **τρύζω truzō** (to *murmur*; akin to *5149*, but denoting a *duller* sound); a *turtle-dove* (as *cooing*):—turtle-dove.

5168. **τρυμαλιά trumalia**, *troo-mal-ee-ah'*; from a der. of **τρύω truō** (to *wear away*; akin to the base of *5134*, *5147* and *5170*); an *orifice*, i.e. a needle's *eye*:—eye. Comp. *5169*.

5169. **τρύπημα trupēma**, *troo'-pay-mah*; from a der. of the base of *5168*; an *aperture*, i.e. a needle's *eye*:—eye.

5170. **Τρύφαινα Truphaina**, *troo'-fahee-nah*; from *5172*; *luxurious*; *Tryphæna*, a Chr. woman:—Tryphena.

5171. **τρυφάω truphaō**, *troo-fah'-o*; from *5172*; to *indulge in luxury*:—live in pleasure.

5172. **τρυφή truphē**, *troo-fay'*; from **θρύπτω thruptō** (to *break* up or [fig.] *enfeeble*, espec. the mind and body by indulgence); *effeminacy*, i.e. *luxury* or *debauchery*:—delicately, riot.

5173. **Τρυφῶσα Truphōsa**, *troo-fo'-sah*; from *5172*; *luxuriating*; *Tryphosa*, a Chr. female:—Tryphosa.

5174. **Τρωάς Trōas**, *tro-as'*; from **Τρῶς Trōs** (a *Trojan*); the *Troad* (or plain of Troy), i.e. *Troas*, a place in Asia Minor:—Troas.

5175. **Τρωγύλλιον Trōgullĭŏn**, *tro-gool'-lee-on*; of uncert. der.; *Trogyllium*, a place in Asia Minor:—Trogyllium.

5176. **τρώγω trōgō**, *tro'-go*; prob. strength from a collat. form of the base of *5134* and *5147* through the idea of *corrosion* or *wear*; or perh. rather of a base of *5167* and *5149* through the idea of a *crunching* sound; to *gnaw* or *chew*, i.e. (gen.) to *eat*:—eat.

5177. **τυγχάνω tugchanō**, *toong-khan'-o*; prob. for an obsol. **τύχω tuchō** (for which the mid. of another alt. **τεύχω tĕuchō** [to *make ready* or *bring to pass*] is used in cert. tenses; akin to the base of *5088* through the idea of *effecting*; prop. to *affect*; or (spec.) to *hit* or *light upon* (as a mark to be reached), i.e. (trans.) to *attain* or *secure* an object or end, or (intrans.) to *happen* (as if *meeting* with); but in the latter application only impers. (with *1487*), i.e. *perchance*; or (pres. part.) as adj. *usual* (as if commonly *met with*, with *3756*, *extraordinary*), neut. (as adv.) *perhaps*; or (with an other verb) as adv. by *accident* (*as it were*):—be, chance, enjoy, little, obtain, × refresh . . . self, + special. Comp. *5180*.

5178. **τυμπανίζω tumpanizō**, *toom-pan-id'-zo*; from a der. of *5180* (mean. a *drum*, "*tympanum*"); to stretch on an instrument of *torture* resembling a drum, and thus *beat* to death:—torture.

5179. **τύπος tupŏs**, *too'-pos*; from *5180*; a *die* (as *struck*), i.e. (by impl.) a *stamp* or *scar*; by anal. a *shape*, i.e. a *statue*, (fig.) *style* or *resemblance*; spec. a *sampler* ("*type*"), i.e. a *model* (for imitation) or *instance* (for warning):—en- (ex-) ample, fashion, figure, form, manner, pattern, print.

5180. **τύπτω tuptō**, *toop'-to*; a prim. verb (in a strength. form); to "*thump*", i.e. *cudgel* or *pummel* (prop. with a stick or *bastinado*), but in any case by *repeated* blows; thus differing from *3817* and *3960*, which denote a [usually single] blow with the hand or any instrument, or *4141* with the *fist* [or a *hammer*], or *4474* with the *palm*; as well as from *5177*, an *accidental* collision); by impl. to *punish*; fig. to *offend* (the conscience):—beat, smite, strike, wound.

5181. **Τύραννος Turannŏs**, *too'-ran-nos*; a provincial form of the der. of the base of *2962*; a "*tyrant*"; *Tyrannus*, an Ephesian:—Tyrannus.

5182. **τυρβάζω turbazō**, *toor-bad'-zo*; from **τύρβη turbō** (Lat. *turba*, a *crowd*; akin to *4351*); to *make* "*turbid*", i.e. *disturb*:—trouble.

5183. **Τύριος Turiŏs**, *too'-ree-os*; from *5184*; a *Tyrian*, i.e. inhab. of Tyrus:—of Tyre.

5184. **Τύρος Turŏs**, *too'-ros*; of Heb. or. [6865]; *Tyrus* (i.e. *Tsor*), a place in Pal.:—Tyre.

5185. **τυφλός tuphlŏs**, *toof-los'*; from *5187*; *opaque* (as if *smoky*), i.e. (by anal.) *blind* (phys. or ment.):—blind.

5186. **τυφλόω tuphlŏō**, *toof-lŏ'-o*; from *5185*; to *make blind*, i.e. (fig.) to *obscure*:—blind.

5187. **τυφόω tuphŏō**, *toof-ŏ'-o*; from a der. of *5188*; to envelop with *smoke*, i.e. (fig.) to *inflate* with self-conceit:—high-minded, be lifted up with pride, be proud.

5188. **τυφώ tuphō**, *too'-fo*; appar. a prim. verb; to make a *smoke*, i.e. slowly *consume* without flame:—smoke.

5189. **τυφωνικός tuphōnikŏs**, *too-fo-nee-kos'*; from a der. of *5188*; *stormy* (as if *smoky*):—tempestuous.

5190. **Τυχικός Tuchikŏs**, *too-khee-kos'*; from a der. of *5177*; *fortuitous*, i.e. *fortunate*; *Tychicus*, a Chr.:—Tychicus.

Y

5191. **ὑακίνθινος huakinthinŏs**, *hoo-ak-in'-thee-nos*; from *5192*; "*hyacinthine*" or "*jacinthine*", i.e. deep *blue*:—jacinth.

5192. **ὑάκινθος huakinthŏs**, *hoo-ak'-in-thos*; of uncert. der.; the "*hyacinth*" or "*jacinth*", i.e. some gem of a deep *blue* color, prob. the *zirkon*:—jacinth.

5193. **ὑάλινος hualinŏs**, *hoo-al'-ee-nos*; from *5194*; *glassy*, i.e. *transparent*:—of glass.

5194. **ὕαλος hualŏs**, *hoo'-al-os*; perh. from the same as *5205* (as being transparent like rain); *glass*:—glass.

5195. **ὑβρίζω hubrizō**, *hoo-brid'-zo*; from *5196*; to *exercise violence*, i.e. *abuse*:—use despitefully, reproach, entreat shamefully (spitefully).

5196. **ὕβρις hubris**, *hoo'-bris*; from *5228*; *insolence* (as *over*-bearing), i.e. *insult*, *injury*:—harm, hurt, reproach.

5197. **ὑβριστής hubristēs**, *hoo-bris-tace'*; from *5195*; an *insulter*, i.e. *maltreater*:—despiteful, injurious.

5198. **ὑγιαίνω hugiainō**, *hoog-ee-ah'-ee-no*; from *5199*; to have sound *health*, i.e. *be well* (in body); fig. to be *uncorrupt* (*true* in doctrine):—be in health, (be safe and) sound, (be) whole (-some).

5199. **ὑγιής hugiēs**, *hoog-ee-ace'*; from the base of *5777*; *healthy*, i.e. *well* (in body); fig. *true* (in doctrine):—sound, whole.

5200. **ὑγρός hugrŏs**, *hoo-gros'*; from the base of *5205*; *wet* (as if with *rain*), i.e. (by impl.) *sappy* (*fresh*):—green.

5201. **ὑδρία hudria**, *hoo-dree-ah'*; from *5204*; a *water-jar*, i.e. *receptacle* for family supply:—waterpot.

5202. **ὑδροποτέω hudrōpŏtĕō**, *hoo-drop-ot-eh'-o*; from a comp. of *5204* and a der. of *4095*; to be a *water-drinker*, i.e. to *abstain from vinous beverages*:—drink water.

5203. **ὑδρωπικός hudrōpikŏs**, *hoo-dro-pik-os'*; from a comp. of *5204* and a der. of *3700* (as if *looking watery*); to *be* "*dropsical*":—have the dropsy.

5204. **ὕδωρ hudōr**, *hoo'-dore*; gen.

ὕδατος hudatŏs, *hoo'-dat-os*, etc.; from the base of *5205*; *water* (as if *rainy*) lit. or fig.:—water.

5205. **ὑετός huĕtŏs**, *hoo-et-os'*; from a prim. **ὕω huō** (to *rain*); *rain*, espec. a *shower*:—rain.

5206. **υἱοθεσία huiŏthĕsia**, *hwee-oth-es-ee'-ah*; from a presumed comp. of *5207* and a der. of *5087*; the *placing* as a *son*, i.e. *adoption* (fig. Chr. *sonship* in respect to God):—adoption (of children, of sons).

5207. **υἱός huiŏs**, *hwee-os'*; appar. a prim. word; a "*son*" (sometimes of animals), used very widely of immed., remote or fig. kinship:—child, foal, son.

5208. **ὕλη hulē**, *hoo-lay'*; perh. akin to *3586*; a *forest*, i.e. (by impl.) *fuel*;—matter.

5209. **ὑμᾶς humas**, *hoo-mas'*; acc. of *5210*; you (as the obj. of a verb or prep.):—ye, you (+ -ward), your (+ own).

5210. **ὑμεῖς humĕis**, *hoo-mice'*; irreg. plur. of *4771*; *you* (as subj. of verb):—ye (yourselves), you.

5211. **Ὑμεναῖος Humĕnaiŏs**, *hoo-men-ah'-yos*; from **Ὑμήν Humēn** (the god of *weddings*); "*hymenæal*"; *Hymenæus*, an opponent of Christianity:—Hymenæus.

5212. **ὑμέτερος humĕtĕrŏs**, *hoo-met'-er-os*; from *5210*; *yours*, i.e. *pertaining to you*:—your (own).

5213. **ὑμῖν humin**, *hoo-min'*; irreg. dat. of *5210*; *to* (*with* or *by*) *you*:—ye, you, your (-selves).

5214. **ὑμνέω humnĕō**, *hoom-neh'-o*; from *5215*; to *hymn*, i.e. sing a religious ode; by impl. to *celebrate* (God) in song:—sing an hymn (praise unto).

5215. **ὕμνος humnŏs**, *hoom'-nos*; appar. from a simpler (obsol.) form of **ὑδέω hudĕō** (to *celebrate*; prob. akin to *103*; comp. *5567*); a "*hymn*" or religious ode (one of the Psalms):—hymn.

5216. **ὑμῶν humōn**, *hoo-mone'*; gen. of *5210*; *of* (*from* or *concerning*) *you*:—ye, you, your (own, -selves).

5217. **ὑπάγω hupagō**, *hoop-ag'-o*; from *5259* and *71*; to *lead* (oneself) *under*, i.e. *withdraw* or *retire* (as if *sinking* out of sight), lit. or fig.:—depart, get hence, go (a-) way.

5218. **ὑπακοή hupakŏē**, *hoop-ak-ŏ-ay'*; from *5219*; *attentive hearkening*, i.e. (by impl.) *compliance* or *submission*:—obedience, (make) obedient, obey (-ing).

5219. **ὑπακούω hupakŏuō**, *hoop-ak-oo'-o*; from *5259* and *191*; to *hear under* (as a *subordinate*), i.e. to *listen attentively*; by impl. to *heed* or *conform* to a command or authority:—hearken, be obedient to, obey.

5220. **ὑπανδρος hupandrŏs**, *hoop'-an-dros*; from *5259* and *435*; in subjection *under* a *man*, i.e. a married woman:—which hath an husband.

5221. **ὑπαντάω hupantaō**, *hoop-an-tah'-o*; from *5259* and a der. of *473*; to *go opposite* (*meet*) *under* (*quietly*), i.e. to *encounter*, *fall in with*:—(go to) meet.

5222. **ὑπάντησις hupantēsis**, *hoop-an'-tay-sis*; from *5221*; an *encounter* or *concurrence* (with *1519* for infin., in order to *fall in with*):—meeting.

5223. **ὕπαρξις huparxis**, *hoop'-arx-is*; from *5225*; *existency* or *proprietorship*, i.e. (concr.) *property*, *wealth*:—goods, substance.

5224. **ὑπάρχοντα huparchŏnta**, *hoop-ar'-khon-tah*; neut. plur. of pres. part. act. of *5225* as noun; things *extant* or *in hand*, i.e. *property* or *possessions*:—goods, that which one has, things which (one) possesseth, substance, that hast.

5225. ὑπάρχω huparchō, *hoop-ar'-kho;* from *5259* and *756*; to begin *under* (*quietly*), i.e. *come into existence* (be *present* or *at hand*); *explicitly*, to *exist* (as copula or subordinate to an adj., part., adv. or prep., or as auxil. to principal verb):—after, behave, live.

5226. ὑπείκω hupeikō, *hoop-i'-ko;* from *5259* and *εἶκω εἴκō* (to *yield*, be "weak"); to *surrender*:—submit self.

5227. ὑπεναντίος hupenantios, *hoop-en-an'-tee-os;* from *5259* and *1727*; *under* (*covertly*) *contrary* to, i.e. *opposed* or (as noun) an *opponent*:—adversary, against.

5228. ὑπέρ huper, *hoop-er'*; a prim. prep.; "*over*", i.e. (with the gen.) of place, *above*, *beyond*, *across*, or causal, *for* the sake of, *instead*, *regarding*; with the acc. *superior to*, more *than*:—(+ exceeding abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to (-ward), very. In comp. it retains many of the above applications.

5229. ὑπεραίρομαι huperairomai, *hoop-er-ah'ee-rom-ahee;* mid. from *5228* and *142*; to *raise* oneself *over*, i.e. (fig.) to *become haughty*:—exalt self, be exalted above measure.

5230. ὑπεραυξάνω huperauxanō, *hoop-er'-ak-sah'no;* from *5228* and the base of *837*; *beyond* the "*acme*", i.e. fig. (of a daughter) *past* the *bloom* (*prime*) of youth:— + pass the flower of (her) age.

5231. ὑπεράνω huperanō, *hoop-er-an'-o;* from *5228* and *507*; *above upward*, i.e. *greatly higher* (in place or rank):—far above, over.

5232. ὑπερεκτείνω huperekteinō, *hoop-er-ek-ti'-no;* from *5228* and *1614*; to *extend inordinately*:—stretch beyond.

5233. ὑπερεκχύνω huperekchunō, *hoop-er-ekh-khoo'-no;* from *5228* and the alt. form of *1632*; to *pour out over*, i.e. (pass.) to *overflow*:—run over.

ὑπερεκπερισσοῦ huperekperissou. See *5228* and *1537* and *4053*.

5234. ὑπερεκτυγχάνω huperentugchanō, *hoop-er-en-toong-khan'-o;* from *5228* and *1793*; to *intercede in behalf of*:—make intercession for.

5235. ὑπερέχω huperechō, *hoop-er-ekh'-o;* from *5228* and *2192*; to *hold* oneself *above*, i.e. (fig.) to *excel*; part. (as adj., or neut. as noun) *superior*, *superiority*:—better, excellency, higher, pass, supreme.

5236. ὑπερηφανία huperēphania, *hoop-er-ay-fan-ee'-ah;* from *5244*; *haughtiness*:—pride.

5237. ὑπερήφανος huperēphanos, *hoop-er-ay'-fan-os;* from *5228* and *5316*; *appearing above* others (*conspicuous*), i.e. (fig.) *haughty*:—proud.

ὑπερλίαν huperlian. See *5228* and *3029*.

5238. ὑπερνικάω hupernikaō, *hoop-er-nik-ah'-o;* from *5228* and *3528*; to *vanquish beyond*, i.e. *gain* a decisive *victory*:—more than conquer.

5239. ὑπέρογκος huperogkos, *hoop-er'-ong-hos;* from *5228* and *3591*; *bulging over*, i.e. (fig.) *insolent*:—great swelling.

5240. ὑπεροχή huperochē, *hoop-er-okh-ay';* from *5241*; *prominence*, i.e. (fig.) *superiority* (in rank or character):—authority, excellency.

5241. ὑπερπερισσεύω huperperisseuō, *hoop-er-per-is-syoo'-o;* from *5228* and *4053*; to *superabound*;—abound much more, exceeding.

5242. ὑπερπερισσῶς huperperissōs, *hoop-er-per-is-sōce';* from *5228* and *4057*; *superabundantly*, i.e. *exceedingly*;—beyond measure.

5243. ὑπερπλεονάζω huperpleonazō, *hoop-er-pleh-on-ad'-zo;* from *5228* and *4121*; to *superabound*:—be exceeding abundant.

5244. ὑπερυψόω huperupsoō, *hoop-er-oop-sō'-o;* from *5228* and *5312*; to *elevate above* others, i.e. *raise* to the *highest* position:—highly exalt.

5245. ὑπερφρονέω huperphronēō, *hoop-er-fron-eh'-o;* from *5228* and *5426*; to *esteem* oneself *overmuch*, i.e. *be vain* or *arrogant*:—think more highly.

5246. ὑπερῷον huperōon, *hoop-er'-o-on;* neut. of a der. of *5228*; a *higher* part of the house, i.e. apartment in the *third story*:—upper chamber (room).

5247. ὑπέχω hupechō, *hoop-ekh'-o;* from *5259* and *2192*; to *hold* oneself *under*, i.e. *endure* with patience:—suffer.

5248. ὑπήκοος hupēkoos, *hoop-ay'-ko-os;* from *5219*; *attentively listening*, i.e. (by impl.) *submissive*:—obedient.

5249. ὑπηρέτης hupēretēs, *hoop-ay-ret'-ace;* from *5259* and a der. of ἐρέσσω ĕrĕssō (to *row*); an *under-oarsman*, i.e. (gen.) *subordinate* (*assistant*, *sexton*, *constable*):—minister, officer, servant.

5250. ὕπνος hupnos, *hoop'-nos;* from an obsol. prim. (perh. akin to *5259* through the idea of *subsilience*); *sleep*, i.e. (fig.) spiritual *torpor*:—sleep.

5259. ὑπό hupo, *hoop-ŏ'*; a prim. prep.; *under*, i.e. (with the gen.) of place (*beneath*), or with verbe (the agency or means, *through*); (with the acc.) of place (whither [*underneath*] or where [*below*]) or time (when [*at*]):—among, by, from, in, of, under, with. In comp. it retains the same gen. applications, espec. *of inferior* position or condition, and spec. *covertly* or *moderately*.

5260. ὑποβάλλω hupoballō, *hoop-ob-al'-lo;* from *5259* and *906*; to *throw* in *stealthily*, i.e. *introduce* by collusion:—suborn.

5261. ὑπογραμμός hupogrammos, *hoop-ogram-mos'*; from a comp. of *5259* and *1125*; an *underwriting*, i.e. *copy* for imitation (fig.):—example.

5262. ὑπόδειγμα hupodeigma, *hoop-od'-igue-mah;* from *5263*; an *exhibit* for imitation or warning (fig. *specimen*, *admonition*):—en- (ex-) ample, pattern.

5263. ὑποδείκνυμι hupodeiknumi, *hoop-od-ike'-noo-mee;* from *5259* and *1166*; to *exhibit* under the eyes, i.e. (fig.) to *exemplify* (*instruct*, *admonish*):—show, (fore-) warn.

5264. ὑποδέχομαι hupodechomai, *hoop-od-ekh'-om-ahee;* from *5259* and *1209*; to *admit* under one's roof, i.e. *entertain* hospitably:—receive.

5265. ὑποδέω hupodeō, *hoop-od-eh'-o;* from *5259* and *1210*; to *bind under* one's feet, i.e. *put on* shoes or sandals:—bind on, (be) shod.

5266. ὑπόδημα hupodēma, *hoop-od'-ay-mah;* from *5265*; something *bound under* the feet, i.e. a *shoe* or *sandal*:—shoe.

5267. ὑπόδικος hupodikos, *hoop-od'-ee-kos;* from *5259* and *1349*; *under sentence*, i.e. (by impl.) *condemned*:—guilty.

5268. ὑποζύγιον hupozugion, *hoop-od-zoog'-ee-on;* neut. of a comp. of *5259* and *2218*; an animal *under* the *yoke* (*draught-beast*), i.e. (spec.) a *donkey*:—ass.

5269. ὑποζώννυμι hupozōnnumi, *hoop-od-zone'-noo-mee;* from *5259* and *2224*; to *gird under*, i.e. *frap* (a vessel with cables across the keel, sides and deck):—undergird.

5270. ὑποκάτω hupokatō, *hoop-ok-at'-o;* from *5259* and *2736*; *down under*, i.e. *beneath*:—under.

5271. ὑποκρίνομαι hupokrinomai, *hoop-okrin'-om-ahee;* mid. from *5259* and *2919*; to *decide* (*speak* or *act*) *under* a false part, i.e. (fig.) *dissemble* (*pretend*):—feign.

5272. ὑπόκρισις hupokrisis, *hoop-ok'-ree-sis;* from *5271*; *acting under* a feigned part, i.e. (fig.) *deceit* ("*hypocrisy*"):—condemnation, dissimulation, hypocrisy.

5273. ὑποκριτής hupokritēs, *hoop-ok-ree-tace';* from *5271*; an *actor* under an assumed character (*stage-player*), i.e. (fig.) a *dissembler* ("*hypocrite*"):—hypocrite.

5274. ὑπολαμβάνω hupolambanō, *hoop-olam-ban'-o;* from *5259* and *2983*; to *take* from *below*, i.e. *carry upward*; fig. to *take up*, i.e. *continue* a discourse or topic; ment. to *assume* (*presume*):—answer, receive, suppose.

5275. ὑπολείπω hupoleipō, *hoop-ol-i'-po;* from *5295* and *3007*; to *leave under* (*behind*), i.e. (pass.) to *remain* (*survive*):—be left.

5276. ὑπολήνιον hupolēnion, *hoop-ol-ay'-nee-on;* neut. of a presumed comp. of *5259* and *3025*; vessel or receptacle *under* the *press*, i.e. lower *winevat*:—winefat.

5277. ὑπολιμπάνω hupolimpanō, *hoop-ol-impan'-o;* a prol. form for *5275*; to *leave behind*, i.e. *bequeath*:—leave.

5278. ὑπομένω hupomenō, *hoop-om-en'-o;* from *5259* and *3306*; to *stay under* (*behind*), i.e. *remain*; fig. to *undergo*, i.e. *bear* (trials), have *fortitude*, *persevere*:—abide, endure, (take) patient (-ly), suffer, tarry behind.

5279. ὑπομιμνήσκω hupomimnēskō, *hoop-om-im-nace'-ko;* from *5259* and *3403*; to *remind quietly*, i.e. *suggest* to the (mid. one's own) memory:—put in mind, remember, bring to (put in) remembrance.

5280. ὑπόμνησις hupomnēsis, *hoop-om'-nay-sis;* from *5279*; a *reminding* or (reflex.) *recollection*:—remembrance.

5281. ὑπομονή hupomonē, *hoop-om-on-ay';* from *5278*; cheerful (or hopeful) *endurance*, *constancy*:—enduring, patience, patient continuance (waiting).

5282. ὑπονοέω huponoeō, *hoop-on-ŏ-eh'-o;* from *5259* and *3539*; to *think under* (*privately*), i.e. to *surmise* or *conjecture*:—think, suppose, deem.

5283. ὑπόνοια huponoia, *hoop-on'-oy-ah;* from *5282*; *suspicion*:—surmising.

5284. ὑποπλέω hupopleō, *hoop-op-leh'-o;* from *5259* and *4126*; to *sail under* the lee of:—sail under.

5285. ὑποπνέω hupopneō, *hoop-op-neh'-o;* from *5259* and *4154*; to *breathe gently*, i.e. *breeze*:—blow softly.

5286. ὑποπόδιον hupopodion, *hoop-op-od'-eeon;* neut. of a comp. of *5259* and *4228*; something *under* the *feet*, i.e. a *foot-rest* (fig.):—footstool.

5287. ὑπόστασις hupostasis, *hoop-os'-tas-is;* from a comp. of *5259* and *2476*; a *setting under* (*support*), i.e. (fig.) concr. *essence*, or abstr. *assurance* (obj. or subj.):—confidence, confident, person, substance.

5288. ὑποστέλλω hupostellō, *hoop-os-tel'-lo;* from *5259* and *4724*; to *withhold* under (out *of sight*), i.e. (reflex.) to *cower* or *shrink*, (fig.) to *conceal* (*reserve*):—draw (keep) back, shun, withdraw.

5289. ὑποστολή hupostolē, *hoop-os-tol-ay';* from *5288*; *shrinkage* (*timidity*), i.e. (by impl.) *apostasy*:—draw back.

5290. ὑποστρέφω hupostrephō, *hoop-os-tref'-o;* from *5259* and *4762*; to *turn under* (*behind*), i.e. to *return* (lit. or fig.):—come again, return (again, back again), turn back (again).

5291. ὑποστρώννυμι hupostrōnnumi, *hoop-os-trone'-noo-mee;* from *5259* and *4766*; to *strew underneath* (the feet as a carpet):—spread.

5293. **ὑποταγή hupŏtagē**, *hoop-ot-ag-ay'*; from *5293*; *subordination*:—subjection.

5293. **ὑποτάσσω hupŏtassō**, *hoop-ot-as'-so*; from *5259* and *5021*; to *subordinate*; reflex. to *obey*:—be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

5294. **ὑποτίθημι hupŏtithēmi**, *hoop-ot-ith'-ay-mee*; from *5259* and *5087*; to *place underneath*, i.e. (fig.) to *hazard*, (reflex.) to *suggest*:—lay down, put in remembrance.

5295. **ὑποτρέχω hupŏtrĕchō**, *hoop-ot-rekh'-o*; from *5259* and *5143* (includ. its alt.); to *run under*, i.e. (spec.) to *sail past*:—run under.

5296. **ὑποτύπωσις hupŏtupōsis**, *hoop-ot-oop'-o-sis*; from a comp. of *5259* and a der. of *5179*; *typification under (after)*, i.e. (concr.) a *sketch* (fig.) for imitation:—form, pattern.

5297. **ὑποφέρω hupŏphĕrō**, *hoop-of-er'-o*; from *5259* and *5342*; to *bear* from *underneath*, i.e. (fig.) to *undergo* hardship:—bear, endure.

5298. **ὑποχωρέω hupŏchōrĕō**, *hoop-okh-o-reh'-o*; from *5259* and *5562*; to *vacate down*, i.e. *retire* quietly:—go aside, withdraw self.

5299. **ὑπωπιάζω hupōpiazō**, *hoop-o-pee-ad'-zo*; from a comp. of *5259* and a der. of *3700*; to hit *under* the *eye* (*buffet* or *disable* an antagonist as a pugilist), i.e. (fig.) to *tease* or *annoy* (into compliance), *subdue* (one's passions):—keep under, weary.

5300. **ὗς hus**, *hoos*; appar. a prim. word; a *hog* ("*swine*"):—sow.

5301. **ὕσσωπος hussōpŏs**, *hoos'-so-pos*; of for. or. [281]; "*hyssop*":—hyssop.

5302. **ὑστερέω hustĕrĕō**, *hoos-ter-eh'-o*; from *5306*; to be *later*, i.e. (by impl.) to be *inferior*; gen. to *fall short* (be *deficient*):—come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse.

5303. **ὑστέρημα hustĕrēma**, *hoos-ter'-ay-mah*; from *5302*; a *deficit*; spec. *poverty*:—that which is behind, (that which was) lack (-ing), penury, want.

5304. **ὑστέρησις hustĕrēsis**, *hoos-ter'-ay-sis*; from *5302*; a *falling short*, i.e. (spec.) *penury*:—want.

5305. **ὕστερον hustĕrŏn**, *hoos'-ter-on*; neut. of *5306* as adv.; *more lately*, i.e. *eventually*:—afterward, (at the) last (of all).

5306. **ὕστερος hustĕrŏs**, *hoos'-ter-os*; compar. from *5259* (in the sense of *behind*); *later*:—latter.

5307. **ὑφαντός huphantŏs**, *hoo-fan-tos'*; from *5316* **huphainō** (to *weave*); *woven*, i.e. (perh.) *knitted*:—woven.

5308. **ὑψηλός hupsēlŏs**, *hoop-say-los'*; from *5311*; *lofty* (in place or character):—high (-er, -ly) (esteemed).

5309. **ὑψηλοφρονέω hupsēlŏphrŏnĕō**, *hoop-say-lo-fron-eh'-o*; from a comp. of *5308* and *5424*; to be *lofty in mind*, i.e. *arrogant*:—be highminded.

5310. **ὕψιστος hupsistŏs**, *hoop'-sis-tos*; superl. from the base of *5311*; *highest*, i.e. (masc. sing.) the *Supreme* (God), or (neut. plur.) the *heavens*:—most high, highest.

5311. **ὕψος hupsŏs**, *hoop'-sos*; from a der. of *5228*; *elevation*, i.e. (abstr.) *altitude*, (spec.) the *sky*, or (fig.) *dignity*:—be exalted, height, (on) high.

5312. **ὑψόω hupsŏō**, *hoop-sŏ'-o*; from *5311*; to *elevate* (lit. or fig.):—exalt, lift up.

5313. **ὕψωμα hupsōma**, *hoop'-so-mah*; from *5312*; an *elevated* place or thing, i.e. (abstr.) *altitude*, or (by impl.) a *barrier* (fig.):—height, high thing.

Φ

5314. **φάγος phagŏs**, *fag'-os*; from *5315*; a *glutton*:—gluttonous.

5315. **φάγω phagō**, *fag'-o*; a prim. verb (used as an alt. of *2068* in cert. tenses); to *eat* (lit. or fig.):—eat, meat.

5316. **φαίνω phainō**, *fah'ee-no*; prol. for the base of *5457*; to *lighten* (*shine*), i.e. *show* (trans. or intrans., lit. or fig.):—appear, seem, be seen, shine, × think.

5317. **Φάλεκ Phalĕk**, *fal'-ek*; of Heb. or. [*6389*]; *Phalek* (i.e. *Peleg*), a patriarch:—Phalec.

5318. **φανερός phanĕrŏs**, *fan-er-os'*; from *5316*; *shining*, i.e. *apparent* (lit. or fig.); neut. (as adv.) *publicly*, *externally*:—abroad, + appear, known, manifest, open [+ -ly], outward ([+ -ly]).

5319. **φανερόω phanĕrŏō**, *fan-er-ŏ'-o*; from *5318*; to *render apparent* (lit. or fig.):—appear, manifestly declare, (make) manifest (forth), shew (self).

5320. **φανερῶς phanĕrōs**, *fan-er-oce'*; adv. from *5318*; *plainly*, i.e. *clearly* or *publicly*:—evidently, openly.

5321. **φανέρωσις phanĕrōsis**, *fan-er'-o-sis*; from *5319*; *exhibition*, i.e. (fig.) *expression*, (by extens.) a *bestowment*:—manifestation.

5322. **φανός phanŏs**, *fan-os'*; from *5316*; a *lightener*, i.e. *light*; *lantern*:—lantern.

5323. **Φανουήλ Phanŏuēl**, *fan-oo-ale'*; of Heb. or. [*6439*]; *Phanuël* (i.e. *Penuël*), an Isr.:—Phanuel.

5324. **φαντάζω phantazō**, *fan-tad'-zo*; from a der. of *5316*; to *make apparent*, i.e. (pass.) to *appear* (neut. part. as noun, a *spectacle*):—sight.

5325. **φαντασία phantasia**, *fan-tas-ee'-ah*; from a der. of *5324*; (prop. abstr.) a (vain) *show* ("fantasy"):—pomp.

5326. **φάντασμα phantasma**, *fan'-tas-mah*; from *5324*; (prop. concr.) a (mere) *show* ("phantasm"), i.e. *spectre*:—spirit.

5327. **φάραγξ pharagx**, *far'-anx*; prop. strength. from the base of *4008* or rather of *4087*; a *gap* or *chasm*, i.e. *ravine* (*winter-torrent*):—valley.

5328. **Φαραώ Pharaō**, *far-ah-o'*; of for. or. [*6547*]; *Pharaō* (i.e. *Pharoh*), an Eg. king:—Pharaoh.

5329. **Φαρές Pharĕs**, *far-es'*; of Heb. or. [*6557*]; *Phares* (i.e. *Perets*), an Isr.:—Phares.

5330. **Φαρισαῖος Pharisaĭŏs**, *far-is-ah'-yos*; of Heb. or. [comp. *6567*]; a *separatist*, i.e. exclusively *religious*; a *Pharisean*, i.e. Jewish sectary:—Pharisee.

5331. **φαρμακεία pharmakĕia**, *far-mak-i'-ah*; from *5332*; *medication* ("pharmacy"), i.e. (by extens.) *magic* (lit. or fig.):—sorcery, witchcraft.

5332. **φαρμακεύς pharmakĕus**, *far-mak-yoos'*; from **φάρμακον pharmakŏn** (a *drug*, i.e. spell-giving *potion*); a *druggist* ("pharmacist") or *poisoner*, i.e. (by extens.) a *magician*:—sorcerer.

5333. **φαρμακός pharmakŏs**, *far-mak-os'*; the same as *5332*:—sorcerer.

5334. **φάσις phasis**, *fas'-is*; from *5346* (not the same as "phase", which is from *5316*); a *saying*, i.e. *report*:—tidings.

5335. **φάσκω phaskō**, *fas'-ko*; prol. from the same as *5346*; to *assert*:—affirm, profess, say.

5336. **φάτνη phatnē**, *fat'-nay*; from **πατέομαι patĕŏmai** (to *eat*); a *crib* (for fodder):—manger, stall.

5337. **φαῦλος phaulŏs**, *fŏw'-los*; appar. a prim. word; "*foul*" or "*flawy*", i.e. (fig.) *wicked*:—evil.

5338. **φάγγος phĕggŏs**, *feng'-gos*; prob. akin to the base of *5457* [comp. *5350*]; *brilliancy*:—light.

5339. **φείδομαι phīdĭŏmai**, *fi'-dom-ahee*; of uncert. affin.; to be *chary* of, i.e. (subj.) to *abstain* or (obj.) to *treat leniently*:—forbear, spare.

5340. **φειδομένως phīdĭŏmĕnōs**, *fi-dom-en'-oce*; adv. from part. of *5339*; *abstemiously*, i.e. *stingily*:—sparingly.

5341. **φελόνης phĕlŏnēs**, *fel-on'-ace*; by transp. for a der. prob. of *5316* (as *showing* outside the other garments); a *mantle* (*outcoat*):—cloke.

5342. **φέρω phĕrō**, *fer'-o*; a prim. verb (for which other and appar. not cognate ones are used in certain tenses only; namely,

οἴσω ŏīsō, *oy'-so*; and

ἤνεγκα ēnĕgkă, *en-eng'-ka*); to "*bear*" or *carry* (in a very wide application, lit. and fig., as follows):—be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

5343. **φεύγω phĕugō**, *fyoo'-go*; appar. a prim. verb; to *run away* (lit. or fig.); by impl. to *shun*; by anal. to *vanish*:—escape, flee (away).

5344. **Φῆλιξ Phēlix**, *fay'-lix*; of Lat. or.; *happy*: *Felix* (i.e. *Felix*), a Rom.:—Felix.

5345. **φήμη phēmē**, *fay'-may*; from *5346*; a *saying*, i.e. *rumor* ("fame"):—fame.

5346. **φημί phēmi**, *fay-mee'*; prop. the same as the base of *5457* and *5316*; to *show* or *make known* one's thoughts, i.e. *speak* or *say*:—affirm, say. Comp. *2004*.

5347. **Φῆστος Phēstŏs**, *face'-tos*; of Lat. der.; *festal*; *Phestus* (i.e. *Festus*), a Rom.:—Festus.

5348. **φθάνω phthanō**, *fthan'-o*; appar. a prim. verb; to *be beforehand*, i.e. *anticipate* or *precede*, by extens. to *have arrived* at:—(already) attain, come, prevent.

5349. **φθαρτός phthartŏs**, *fthar-tos'*; from *5351*; *decayed*, i.e. (by impl.) *perishable*:—corruptible.

5350. **φθέγγομαι phthĕggŏmai**, *ftheng'-gom-ahee*; prob. akin to *5338* and thus to *5346*; to *utter* a clear sound, i.e. (gen.) to *proclaim*:—speak.

5351. **φθείρω phthīrō**, *fthi'-ro*; prob. strength. from **φθίω phthiō** (to *pine* or *waste*); prop. to *shrivel* or *wither*, i.e. to *spoil* (by any process) or (gen.) to *ruin* (espec. fig. by mor. influences, to *deprave*):—corrupt (self), defile, destroy.

5352. **φθινοπωρινός phthinōpōrinŏs**, *fthin-op-o-ree-nos'*; from a der. of **φθίνω phthinō** (to *wane*; akin to the base of *5351*) and *3796* (mean. *late autumn*); *autumnal* (as *stripped* of leaves):—whose fruit withereth.

5353. **φθόγγος phthŏggŏs**, *fthong'-gos*; from *5350*; *utterance*, i.e. a *musical* note (vocal or instrumental):—sound.

5354. **φθονέω phthŏnĕō**, *fthon-eh'-o*; from *5355*; to be *jealous* of:—envy.

5355. **φθόνος phthŏnŏs**, *fthon'-os*; prob. akin to the base of *5351*; *ill-will* (as *detraction*), i.e. *jealousy* (*spite*):—envy.

5356. **φθορά phthŏra**, *fthor-ah'*; from *5351*; *decay*, i.e. *ruin* (spontaneous or inflicted, lit. or fig.):—corruption, destroy, perish.

5357. **φιάλη phialē**, *fee-al'-ay*; of uncert. affin.; a broad shallow *cup* ("phial"):—vial.

5358. **φιλάγαθος philagathŏs**, *fil-ag'-ath-os*; from *5384* and *18*; *fond to good*, i.e. a *promoter of virtue*:—love of good men.

5359. **Φιλαδέλφεια Philadĕlphĕia**, *fil-ad-el'-fee-ah*; from **Φιλάδελφος Philadĕlphŏs** (the same as *5361*), a king of Pergamos; *Philadelphia*, a place in Asia Minor:—Philadelphia.

5360. **φιλαδελφία philadĕlphia**, *fil-ad-el-fee'-ah*; from *5361*; *fraternal affection*:—brotherly love (kindness), love of the brethren.

5361. **φιλάδελφος philadĕlphŏs**, *fil-ad'-el-fos*; from *5384* and *80*; *fond of brethren*, i.e. *fraternal*:—love as brethren.

5362. **φιλανδρος philandrŏs**, *fil'-an-dros*; from *5384* and *435*; *fond of man*, i.e. *affectionate* as a wife:—love their husbands.

5363. **φιλανθρωπία philanthrōpia**, *fil-an-thro-pee'-ah*; from the same as *5364*; *fondness of mankind*, i.e. *benevolence* ("philanthropy"):—kindness, love towards man.

5364. **φιλάνθρωπος philanthrōpŏs**, *fil-an-thro'-pos*; adv. from a comp. of *5384* and *444*; *fondly to man* ("philanthropically"), i.e. *humanely*:—courteously.

5365. **φιλαργυρία philargurĭa**, *fil-ar-goo-ree'-ah*; from *5366*; *avarice*:—love of money.

5366. **φιλάργυρος philargurŏs**, *fil-ar'-goo-ros*; from *5384* and *696*; *fond of silver* (*money*), i.e. *avaricious*:—covetous.

5367. **Φίλαυτος philautŏs**, *fil'-ow-tos*; from *5384* and *846*; *fond of self*, i.e. *selfish*:—lover of own self.

5368. **φιλέω philĕō**, *fil-eh'-o*; from *5384*; to be a *friend* to (*fond of* [an individual or an object]), i.e. *have affection* for (denoting *personal* attachment, as

a matter of sentiment or feeling; while *ag* is wider, embracing espec. the judgment and the *deliberate* assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as *3309* and *1014*, or as *3372* and *3313* respectively; the former being chiefly of the *heart* and the latter of the *hand*); spec. to *kiss* (as a mark of tenderness):—kiss, love.

5369. **φιλήδονος philēdŏnŏs,** *fil-ay'-don-os;* from *5384* and *2237:* *fond of pleasure,* i.e. voluptuous:—lover of pleasure.

5370. **φίλημα philēma,** *fil'-ay-mah;* from *5369;* a kiss:—kiss.

5371. **Φιλήμων Philēmōn,** *fil-ay'-mone;* from *5368; friendly; Philemon,* a Chr.:—Philemon.

5372. **Φιλητός Philētŏs,** *fil-ay-tos';* from *5368; amiable; Philetus,* an opposer of Christianity:—Philetus.

5373. **φιλία philia,** *fil-ee'-ah;* from *5384; fondness:*—friendship.

5374. **Φιλιππήσιος Philippēsiŏs,** *fil-ip-pay'-see-os;* from *5375:* a *Philippesian* (*Philippian*), i.e. native of Philippi:—Philippian.

5375. **Φίλιπποι Philippŏi,** *fil'-ip-poy;* plur. of *5376; Philippi,* a place in Macedonia:—Philippi.

5376. **Φίλιππος Philippŏs,** *fil'-ip-pos;* from *5384* and *2462: fond of horses; Philippus,* the name of four Isr.:—Philip.

5377. **φιλόθεος philŏthĕŏs,** *fil-oth'-eh-os;* from *5384* and *2316: fond of God,* i.e. *pious*:—lover of God.

5378. **φιλόλογος Philŏlŏgŏs,** *fil-ol'-og-os;* from *5384* and *3056: fond of words,* i.e. *talkative* (*argumentative, learned, "philological"*); *Philologus,* a Chr.:—Philologus.

5379. **φιλονεικία philŏnēikia,** *fil-on-i-kee'-ah;* from *5380; quarrelsomeness,* i.e. a *dispute*:—strife.

5380. **φιλόνεικος philŏnēikŏs,** *fil-on'-i-kos;* from *5384* and *3163: fond of strife,* i.e. *disputatious*:—contentious.

5381. **φιλοξενία philŏxĕnia,** *fil-on-ex-ee'-ah;* from *5382; hospitableness*:—entertain strangers, hospitality.

5382. **φιλόξενος philŏxĕnŏs,** *fil-ox'-en-os;* from *5384* and *3581: fond of guests,* i.e. *hospitable*:—given to (lover of, use) hospitality.

5383. **φιλοπρωτεύω philŏprōtĕuō,** *fil-op-rote-yoo'-o;* from a comp. of *5384* and *4413: to be fond of being first,* i.e. *ambitious* of distinction:—love to have the preeminence.

5384. **φίλος philŏs,** *fee'-los;* prop. *dear,* i.e. a *friend;* act. *fond,* i.e. *friendly* (still as a noun, an *associate, neighbor,* etc.):—friend.

5385. **φιλοσοφία philŏsŏphia,** *fil-os-of-ee'-ah;* from *5386;* "*philosophy*", i.e. (spec.) Jewish *sophistry*:—philosophy.

5386. **φιλόσοφος philŏsŏphŏs,** *fil-os'-of-os;* from *5384* and *4680; fond of wise things,* i.e. a "*philosopher*":—philosopher.

5387. **φιλόστοργος philŏstŏrgŏs,** *fil-os'-tor-gos;* from *5384* and στοργή *storgē* (*cherishing* one's kindred, espec. parents or children); *fond of* natural *relatives,* i.e. *fraternal* towards fellow Chr.:—kindly affectioned.

5388. **φιλότεκνος philŏtĕknŏs,** *fil-ot'-ek-nos;* from *5384* and *5043; fond of* one's *children,* i.e. *maternal*:—love their children.

5389. **φιλοτιμέομαι philŏtimĕŏmai,** *fil-ot-im-eh'-om-ahee;* mid. from a comp. of *5384* and *5087:* to be *fond of honor,* i.e. *emulous* (*eager or earnest* to do something):—labour, strive, study.

5390. **φιλοφρόνως philŏphrŏnōs,** *fil-of-ron'-oce;* adv. from *5391; with friendliness of mind,* i.e. *kindly*:—courteously.

5391. **φιλόφρων philŏphrōn,** *fil-of'-rone;* from *5384* and *5424: friendly of mind,* i.e. *kind*:—courteous.

5392. **φιμόω phimŏō,** *fee-mŏ'-o;* from φιμός *phimŏs* (a muzzle); to *muzzle*:—muzzle.

5393. **Φλέγων Phlĕgōn,** *fleg'-one;* act. part. of the base of *5395; blazing; Phlegon,* a Chr.:—Phlegon.

5394. **φλογίζω phlŏgizō,** *flog-id'-so;* from *5395;* to *cause a blaze,* i.e. *ignite* (fig. to *inflame* with passion):—set on fire.

5395. **φλόξ phlŏx,** *flox;* from a prim. φλέγω *phlĕgō* (to "*flash*" or "*flame*"); a *blaze*:—flame (-ing).

5396. **φλυαρέω phluarĕō,** *floo-ar-eh'-o;* from *5397;* to *be a babbler or trifler,* i.e. (by impl.) to *berate* idly or mischievously:—prate against.

5397. **φλύαρος phluarŏs,** *floo'-ar-os;* from φλύω *phluō* (to *bubble*); a *garrulous* person, i.e. *prater*:—tattler.

5398. **φοβερός phŏbĕrŏs,** *fob-er-os';* from *5401; frightful,* i.e. (obj.) *formidable*:—fearful, terrible.

5399. **φοβέω phŏbĕō,** *fob-eh'-o;* from *5401;* to *frighten,* i.e. (pass.) to *be alarmed;* by anal. to *be in awe* of, i.e. *revere*:—be (+ sore) afraid, fear (exceedingly), reverence.

5400. **φόβητρον phŏbētrŏn,** *fob'-ay-tron;* neut. of a der. of *5399;* a *frightening* thing, i.e. *terrific portent*:—fearful sight.

5401. **φόβος phŏbŏs,** *fob'-os;* from a prim. φέβομαι *phĕbŏmai* (to be put in *fear*); *alarm* or *fright*:—be afraid, + exceedingly, fear, terror.

5402. **Φοίβη Phoibē,** *foy'-bay;* fem. of φοίβος *phoibŏs* (*bright*; prob. akin to the base of *5457*); *Phœbe,* a Chr. woman:—Phebe.

5403. **Φοινίκη Phoinikē,** *foy-nee'-kay;* from *5404; palm-country; Phœnice* (or *Phœnicia*), a region of Pal.:—Phenice, Phenicia.

5404. **φοῖνιξ phoinix,** *foy'-nix;* of uncert. der.; a *palm-tree*:—palm (tree).

5405. **Φοῖνιξ Phoinix,** *foy'-nix;* prob. the same as *5404; Phœnix,* a place in Crete:—Phenice.

5406. **φονεύς phŏnĕus,** *fon-yoce';* from *5408;* a *murderer* (always of *criminal* [or at least *intentional*] homicide; which *443* does not necessarily imply; while *4607* is a spec. term for a *public* bandit):—murderer.

5407. **φονεύω phŏnĕuō,** *fon-yoo'-o;* from *5406;* to *be a murderer* (of):—kill, do murder, slay.

5408. **φόνος phŏnŏs,** *fon'-os;* from an obsol. prim. φένω *phĕnō* (to *slay*); *murder*:—murder, + be slain with, slaughter.

5409. **φορέω phŏrĕō,** *for-eh'-o;* from *5411;* to *have a burden,* i.e. (by anal.) to *wear* as clothing or a constant accompaniment:—bear, wear.

5410. **Φόρον Phŏrŏn,** *for'-on;* of Lat. or.; a *forum* or market-place; only in comp. with *675;* a *station* on the Appian road:—forum.

5411. **φόρος phŏrŏs,** *for'-os;* from *5342:* a load (as *borne*), i.e. (fig.) a *tax* (prop. an individ. *assessment* on persons or property; whereas *5056* is usually a gen. *toll* on goods or travel):—tribute.

5412. **φορτίζω phŏrtizō,** *for-tid'-so;* from *5414;* to *load* up (prop. as a vessel or animal), i.e. (fig.) to *overburden* with ceremony (or spiritual anxiety):—lade, be heavy laden.

5413. **φορτίον phŏrtiŏn,** *for-tee'-on;* dimin. of *5414;* an *invoice* (as part of *freight*), i.e. (fig.) a *task* or *service*:—burden.

5414. **φόρτος phŏrtŏs,** *for'-tos;* from *5342;* something *carried,* i.e. the *cargo* of a ship:—lading.

5415. **Φορτουνάτος Phŏrtŏunatŏs,** *for-too-nat'-os;* of Lat. or.; "*fortunate*"; *Fortunatus,* a Chr.:—Fortunatus.

5416. **φραγέλλιον phragĕlliŏn,** *frag-el'-le-on;* neut. of a der. from the base of *5417;* a *whip,* i.e. Rom. *lash* as a public punishment:—scourge.

5417. **φραγελλόω phragĕllŏō,** *frag-el-lŏ'-o;* from a presumed equiv. of the Lat. *flagellum;* to *whip,* i.e. *lash* as a public punishment:—scourge, -e.

5418. **φραγμός phragmŏs,** *frag-mos';* from *5420;* a *fence,* or inclosing *barrier* (lit. or fig.):- hedge (+ round about), partition.

5419. **φράζω phrazō,** *frad'-so;* prob. akin to *5420* through the idea of *defining;* to *indicate* (by word or act), i.e. (spec.) to *expound*:—declare.

5420. **φράσσω phrassō,** *fras'-so;* appar. a strength. form of the base of *5424;* to *fence* or inclose, i.e. (spec.) to *block up* (fig. to *silence*):—stop.

5421. **φρέαρ phrĕar,** *freh'-ar;* of uncert. der.; a *hole* in the ground (dug for obtaining or holding water or other purposes), i.e. a *cistern* or *well;* fig. an *abyss* (as a *prison*):—well, pit.

5422. **φρενοβλαβής phrĕnŏblabēs,** *fren-ob-lab-ace';* from *5424* and *5395:* a *mind-mislocator,* i.e. *deluder*:—deceiver.

5423. **φρεναπάτης phrĕnapatēs,** *fren-ap-at-ace';* from *5424* and *539:* a *mind-mislocator,* i.e. *seducer*:—deceiver.

5424. **φρήν phrēn,** *frane;* prob. from an obsol. φράω (to *rein* in or *curb;* comp. *5420*); the *midriff* (as a *partition* of the body), i.e. (fig. and by impl. of sympathy) the *feelings* (or sensitive nature: by extens. [also in the plur.] the *mind* or cognitive faculties):—understanding.

5425. **φρίσσω phrissō,** *fris'-so;* appar. a prim. verb; to "*bristle*" or *chill,* i.e. *shudder* (*fear*):—tremble.

5426. **φρονέω phrŏnĕō,** *fron-eh'-o;* from *5424;* to *exercise the mind,* i.e. *entertain* or *have a sentiment* or *opinion;* by impl. to be (mentally) *disposed* (more or less earnestly in a certain direction); intens. to *interest oneself* in (with concern or obedience):—set the affection on, (be) care (-ful), (be like-, + be of one, + be of the same, + let this) mind (-ed), regard, savour, think.

5427. **φρόνημα phrŏnēma,** *fron'-ay-mah;* from *5426;* (mental) *inclination* or *purpose*:—(be, + be carnally, + be spiritually) mind (-ed).

5428. **φρόνησις phrŏnēsis,** *fron'-ay-sis;* from *5426;* mental *action* or *activity,* i.e. intellectual or mor. *insight*:—prudence, wisdom.

5429. **φρόνιμος phrŏnimŏs,** *fron'-ee-mos;* from *5424; thoughtful,* i.e. *sagacious* or *discreet* (implying a *cautious* character; while *4680* denotes *practical* skill or acumen: and *4908* indicates rather *intelligence* or mental acquirement); in a bad sense *conceited* (also in the compar.):—wise (-r).

5430. **φρονίμως phrŏnimōs,** *fron-im'-oce;* adv. from *5429; prudently*:—wisely.

5431. **φρουρέω phrŏurtizō,** *froo-reh'-o;* from a comp. of *4253* and *5087;* to *be a watcher in advance,* i.e. to *mount guard* as a sentinel (*post spies* at gates); fig. to *hem in, protect*:—keep (with a garrison). Comp. *5084.*

5433. **φρυάσσω phruassō,** *froo-as'-so;* akin to *1031, 1031*; to *snort* (as a spirited horse), i.e. (fig.) to *make a tumult*:—rage.

5434. **φρύγανον phruganŏn,** *froo'-gan-on;* neut. of a presumed der. of φρύγω *phrugō* (to *roast* or *parch;* akin to the base of *5035*); something *desiccated,* i.e. a *dry twig*:—stick.

5435. **Φρυγία Phrygia,** *froog-ee'-ah;* prob. of for. or.; *Phrygia,* a region of Asia Minor:—Phrygia.

5436. **Φύγελλος Phugĕllŏs,** *foog'-el-los;* prob. from *5343; fugitive; Phygellus,* an apostate Chr.:—Phygellus.

5437. **φυγή phugē,** *foog-ay';* from *5343;* a *fleeing,* i.e. *escape*:—flight.

5438. **φυλακή phulakē,** *foo-lak-ay';* from *5442* a *guarding* or (concr. *guard*), the act, the person; fig. the place, the condition, or (spec.) the time (as a division of day or night), lit. or fig.:—cage, hold, (im-) prison (-ment), ward, watch.

5439. **φυλακίζω phulakizō,** *foo-lak-id'-so;* from *5441:* to *incarcerate*:—imprison.

5440. **φυλακτήριον phulaktēriŏn,** *foo-lak-tay'-ree-on;* neut. of a der. of *5442;* a *guard-case,* i.e. "*phylactery*" for wearing slips of Scripture texts:—phylactery.

5441. **φύλαξ phulax,** *foo'-lax;* from *5442:* a *watcher* or *sentry*:—keeper.

5442. **φυλάσσω phulassō,** *foo-las'-so;* prob. from *5449* through the idea of *isolation;* to *watch,* i.e.

be on guard (lit. or fig.); by impl. to *preserve, obey, avoid*:—beware, keep (self), observe, save. Comp. *5083*.

5443. **φυλή phulē**, *foo-lay'*; from *5453* (comp. *5444*); an *offshoot*, i.e. race or *clan*:—kindred, tribe.

5444. **φύλλον phullŏn**, *fool'-lon*; from the same as *5443*; a *sprout*, i.e. *leaf*:—leaf.

5445. **φύραμα phurama**, *foo'-ram-ah*; from a prol. form of **φύρω phurō** (to *mix* a liquid with a solid; perh. akin to *5453* through the idea of *swelling* in bulk), mean to *knead*; a *mass* of dough:—lump.

5446. **φυσικός phusikŏs**, *foo-see-kos'*; from *5449*; "*physical*", i.e. (by impl.) *instinctive*:—natural. Comp. *5591*.

5447. **φυσικῶς phusikōs**, *foo-see-koce'*; adv. from *5446*; "*physically*", i.e. (by impl.) *instinctively*:—naturally.

5448. **φυσιόω phusiŏō**, *foo-see-ŏ'-o*; from *5449* in the prim. sense of *blowing*; to *inflate*, i.e. (fig.) *make proud (haughty)*:—puff up.

5449. **φύσις phusis**, *foo'-sis*; from *5453*; *growth* (by *germination* or *expansion*), i.e. (by impl.) natural *production* (lineal *descent*); by extens. a *genus* or *sort*; fig. native *disposition, constitution* or *usage*:—([man-]) kind, nature ([-al]).

5450. **φυσίωσις phusiōsis**, *foo-see'-o-sis*; from *5448*; *inflation*, i.e. (fig.) *haughtiness*:—swelling.

5451. **φυτεία phutĕia**, *foo-ti'-ah*; from *5452*; *trans-planting*, i.e. (concr.) a *shrub* or *vegetable*:—plant.

5452. **φυτεύω phutĕuō**, *foot-yoo'-o*; from a der. of *5453*; to *set out* in the earth, i.e. *implant*; fig. to *instil* doctrine:—plant.

5453. **φύω phuō**, *foo'-o*; a prim. verb; prob. orig. to "*puff*" or *blow*, i.e. to *swell* up; but only used in the impl. sense, to *germinate* or *grow* (*sprout, produce*), lit. or fig.:—spring (up).

5454. **φωλεός phōlĕŏs**, *fo-leh-os'*; of uncert. der.; a *burrow* or *lurking-place*:—hole.

5455. **φωνέω phōnĕō**, *fo-neh'-o*; from *5456*; to emit a *sound* (animal, human or instrumental); by impl. to *address* in words or by name, also in imitation:—call (for), crow, cry.

5456. **φωνή phōnē**, *fo-nay'*; prob. akin to *5316* through the idea of *disclosure*; a *tone* (articulate, bestial or artificial); by impl. an *address* (for any purpose), *saying* or *language*:—noise, sound, voice.

5457. **φῶς phōs**, *foce*; from an obsol. **φάω phaō** (to *shine* or make *manifest*, espec. by *rays*; comp. *5316*, *5316*); *luminousness* (in the widest application, nat. or artificial, abstr. or concr., lit. or fig.):—fire, light.

5458. **φωστήρ phōstēr**, *foce-tare'*; from *5457*; an *illuminator*, i.e. concr.) a *luminary*, or (abstr.) *brilliancy*:—light.

5459. **φωσφόρος phōsphŏrŏs**, *foce-for'-os*; from *5457* and *5342*; *light-bearing* ("phosphorus"), i.e. (spec.) the *morning-star* (fig.):—day star.

5460. **φωτεινός phōtĕinŏs**, *fo-ti-nos'*; from *5457*; *lustrous*, i.e. *transparent* or *well-illuminated* (fig.):—bright, full of light.

5461. **φωτίζω phōtizō**, *fo-tid'-so*; from *5457*; to *shed rays*, i.e. to *shine* or (trans.) to *brighten* up (lit. or fig.):—enlighten, illuminate, (bring to, give) light, make to see.

5462. **φωτισμός phōtismŏs**, *fo-tis-mos'*; from *5461*; *illumination* (fig.):—light.

X

5463. **χαίρω chairō**, *khah'ee-ro*; a prim. verb; to be "*cheer*"*ful*, i.e. calmly *happy* or well-off; impers. espec. as salutation (on meeting or parting), *be well*:—farewell, be glad, God speed, greeting, hail, joy (-fully), rejoice.

5464. **χάλαζα chalaza**, *khal'-ad-zah*; prob. from *5465*; *hail*:—hail.

5465. **χαλάω chalaō**, *khal-ah'-o*; from the base of *5490*; to *lower* (as into a *void*):—let down, strike.

5466. **Χαλδαῖος Chaldaĭŏs**, *khal-dah'-yos*; prob. of Heb. or. [3778]; a *Chaldæan* (i.e. *Kasdi*), or native of the region of the lower Euphrates:—Chaldæan.

5467. **χαλεπός chalĕpŏs**, *khal-ep-os'*; perh. from *5465* through the idea of *reducing* the strength; *difficult*, i.e. *dangerous*, or (by impl.) *furious*:—fierce, perilous.

5468. **χαλιναγωγέω chalinagōgĕō**, *khal-in-ag-ogue-eh'-o*; from a comp. of *5469* and the redupl. form of *71*; to be a *bit-leader*, i.e. to *curb* (fig.):—bridle.

5469. **χαλινός chalinŏs**, *khal-ee-nos'*; from *5465*; a *curb* or *head-stall* (as *curbing* the spirit):—bit, bridle.

5470. **χάλκεος chalkĕŏs**, *khal'-keh-os*; from *5475*; *coppery*:—brass.

5471. **χαλκεύς chalkĕus**, *khalk-yooce'*; from *5475*; a *copper-worker* or *brazier*;—coppersmith.

5472. **χαλκηδών chalkēdōn**, *khal-kay-dōhn'*; from *5475* and perh. *1497*; *copper-like*, i.e. "*chalcedony*":—chalcedony.

5473. **χαλκίον chalkiŏn**, *khal-kee'-on*; dimin. from *5475*; a *copper dish*:—brazen vessel.

5474. **χαλκολίβανον chalkŏlibanŏn**, *khal-kol-ib'-an-on*; neut. of a comp. of *5475* and *3030* (in the impl. mean. of *whiteness* or *brilliancy*); *burnished copper*, an alloy of copper (or gold) and silver having a brilliant lustre:—fine brass.

5475. **χαλκός chalkŏs**, *khal-kos'*; perh. from *5465* through the idea of *hollowing* out as a vessel (this metal being chiefly used for that purpose); *copper* (the substance, or some implement or coin made of it):—brass, money.

5476. **χαμαί chamai**, *kham-ah'ee*; adv. perh. from the base of *5490* through the idea of a *fissure* in the soil; *earthward*, i.e. *prostrate*:—on (to) the ground.

5477. **Χαναάν Chanaan**, *khan-ah-an'*; of Heb. or. [3667]; *Chanaan* (i.e. *Kenaan*), the early name of Pal.:—Chanaan.

5478. **Χαναναῖος Chanaanaĭŏs**, *khan-ah-an-ah'-yos*; from *5477*; a *Chanaanæan* (i.e. *Kenaanite*), or native of gentile Pal.:—of Canaan.

5479. **χαρά chara**, *khar-ah'*; from *5463*; *cheerfulness*, i.e. calm *delight*:—gladness, × greatly, (× be exceeding) joy (-ful, -fully, -fulness, -ous).

5480. **χάραγμα charagma**, *khar'-ag-mah*; from the same as *5482*; a *scratch* or *etching*, i.e. *stamp* (as a *badge* of servitude), or *sculptured* figure (*statue*):—graven, mark.

5481. **χαρακτήρ charaktēr**, *khar-ak-tare'*; from the same as *5482*; a *graver* (the tool or the person), i.e. (by impl.) *engraving* (["*character*"], the *figure* stamped, i.e. an exact *copy* or [fig.] *representation*):—express image.

5482. **χάραξ charax**, *khar'-ax*; from **χαράσσω charassō** (to *sharpen* to a point; akin to *1125* through the idea of *scratching*); a *stake*, i.e. (by impl.) a *palisade* or *rampart* (military *mound* for circumvallation in a siege):—trench.

5483. **χαρίζομαι charizŏmai**, *khar-id'-zom-ahee*; mid. from *5485*; to grant as a *favor*, i.e. graciously, in kindness, pardon or rescue:—deliver, (frankly) forgive, (freely) give, grant.

5484. **χάριν charin**, *khar'-in*; acc. of *5485* as prep.; through *favor* of, i.e. *on account* of:—be-(for) cause of, for sake of, + . . . fore, × reproachfully.

5485. **χάρις charis**, *khar'-ece*; from *5463*; *graciousness* (as *gratifying*), of manner or act (abstr. or concr.; lit., fig. or spiritual:. espec. the divine influence upon the heart, and its reflection in the life; including *gratitude*):—acceptable, benefit, favour, gift, grace (-lous), joy liberality, pleasure, thank (-s, -worthy).

5486. **χάρισμα charisma**, *khar'-is-mah*; from *5483*; a (divine) *gratuity*, i.e. *deliverance* (from danger or passion); (spec.) a (spiritual) *endowment*, i.e. (subj.) religious *qualification*, or (obj.) miraculous *faculty*:—(free) gift.

5487. **χαριτόω charitŏō**, *khar-ee-tŏ'-o*; from *5485*; to *grace*, i.e. indue with special *honor*:—make accepted. be highly favoured.

5488. **Χαρράν charran**, *khar-hran'*; of Heb. or. [2771]; *Charrhan* (i.e. *Charan*), a place in Mesopotamia:—Charran.

5489. **χάρτης chartēs**, *khar'-tace*; from the same as *5582*; a *sheet* ("chart") of writing-material (as to be *scribbled* over):—paper.

5490. **χάσμα chasma**, *khas'-mah*; from a form of an obsol. prim. **χάω chaō** (to "*gape*" or "*yawn*"); a "*chasm*" or *vacancy* (impassable *interval*):—gulf.

5491. **χείλος chĕilŏs**, *khi'-los*; from a form of the same as *5490*; a *lip* (as a *pouring* place); fig. a *margin* (of water):—lip, shore.

5492. **χειμάζω chĕimazō**, *khi-mad'-zo*; from the same as *5494*; to *storm*, i.e. (pass.) to *labor under a gale*:—be tossed with tempest.

5493. **χείμαρρος chĕimarrhŏs**, *khi'-mar-hros*; from the base of *5494* and *4482*; a *storm-runlet*, i.e. *winter-torrent*:—brook.

5494. **χειμών chĕimōn**, *khi-mone'*; from a der. of **χέω chĕō** (to *pour*; akin to the base of *5490* through the idea of a *channel*), mean. a *storm* (as *pouring* rain); by impl. the *rainy* season, i.e. *winter*:—tempest, foul weather, winter.

5495. **χείρ chĕir**, *khire*; perh. from the base of *5494* in the sense of its congener the base of *5490* (through the idea of *hollowness* for grasping); the *hand* (lit. or fig. [*power*; espec. [by Heb.] a *means* or *instrument*):—hand.

5496. **χειραγωγέω chĕiragōgĕō**, *khi-rag-ogue-eh'-o*; from *5497*; to be a *hand-leader*, i.e. to *guide* (a blind person):—lead by the hand.

5497. **χειραγωγός chĕiragōgŏs**, *khi-rag-o-gos'*; from *5495* and a redupl. form of *71*; a *hand-leader*, i.e. personal *conductor* (of a blind person):—some to lead by the hand.

5498. **χειρόγραφον chĕirŏgraphŏn**, *khi-rog'-raf-on*; neut. of a comp. of *5495* and *1125*; something *hand-written* ("*chirograph*"), i.e. a *manuscript* (spec. a legal *document* or *bond* [fig.]):—handwriting.

5499. **χειροποίητος chĕirŏpŏiētŏs**, *khi-rop-oy'-ay-tos*; from *5495* and a der. of *4160*; *manufactured*, i.e. *of human construction*:—made by (make with) hands.

5500. **χειροτονέω chĕirŏtŏnĕō**, *khi-rot-on-eh'-o*; from a comp. of *5495* and **τείνω tĕinō** (to *stretch*); to be a *hand-reacher* or *voter* (by raising the hand), i.e. (gen.) to *select* or *appoint*:—choose, ordain.

5501. **χείρων chĕirōn**, *khi'-rone*; irreg. comp. of *2556*; from an obsol. equiv. **χέρης chĕrēs** (of uncert. der.); *more evil* or *aggravated* (phys., ment. or mor.):—sorer, worse.

5502. **χερουβίμ chĕrōubim**, *kher-oo-beem'*; plur. of Heb. or. [3742]; "*cherubim*" (i.e. *cherube* or *kerubim*):—cherubims.

5503. **χήρα chēra**, *khay'-rah*; fem. of a presumed der. appar. from the base of *5490* through the idea of *deficiency*; a *widow* (as *lacking* a husband), lit. or fig.:—widow.

5504. **χθές chthĕs**, *khthes*; of uncert. der.; "*yesterday*"; by extens. *in time past* or *hitherto*:—yesterday.

5505. **χιλιάς chilias**, *khil-ee-as'*; from *5507*; one *thousand* ("*chiliad*"):—thousand.

5506. **χιλίαρχος chiliarchŏs**, *khil-ee'-ar-khos*; from *5507* and *757*; the *commander of a thousand* soldiers ("*chiliarch*"), i.e. *colonel*:—(chief, high) captain.

5507. **χίλιοι chiliŏi**, *khil'-ee-oy*; plur. of uncert. affin.; a *thousand*:—thousand.

5508. **Χίος Chiŏs**, *khee'-os*; of uncert. der.; *Chios*, an island in the Mediterranean:—Chios.

5509. **χιτών chitōn**, *khee-tone'*; of for. or. [3801]; a *tunic* or *shirt*:—clothes, coat, garment.

5510. **χιών chiōn**, *khee-one'*; perh. akin to the base of *5490* (*5495*) or *5494* (as *descending* or *empty*); *snow*:—snow.

5511. **χλαμύς chlamus**, *khlam-oce'*; of uncert. der.; a military *cloak*:—robe.

5519. χλιαρός chliarós, khlee-ar-os'; from a der. prob. of 5490; to throw out the lip, i.e. jeer at:—mock.

5519. χλιαρός chliarós, khlee-ar-os'; from χλίω chliō (to warm); tepid:—lukewarm.

5514. Χλόη Chlóē, khlo'-ay; fem. of appar. a prim. word; "green"; Chloë, a Chr. female:—Chloe.

5515. χλωρός chlōrós, khlo-ros'; from the same as 5516; greenish, i.e. verdant, dun-colored:—green, pale.

5516. χῖ chi xi stigma, khee zee stig'-ma; the 22d, 14th and an obsol. letter (ΧΙ as a cross) of the Greek alphabet (intermediate between the 8th and 9th), used as numbers; denoting respectively 600, 60 and 6; 666 as a numeral:—six hundred threescore and six.

5517. χοϊκός chōïkós, khō-ik-os'; from 5522; dusty or dirty (soil-like), i.e. (by impl.) terrene:—earthy.

5518. χοῖνιξ chōïnix, khoy'-nix; of uncert. der.; a chœnix or cert. dry measure:—measure.

5519. χοῖρος chōïros, khoy'-ros; of uncert. der.; a hog:—swine.

5520. χολάω chōlaō, khol-ah'-o; from 5521; to be bilious, i.e. (by impl.) irritable (enraged, "choleric"):—be angry.

5521. χολή chōlē, khol-ay'; fem. of an equiv. perh. akin to the same as 5518 (from the greenish hue); "gall" or bile, i.e. (by anal.) poison or an anodyne (wormwood, poppy, etc.):—gall.

5522. χόος chōos, khō'-os; from the base of 5490; a heap (as poured out), i.e. rubbish; loose dirt:—dust.

5523. Χοραζίν Chorazin, khor-ad-zin'; of uncert. der.; Chorazin, a place in Pal.:—Chorazin.

5524. χορηγέω chorēgēō, khor-ayg-eh'-o; from a comp. of 5525 and 71; to be a dance-leader, i.e. (gen.) to furnish:—give, minister.

5525. χορός chorós, khor-os'; of uncert. der.; a ring, i.e. round dance ("choir"):—dancing.

5526. χορτάζω chortazō, khor-tad'-so; from 5528; to fodder, i.e. (gen.) to gorge (supply food in abundance):—feed, fill, satisfy.

5527. χόρτασμα chortasma, khor'-tas-mah; from 5526; forage, i.e. food:—sustenance.

5528. χόρτος chortos, khor'-tos; appar. a prim. word; a "court" or "garden", i.e. (by impl. of pasture) herbage or vegetation:—blade, grass, hay.

5529. Χουζᾶς Chouzas, khood-zas'; of uncert. or.; Chuzas, an officer of Herod:—Chuza.

5530. χράομαι chrī ōmai, khrah'-om-ahee; mid. of a prim. verb (perh. rather from 5495, to handle); to furnish what is needed; (give an oracle, "grase" [touch slightly], light upon, etc.), i.e. (by impl.) to employ or (by extens.) to act towards one in a given manner:—entreat, use. Comp. 5531, 5534.

5531. χράω chraō, khrah'-o; prob. the same as the base of 5530; to loan:—lend.

5532. χρεία chreïa, khri'-ah; from the base of 5530 or 5534; employment, i.e. an affair; also (by impl.) occasion, demand, requirement or destitution:—business, lack, necessary (-ity), need (-ful), use, want.

5533. χρεοφειλέτης chreōphīlétēs, khreh-o-fee-let'-ace; from a der. of 5531 and 3782; a loan-ower, i.e. indebted person:—debtor.

5534. χρή chrē, khray; third pers. sing. of the same as 5530 or 5531; used impers.; it needs (must or should) be:—ought.

5535. χρῄζω chrēizō, khrade'-so; from 5532; to make (i.e. have) necessity, i.e. be in want of:—(have) need.

5536. χρῆμα chrēma, khray'-mah; something useful or needed, i.e. wealth, price:—money, riches.

5537. χρηματίζω chrēmatizō, khray-mat-id'-so; from 5536; to utter an oracle (comp. the orig. sense of 5530), i.e. divinely intimate; by impl. (comp. the secular sense of 5537) to constitute a firm for business, i.e. (gen.) bear as a title:—be called, be admonished (warned) of God, reveal, speak.

5538. χρηματισμός chrēmatismós, khray-mat-is-mos'; from 5537; a divine response or revelation;—answer of God.

5539. χρήσιμος chrēsimos, khray'-sim-os; from 5540; serviceable:—profit.

5540. χρῆσις chrēsis, khray'-sis; from 5530; employment, i.e. (spec.) sexual intercourse (as an occupation of the body):—use.

5541. χρηστεύομαι chrēsteúomai, khrase-yoo'-om-ahee; mid. from 5543; to show oneself useful, i.e. act benevolently:—be kind.

5542. χρηστολογία chrēstológia, khrase-tol-og-ee'-ah; from a comp. of 5543 and 3056; fair speech, i.e. plausibility:—good words.

5543. χρηστός chrēstós, khrase-tos'; from 5530; employed, i.e. (by impl.) useful (in manner or morals):—better, easy, good (-ness), gracious, kind.

5544. χρηστότης chrēstótēs, khray-stot'-ace; from 5543; usefulness, i.e. mor. excellence (in character or demeanor):—gentleness, good (-ness), kindness.

5545. χρίσμα chrisma, khris'-mah; from 5548; an unguent or smearing, i.e. (fig.) the spec. endowment ("chrism") of the Holy Spirit:—anointing, unction.

5546. Χριστιανός Christianos, khris-tee-an-os'; from 5547; a Christian, i.e. follower of Christ:—Christian.

5547. Χριστός Christos, khris-tos'; from 5548; anointed, i.e. the Messiah, an epithet of Jesus:—Christ.

5548. χρίω chriō, khree'-o; prob. akin to 5530 through the idea of contact; to smear or rub with oil, i.e. (by impl.) to consecrate to an office or religious service:—anoint.

5549. χρονίζω chronizō, khron-id'-so; from 5550; to take time, i.e. linger:—delay, tarry.

5550. χρόνος chronos, khron'-os; of uncert. der.; a space of time (in gen., and thus prop. distinguished from 2540, which designates a fixed or special occasion; and from 165, which denotes a particular period) or interval; by extens. an individ. opportunity; by impl. delay:— + years old, season, space, (× often-) time (-s), (a) while.

5551. χρονοτριβέω chronotribéō, khron-ot-rib-eh'-o; from a presumed comp. of 5550 and the base of 5147; to be a time-wearer, i.e. to procrastinate (linger):—spend time.

5552. χρύσεος chrusēos, khroo'-seh-os; from 5557; made of gold:—of gold, golden.

5553. χρυσίον chrusíon, khroo-see'-on; dimin. of 5557; a golden article, i.e. gold plating, ornament, or coin:—gold.

5554. χρυσοδακτύλιος chrusodaktúlios, khroo-sod-ak-too'-lee-os; from 5557 and 5146; gold-ringed, i.e. wearing a golden finger-ring or similar jewelry:—with a gold ring.

5555. χρυσόλιθος chrusólithos, khroo-sol'-eethos; from 5557 and 3037; gold-stone, i.e. a yellow gem ("chrysolite"):—chrysolite.

5556. χρυσόπρασος chrusóprasos, khroo-sop'-ras-os; from 5557 and πράσον prasón (a leek); a greenish-yellow gem ("chrysoprase"):—chrysoprase.

5557. χρυσός chrusós, khroo-sos'; perh. from the base of 5530 (through the idea of the utility of the metal); gold; by extens. a golden article, as an ornament or coin:—gold.

5558. χρυσοῦς chrusoús, khroo-sooce'-o; from 5557; to gild, i.e. bespangle with golden ornaments:—deck.

5559. χρώς chrōs, khroce; prob. akin to the base of 5530 through the idea of handling; the body (prop. its surface or skin):—body.

5560. χωλός chōlós, kho-los'; appar. a prim. word; "halt", i.e. limping:—cripple, halt, lame.

5561. χώρα chōra, kho'-rah; fem. of a der. of the base of 5490 through the idea of empty expanse; room, i.e. a space of territory (more or less extensive; often includ. its inhab.):—coast, country, fields, ground, land, region. Comp. 5117.

5562. χωρέω chōréō, kho-reh'-o; from 5561; to be in (give) space, i.e. (intrans.) to pass, enter, or (trans.) to hold, admit (lit. or fig.):—come, contain, go, have place, (can, be room to) receive.

5563. χωρίζω chōrizō, kho-rid'-so; from 5565; to place room between, i.e. part; reflex. to go away:—depart, put asunder, separate.

5564. χωρίον chōrion, kho-ree'-on; dimin. of 5561; a spot or plot of ground:—field, land, parcel of ground, place, possession.

5565. χωρίς chōris, kho-rece'; adv. from 5561; as a space, i.e. separately or apart from (often as prep.):—beside, by itself, without.

5566. Ψέφος chōros, kho'-ros; of Lat. or.; the north-west wind:—north west.

Ψ

5567. ψάλλω psallō, psal'-lo; prob. strengthened from ψάω psaō (to rub or touch the surface; comp. 5597); to twitch or twang, i.e. to play on a stringed instrument (celebrate the divine worship with music and accompanying odes):—make melody, sing (psalms).

5568. ψαλμός psalmos, psal-mos'; from 5567; a set piece of music, i.e. a sacred ode (accompanied with the voice, harp or other instrument; a "psalm"); collect. the book of the Psalms:—psalm. Comp. 5604.

5569. ψευδάδελφος pseudadelphos, psyoo-dad'-el-fos; from 5571 and 80; a spurious brother, i.e. pretended associate:—false brethren.

5570. ψευδαπόστολος pseudapostolos, psyoo-dap-os'-tol-os; from 5571 and 652; a spurious apostle, i.e. pretended preacher:—false teacher.

5571. ψευδής pseudēs, psyoo-dace'; from 5574; untrue, i.e. erroneous, deceitful, wicked:—false, liar.

5572. ψευδοδιδάσκαλος pseudodidaskalos, psyoo-dod-id-as'-kal-os; from 5571 and 1320; a spurious teacher, i.e. propagator of erroneous Chr. doctrine:—false teacher.

5573. ψευδολόγος pseudologos, psyoo-dol-og'-os; from 5571 and 3056; mendacious, i.e. promulgating erroneous Chr. doctrine:—speaking lies.

5574. ψεύδομαι pseudomai, psyoo'-dom-ahee; mid. of an appar. prim. verb; to utter an untruth or attempt to deceive by falsehood:—falsely, lie.

5575. ψευδομάρτυς pseudomartus, psyoo-dom-ar'-toos; from 5571 and a kindred form of 3144; a spurious witness, i.e. bearer of untrue testimony:—false witness.

5576. ψευδομαρτυρέω pseudomarturéō, psyoo-dom-ar-too-reh'-o; from 5575; to be an untrue testifier, i.e. offer falsehood in evidence:—be a false witness.

5577. ψευδομαρτυρία pseudomarturia, psyoo-dom-ar-too-ree'-ah; from 5575; untrue testimony:—false witness.

5578. ψευδοπροφήτης pseudoprophētēs, psyoo-dop-rof-ay'-tace; from 5571 and 4396; a spurious prophet, i.e. pretended foreteller or religious impostor:—false prophet.

5579. ψεῦδος pseudos, psyoo'-dos; from 5574; a falsehood:—lie, lying.

5580. ψευδόχριστος pseudochristos, psyoo-dokh'-ris-tos; from 5571 and 5547; a spurious Messiah:—false Christ.

5581. ψευδώνυμος pseudonumos, psyoo-do'-noo-mos; from 5571 and 3686; untruly named:—falsely so called.

5582. ψεύσμα pseusma, psyoos'-mah; from 5574; a fabrication, i.e. falsehood:—lie.

5583. ψεύστης pseustēs, psyoce-tace'; from 5574; a falsifier:—liar.

5584. ψηλαφάω pselaphaō, psay-laf-ah'-o; from the base of 5587 (comp. 5585); to manipulate, i.e. verify by contact; fig. to search for:—feel after, handle, touch.

5585. ψηφίζω psēphizō, psay-fid'-so; from 5586; to use pebbles in enumeration, i.e. (gen.) to compute:—count.

5586. ψῆφος psēphos, psay'-fos; from the same as 5584; a pebble (as worn smooth by handling), i.e.

(by impl. of use as a *counter* or *ballot*) a *verdict* (of acquittal) or *ticket* (of admission); a *vote*:—stone, voice.

5587. **ψιθυρισμός psithurismŏs**, *psith-oo-rismos'*; from a der. of **ψίθος psithŏs** (a *whisper*; by impl. a *slander*; prob. akin to *5574*); *whispering*, i.e. secret *detraction*:—whispering.

5588. **ψιθυριστής psithuristēs**, *psith-oo-ristace'*: from the same as *5587*; a secret *calumniator*:—whisperer.

5589. **ψιχίον psichiŏn**, *psikh-ee'-on*; dimin. from a der. of the base of *5567* (mean. a *crumb*); a *little bit* or *morsel*:—crumb.

5590. **ψυχή psuchē**, *psoo-khay'*; from *5594*; *breath*, i.e. (by impl.) *spirit*, abstr. or concr. (the *animal* sentient principle only; thus distinguished on the one hand from *4151*, which is the rational and immortal *soul*; and on the other from *2222*, which is mere *vitality*, even of plants: these terms thus exactly correspond respectively to the Heb. 5315, 7307 and 8120):—heart (+ -ily), life, mind, soul, + us, + you.

5591. **ψυχικός psuchikŏs**, *psoo-khee-kos'*; from *5590*; *sensitive*, i.e. *animate* (in distinction on the one hand from *4152*, which is the higher or *renovated* nature; and on the other from *5446*, which is the lower or *bestial* nature):—natural, sensual.

5592. **ψύχος psuchŏs**, *psoo'-khos*; from *5594*; *coolness*:—cold.

5593. **ψυχρός psuchrŏs**, *psoo-chros'*; from *5592*; *chilly* (lit. or fig.):—cold.

5594. **ψύχω psuchō**, *psoo'-kho*; a prim. verb; to *breathe* (*voluntarily* but *gently*; thus differing on the one hand from *4154*, which denotes prop. a *forcible* respiration; and on the other from the base of *109*, which refers prop. to an inanimate *breeze*), i.e. (by impl. of reduction of temperature by evaporation) to *chill* (fig.):—wax cold.

5595. **ψωμίζω psōmizō**, *pso-mid'-zo*; from the base of *5596*; to *supply* with *bits*, i.e. (gen.) to *nourish*:—(bestow to) feed.

5596. **ψωμίον psōmiŏn**, *pso-mee'-on*; dim. from a der. of the base of *5597*; a *crumb* or *morsel* (as if *rubbed* off), i.e. a *mouthful*:—sop.

5597. **ψώχω psōchō**, *pso'-kho*; prol. from the same base as *5595*; to *triturate*, i.e. (by anal.) to *rub* out (kernels from husks with the fingers or hand):—rub.

Ω

5598. **Ω ō**, i.e. **ὦμεγα ōmĕga**, *o'-meg-ah*; the last letter of the Gr. alphabet, i.e. (fig.) the *finality*:—Omega.

5599. **ὦ ō**, *o*; a prim. interj.; as a sign of the voc. *O*; as a note of exclamation, *oh*:—O.

5600. **ὦ ō**, *o*; includ. the oblique forms, as well as **ᾗς ēs**, *ace*; **ᾗ ē**, *ay*, etc.; the subjunctive of *1510* (*may*, *might*, *can*, *could*, *would*, *should*, *must*, etc.; also with *1487* and its comp., as well as with other particles) *be*:—+ appear, are, (may, might, should) be, × have, is, + pass the flower of her age, should stand, were.

5601. **Ὠβήδ Ōbēd**, *o-bade'*; of Heb. or. [5744]; *Obed*, an Isr.:—Obed.

5602. **ὧδε hōdĕ**, *ho'-deh*; from an adv. form of *3592*; *in this* same spot, i.e. *here* or *hither*:—here, hither, (in) this place, there.

5603. **ᾠδή ōdē**, *o-day'*; from *103*; a *chant* or "*ode*" (the gen. term for any words sung; while *5215* denotes espec. a *religious* metrical composition, and *5568* still more spec. a *Heb.* cantillation):—song.

5604. **ὠδίν ōdin**, *o-deen'*; akin to *3600*; a *pang* or *throe*, esp. of childbirth:—pain, sorrow, travail.

5605. **ὠδίνω ōdinō**, *o-dee'-no*; from *5604*; to *experience* the *pains* of parturition (lit. or fig.):—travail in (birth).

5606. **ὦμος ōmŏs**, *o'-mos*; perh. from the alt. of *5342*; the *shoulder* (as that on which burdens are *borne*):—shoulder.

5607. **ὤν ōn**, *oan*; includ. the fem.

οὖσα ousa, *oo'-sah*; and the neut.

ὄν ŏn, *on*; pres. part. of *1510*; *being*:—be, come, have.

5608. **ὠνέομαι ōnĕŏmai**, *o-neh'-om-ahee*; mid. from an appar. prim. **ὠνέω ōnĕō** (a *sum* or *price*); to *purchase* (synon. with the earlier *4092*):—buy.

5609. **ὠόν ōŏn**, *o-on'*; appar. a prim. word; an "*egg*":—egg.

5610. **ὥρα hōra**, *ho'-rah*; appar. a prim. word; an "*hour*" (lit. or fig.):—day, hour, instant, season, × short, [even-] tide, (high) time.

5611. **ὡραῖος hōraiŏs**, *ho-rah'-yos*; from *5610*; *belonging* to the right *hour* or *season* (*timely*), i.e. (by impl.) *flourishing* (*beauteous* [fig.]):—beautiful.

5612. **ὠρύομαι ōrŭŏmai**, *o-roo'-om-ahee*; mid. of an appar. prim. verb; to "*roar*":—roar.

5613. **ὡς hōs**, *hoce*; prob. adv. of comp. from *3739*; *which how*, i.e. *in that manner* (very variously used, as follows):—about, after (that), (according) as (it had been, it were), as soon (as), even as (like), for, how (greatly), like (as, unto), since, so (that), that, to wit, unto, when ([-soever]), while, × with all speed.

5614. **ὡσαννά hōsanna**, *ho-san-nah'*; of Heb. or. [3467 and 4994]; *oh save!*; *hosanna* (i.e. *hoshia-na*), an exclamation of adoration:—hosanna.

5615. **ὡσαύτως hōsautōs**, *ho-sŏw'-toce*; from *5613* and an adv. from *846*; *as thus*, i.e. *in the same way*:—even so, likewise, after the same (in like) manner.

5616. **ὡσεί hōsĕi**, *ho-si'*; from *5613* and *1487*; *as if*:—about, as (it had been, it were), like (as).

5617. **Ὡσηέ Hōsĕē**, *ho-say-eh'*; of Heb. or. [1954]; *Hoseë* (i.e. *Hosheä*), an Isr.:—Osee.

5618. **ὡσπερ hōsper**, *hoce'-per*; from *5613* and *4007*; *just as*, i.e. *exactly like*:—(even, like) as.

5619. **ὡσπερεί hōsperĕi**, *hoce-per-i'*; from *5618* and *1487*; *just as if*, i.e. *as it were*:—as.

5620. **ὥστε hōstĕ**, *hoce'-teh*; from *5613* and *5037*; *so too*, i.e. *thus therefore* (in various relations of *consecution*, as follow):—(insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

5621. **ὠτίον ōtiŏn**, *o-tee'-on*; dimin. of *3775*; an *earlet*, i.e. *one* of the ears, or perh. the *lobe* of the ear:—ear.

5622. **ὠφέλεια ōphĕlĕia**, *o-fel'-i-ah*; from a der. of the base of *5624*; *usefulness*, i.e. *benefit*:—advantage, profit.

5623. **ὠφελέω ōphĕlĕō**, *o-fel-eh'-o*; from the same as *5622*; to *be useful*, i.e. to *benefit*:—advantage, better, prevail, profit.

5624. **ὠφέλιμος ōphĕlimŏs**, *o-fel'-ee-mos*; from a form of *5623*; *helpful* or *serviceable*, i.e. *advantageous*:—profit (-able).

VARIATIONS

IN THE NUMBERING OF VERSES IN THE GREEK AND ENGLISH NEW TESTAMENT.

English.	*Greek.*
Mark 13: 8 (last clause)	(first clauses) 9
Luke 22: 66 (last word)	(first word) 67
John 1: 38 (all after first clause)	39
39	40
40	41
41	42
42	43
43	44
44	45
45	46
46	47
47	48
48	49
49	50
John 1: 50	51
51	52
Acts 4: 6 (last clause)	(in) 8
13: 33 (former half)	(latter half) 32
1 Pet 2: 8 (first two clauses)	(last two clauses) 7